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‘ΟΜΗΡΟΥ ’ΙΛΙΑΣ.

THE

ILIAD OF HOMER,

WITH A CAREFULLY CORRECTED TEXT;

WITH

COPIOUS ENGLISH NOTES,

ILLUSTRATING THE GRAMMATICAL CONSTRUCTION,

THE MANNERS AND CUSTOMS, THE MYTHOLOGY AND ANTIQUITIES OF

THE HEROIC AGES;

AND

PRELIMINARY OBSERVATIONS

ON POINTS OF CLASSICAL INTEREST AND IMPORTANCE CONNECTED

WITH HOMER AND HIS WRITINGS.

BY THE

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OF PEMBROKE COLLEGE, CAMBRIDGE;

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Ipse parens vatum, princeps Heliconis HOMERUS.—*Claudian.*

Aspice MÆONIDEM, a quo, ceu fonte perenni,
Vatum Pieriis ora rigantur aquis.—*Ovid.*

SIXTH EDITION.

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PREFACE TO THE THIRD EDITION.

In preparing an edition of an ancient author, the two points which principally divide the attention of the Editor, are the correctness of his Text, and the adaptation of his Illustrations to that class of students, for whom they are more immediately designed; and whatever care may have been previously devoted to these essentials, the present work has not been now, for a third time, offered to the favour of the public, without the labour of a most searching revision of both. The TEXT, though still, as heretofore, based upon that of HEYNE, has been diligently examined throughout; and advantage has been taken of the inquiries of more recent critics, in order to secure the utmost degree of attainable accuracy; though no variation has been introduced, except in cases of authorized and obvious emendation, without assigning a reason for the change. Perhaps it is superfluous to state, that very considerable additions, and some few alterations, have been made in the *Preliminary Observations* and the *Notes;* inasmuch as their extent and importance will be immediately apparent to any one who may be induced to compare the Edition with those which preceded it. At the same time, it is only fair to the Publishers to announce, that this accession of matter, amounting to some sheets, has induced no accession of price. For the rest, the nature and object of the work will sufficiently appear from the subjoined remarks, reproduced, with some immaterial omissions, from the Preface to the first Edition:—

It is somewhat surprising that in this age of classical erudi-

tion, amid the various useful and learned editions of the Greek and Latin writers which have issued from the press, no attempt has been made to accommodate HOMER to the study of youth. The editions of the ILIAD, which are at present in general use, are strikingly deficient in the means of effecting this important object. That of *Dr. Clarke* is almost entirely devoted to the comparison of parallel passages from Virgil, and the solution of metrical difficulties, in which he has, for the most part, signally failed; and the minor edition of *Heyne* consists of little more than meagre explanations of the constructions, abridged from the larger work, and brief analyses of each succeeding division of the subject. In these editions, also, the mythology, the customs, manners, and antiquities of the early Greeks, are rarely, and only cursorily, noticed. Now, though it is true that on these points Homer generally goes before his commentator, and that from the poet himself the subjects for illustration are drawn by the antiquarian; still it is useful, and often necessary, to call the attention of the student to the source from which many of these primeval habits were derived, and to mark the changes which afterwards took place in them, by means of reference to later writers.

An attempt has here been made to afford information to the student in his first acquaintance with Homer, and during the progress of his Academical studies. With this view, all points of intricacy have been cleared up, peculiarities of construction explained, the true etymology and signification of the principal words and phrases defined, and their usage illustrated by authorities from other writers, by citations from Eustathius, from the Greek Scholiasts, and Lexicographers. It is hoped, therefore, that although the depths of verbal criticism have been generally avoided, a way has been opened for those who may afterwards choose to push their researches further in that direction. With respect to the subject of antiquities, it seemed to be a point of peculiar interest to develope the correspondence and connexion between the religious, social, and civil customs of the Greeks, and those of the Jews and other Oriental nations; as it not only tends to throw a light upon the common source in which they mutually originated, but also, in many

instances, to illustrate the Sacred Writers themselves. It will frequently be found, that a striking similarity exists between them, extending itself even to sentiments and ideas, and the peculiar mode of expressing them.

Succeeding Greek poets, and after them Virgil in particular, and the Roman poets in general, have been frequently indebted for some of their brightest ideas and most beautiful passages to Homer. Those from Virgil are regularly cited by Clarke, with a most scrupulous perseverance, and with a minuteness, in many cases, bordering on the ridiculous;—sometimes even where it would be difficult to find a resemblance, had it not been kindly pointed out. It has been thought sufficient to cite the most striking parallels; not confining them, however, to Virgil, or even to the body of Greek and Roman authors, but occasionally extending them to our own poets, of whom Milton, in particular, has not hesitated to follow in the steps of his great predecessor.

It was at first intended to embody the remarks on the language and versification of Homer with the notes; but, from their frequent recurrence and general application, it was found more convenient to throw them together in a separate form. There are many circumstances also, connected with the poet himself and his writings, with which the student would wish to be acquainted, not merely as matters of curiosity, but more particularly as they have lately engaged the attention and research of the first literary characters of Europe. The more important of these topics,—such as the variety of opinion respecting the life, the real existence, and the individuality of Homer; the account of his writings, the probable method of their preservation, and the primary argument of the Iliad; together with the subjects above mentioned,—are considered in a connected series of PRELIMINARY OBSERVATIONS.

With respect to the somewhat novel[1] form of English annotation.

[1] Now no longer *novel*, but *almost universally adopted*. The Editor, if not the first, was certainly among the first, who advocated and put in practice this suggestion of Common Sense.

it has been adopted, as in the *Pentalogia Græca*[1], from a firm conviction of its utility. Every master knows, that a boy at school never thinks of looking at a Latin note; and for this simple reason, that it is often more difficult, to a youth at least, than the passage which it is intended to explain. Indeed, a more advanced student will often think his information dearly bought, at the expense of wading through a maze of crabbed Latinity; particularly if involved in the learned prolixity of the German schools. That Latin is of infinite importance in publications of deep literary pretension, calculated and designed for foreign circulation, no one will pretend to deny; but that it is expedient in a work intended for *English* students, at an *English* school, or in the lecture-room of an *English* University, is more than questionable. An English note will at least be read by those who wish for information; while Latin is generally left for those, whose superior learning requires neither the one nor the other.

The main object of the Editor then is *utility;* and if, in this respect, he has risen in the slightest degree above his predecessors, in the task of editing the Iliad *for the use of younger students*, he will at least have done no injury to the cause of Literature.

W. T.

[1] "PENTALOGIA GRÆCA. Sophoclis Œdipus Tyrannus, Œdipus Coloneus, et Antigone; Euripidis Phœnissæ; et Æschyli Septem contra Thebas. Quinque Dramata de celeberrima Thebaide scripta. Notis Anglice scriptis illustravit, et Lexicon vocum difficiliorum adjecit GULIELMUS TROLLOPE, M. A., Christi Orphanotrophii Subpræceptor, et Aulæ Pembrokiensis apud Cantabrigienses nuper alumnus."

PRELIMINARY OBSERVATIONS.

SECTION I.

OF THE LIFE OF HOMER, AND THE PLACE AND TIME OF HIS BIRTH.

Πόσοι πόσα λέγουσι περὶ Ὁμήρου; ἄλλοι μὲν Αἰγύπτιον φάσκοντες, ἄλλοι δὲ Χῖον, κ. τ. λ.—Epiphan. adv. Hær. I.

The two great Poems of Homer are not only remarkable as the earliest remains of Grecian literature, and indeed, next to the sacred Scriptures of the Old Testament, of Literature in general; but as exhibiting the strongest powers of intellect and imagination to which the human mind has ever reached. With the exception, moreover, of the works of Hesiod, who is generally supposed to have flourished about the same period, they seem to have stood alone for a considerable length of time; and to have been followed or preceded by no composition, whether in prose or verse, for several ages. It is the opinion of Herodotus, indeed, that poetry had never existed in Greece prior to the age of Homer; and that Orpheus, Linus, Musæus, and others, who are commonly referred to an earlier date, lived, in fact, long after him[1]. The existence of Orpheus has even been doubted altogether, and a passage to that effect is cited by Cicero from the third book of the Poetics of Aristotle, which is now lost[2]. And although the concurring voice of Antiquity, with this single exception, is almost decisive in support of the contrary opinion, still the Orphic Remains, as they are called, are, in all probability, the spurious production of a comparatively modern age. Their antiquity has been maintained by Heyne, Wolfe, and Ruhnken; but they bear strong internal marks of a period considerably posterior to Homer, and their genuineness has been otherwise very generally questioned[3]. The *Argonautica* are referred by Beck to an æra subsequent to that of Alexander the Great; and many of the Hymns, from a supposed reference which they bear to a Great First Cause, have even been considered as a pious fraud of the early Christians. There can be no doubt, however, that Poetry was not only

[1] Herod. II. 53.

[2] Cicero *de Nat. Deor.* I. 38. *Orpheum Poetam docet Aristoteles nunquam fuisse.*

[3] It was evidently doubted by Pausanias, *Attic.* XXXVII. 3. See also Aristotle, *de Anima*, I. 5.

in existence, but had acquired a degree of reputation, some time before the age of Homer. The poet himself has recorded the punishment said to have been inflicted upon Thamyris, a Thracian bard, who had challenged the Muses to a poetical contest[1]; besides which, he is generally supposed to allude to Linus, the reputed inventor of the art in Greece, in his description of the Shield of Achilles[2]. But the dawn of Grecian learning was almost immediately overcast; and the state of barbarism, into which the country relapsed after the Dorian conquest, obliterated the memory of most of her early poets, and involved the history of those, whose names have survived, in fabulous uncertainty. It was doubtless also the unfortunate consequence of this revolution, that so little is known of Homer himself.

It will be seen, in the course of these observations[3], that the Iliad and the Odyssee, in the connected state, at least, in which we now possess them, were unknown in European Greece, till about four centuries after their first promulgation in Ionia. Little therefore, especially in these turbulent times, was probably thought of their author, who would be identified, almost involuntarily, with the rambling bard who recited his verses. But as soon as civilization and learning began to revive, and more especially when the two great poems, with which they had hitherto been acquainted only in detached portions, appeared before them as a uniform and connected whole, the curiosity of the Greeks would naturally be excited respecting the personal history of their Asiatic countryman, and inquiries set on foot in order to collect the scattered records of his life. In so great a lapse of time, however, any authentic information could scarcely be expected; and little reliance can be placed upon the traditions, which, from the very character and genius of the country, would be no less fictitious than abundant. The Life of Homer, which passes under the name of Herodotus, is evidently compiled from such traditional sources. Though the Memoir is undoubtedly spurious[4], and its statements delivered in a tone of accurate prolixity, which savours strongly of fable, it is, at the same time, unquestionably of early date, and the basis upon which the Life attributed to Plutarch[5], and every other account of the poet, has been successively founded. It will be necessary, therefore, to compress into as short a compass as possible the principal particulars therein recorded, together with such additional information as may be derived from Plutarch and other writers, and to leave the student to form his own estimate of the degree of credibility to which they are entitled. From his own writings nothing respecting his personal history can be ascertained; though we may justly infer from the characters of his heroes, and the sentiments which he has put into their mouths, that he was actuated by the

[1] Il. B. 594, sqq. [2] See on Il. Σ. 570. [3] Sect. II.

[4] Mr. Wood, in his Essay on *The Original Genius of Homer*, argues strongly in support of its genuineness; but the evidence against it greatly preponderates. Indeed, its manifest inferiority of style, and a statement which it contains respecting the age of Homer, directly at variance with the opinion of the historian, are alone sufficient to condemn it. But see the opening note in Wesseling's edition.

[5] This Life is also a forgery, and of earlier age than its reputed author, for it was clearly known to Quintilian (Inst. Or. X. 1), and Seneca (Epist. 88), who lived before Plutarch. According to Tatian (ap. Fabric. Bibl II. 1. 3), Theagenes, Stesimbrotus, Antimachus of Colophon, Herodotus, Dionysius of Olynthus, Ephorus of Cumæ, Philochorus, Metaclides, Chamæleon, and the grammarians Zenodotus, Aristophanes, Callimachus, Crates, Eratosthenes, Aristarchus, and Apollodorus, had all written concerning Homer.

noblest feelings of public patriotism, and possessed of every private virtue in domestic life.

According to this author, then, HOMER was an Asiatic Greek, a native of Smyrna. His mother's name was *Crytheis*, who had taken refuge in that town, having been found illegally with child, and banished in consequence by her uncle from Cumæ. Shortly after her arrival, as she was one day celebrating a festival in the neighbourhood, on the banks of the river Meles, she was taken suddenly in labour, and gave birth to the poet[1]. In order to procure a maintenance for herself and her child,—who was called, from the river near which he was born, *Melesigenes*,—she took to the occupation of spinning[2], which afforded them a scanty subsistence, till she had the good fortune to become acquainted with one Phemius, a schoolmaster, who eventually married her. Homer, in the mean time, was receiving his education under an eminent teacher, named Pronepides[3], and giving early proof of that mighty genius, which was destined to be the admiration of all future ages. After the death of his father-in-law, he succeeded to his employment, in which he was found by Mentes, a merchant of considerable attainments, trading at Smyrna, who was attracted by the poet's learning, and invited him to relinquish his school, and travel;—a proposition with which he gladly complied.

Whatever truth there may be in these statements, it is unquestionable that Homer was a great traveller. This is a fact established, beyond the possibility of doubt, by his minute and exact geographical description of the Troad and the Grecian states, in the Catalogue of ships[4]. The accuracy with which he has delineated the manners, customs, and peculiarities of the different nations, must have been the result of personal acquaintance and attentive observation. From the frequent descriptions of scenery which occur in the Odyssee, and which are at once so striking and so natural, and painted with a vividness that proves them to have been deeply impressed upon his mind, the celebrated Mr. Bryant has fixed upon Ithaca as the birth-place of the poet; and built thereon a theory, far more specious than satisfactory, that he describes himself in the person of Ulysses, and the constancy of his own wife in the faithful Penelope. In proof of this singular assumption, this ingenious, though very fanciful, writer[5] adduces the Delphic response to the emperor Adrian,

[1] In Plutarch's account, though evidently originating in the same tradition, the poet's birth is magnified into a miracle. He attributes the pregnancy of Crytheis to a Genius, or companion of the Muses; and states that she was married to Mæon, king of the country, before she gave birth to Homer, who was called *Mæonides* from his reputed father. His mother dying in child-birth, the infant was brought up by Mæon; at whose death he was left in extreme poverty. The same account relates, that *Dius*, the brother of *Mæon*, was the father of Hesiod by his wife Pycimede.

[2] The poet is thought to allude to his mother's condition in Il. M. 433.

[3] Diod. Sic. lib. III.

[4] See note on Il. B. 494.

[5] The speculations of Mr. Bryant on the subject and the characters of the Iliad and the Odyssee, on the non-existence of Troy, and on Homer himself, are scarcely of a nature to require more than a passing notice in these observations. They are altogether hypothetical, and supported with a greater waste of learning than solidity of argument. It is generally believed, however, that the poet has transplanted many events of his own life into those of his heroes; and that in many of his characters the names of persons are preserved, with whom he had been connected in life by the ties of friendship or hospitality. We may instance that of Tychius, the leather-dresser, in Il. H. 220; and those of Mentes, Phemius, and Mentor, in the Odyssee. Neither is Mr. Bryant a solitary advocate of the Ithacan origin of Homer. To mention one other only, the opinion has been more recently maintained, with all the ardour of com-

respecting the country and parentage of Homer[1], and the fragment from an elegy of Hermesianax of Colophon, preserved by Athenæus[2], wherein the bard of the Odyssee is represented as *ἰδίων ἁπτόμενος πάθεων*. His arguments, however, are in general only so far conclusive as they regard the perfect acquaintance of the poet with the country of Ulysses; and we are informed, that he was left by Mentes in Ithaca, where he was detained a considerable time, in consequence of a defluxion in his eyes; and that during his stay he was furnished by one Mentor with the materials for the composition of the Odyssee. It is further related, that he had visited Italy and Spain; but this is exceedingly incredible, as no vestiges exist in his writings of any knowledge westward of Greece. Towards the south, his acquaintance extended beyond Thebes, as far as Æthiopia; but, though he mentions Arabia and Libya, he probably had not travelled thither. His intimate acquaintance with the manners, customs, and rites of the Phœnicians and Ægyptians, is evidence sufficient that he resided for some time in both countries[3]. From the former, whom he constantly represents as a seafaring and commercial people[4], he probably derived the extensive information with regard to early naval affairs, which we meet with in his works. In Egypt, as we are informed by Herodotus[5], he was furnished with the outlines of his system of Mythology, which became the basis of the religion of Greece. It has also been inferred by some, from the striking similarity which subsists between manners and opinions as they are exhibited in his works and in the Sacred Writings, that he was made acquainted, during his stay in this country, with the Scriptures of the Old Testament. The points of resemblance are, indeed, numerous and striking, and extending sometimes even to expressions of sentiment and verbal allusions; the difference being chiefly such as would necessarily result from the different religions. While the heroes of the Iliad and the Odyssee wandered in the darkness of heathenism, the patriarchs of the Pentateuch were blessed with the light of Revelation. They differed therefore in *morals* rather than in *manners;* and yet even the morality of Homer is, all things considered, less faulty than might have been expected[6]. Still the similarity is far from proving the poet's acquaintance with the Bible. It would be more to the point, if Mr. Wood's

patriot affection, by a living native of the island, named *Constantine Koliades*, and occupying a professorial chair in the Ionian University. Although the enthusiasm of the writer may be measured by the announcement of his own lineal descent from the faithful *Eumæus*, his work, entitled *Ulysse—Homère*, is not only a curious, entertaining, and even learned production, but replete with valuable information respecting the Homeric localities. Carrying his views much beyond the theory of Bryant, Koliades asserts that the author of the Iliad and the Odyssee was none other than *Ulysses* himself, who has furnished the reply to the question respecting the personal existence of Homer in the splendid address to Alcinous, in Od. I. 19. Εἰμ' Ὀδυσεὺς Λαερτιάδης.

[1] Hom. et Hesiod. Certam. c. 3. Τοῦ *βασιλέως πυθομένου, πόθεν* Ὅμηρος, *καὶ τίνος; ἀπεφοίβασε ἡ* Πυθία *δι' ἐξαμέτρου τόνδε τὸν τρόπον*—

> *Ἄγνωστόν μ' ἔρεαι γενεὴν καὶ πατρίδα γαῖαν*
> *Ἀμβροσίου Σειρῆνος· ἕδος δ', Ἰθακήσιός ἐστι·*
> *Τηλέμαχος δὲ πατὴρ, καὶ Νεστορέη Ἐπικάστη*
> *Μήτηρ, ἥ μιν ἔτικτε βροτῶν πολὺ πάνσοφον ἄνδρα.*

[2] Athen. Deip. XIII. 71.

[3] Bryant indeed affirms that, although an Ithacan by birth, he was of Egyptian extraction; and that his name, *Melesigenes*, was in fact corrupted by the Smyrnæans, in order to claim him as a countryman; whereas his real name, *Melasigenes*, indicated his descent from parents who had migrated from the banks of the Nile.

[4] See on Il. Z. 291. [5] Lib. II. *ubi supra*. [6] See on Il. Ω. 428.

supposition were well founded, that he was not a stranger to Judæa and its inhabitants; but the main authority for such an opinion is derived from a conjectural emendation of a line, cited by Strabo from the Iliad, but found in none of the MSS. of Homer[1]. The analogy, however, which undeniably subsists between the ideas and expressions of the Asiatic Greeks in the age of Homer, and those of the historical times and places of the Old Testament,—many of which will be pointed out in the notes[2],—is readily and sufficiently explained by referring them both to the same patriarchal origin, and to countries situated at no remote distance from each other.

The complaint in his eyes, which caused the detention of the poet at Ithaca, is said to have returned upon him in after life, and with such increased violence, as to end in total blindness[3]. The period at which he was visited with this calamity is uncertain, but the fact itself is very generally admitted; and if the Hymn to Apollo be genuine, there can be no doubt of its truth. In this Hymn the poet himself, like Milton, tells us of his misfortune[4]; and, though it has been referred with the rest of these compositions to a more recent age, Thucydides[5] does not hesitate to ascribe it to Homer. It is reasonable to suppose, however, that he did not entirely lose his sight till he was considerably advanced in years: at all events, the opinion which has been sometimes maintained, that he was born blind, is altogether inadmissible. This supposition is so manifestly contradicted by his accurate and extensive knowledge of men and countries, by his exquisite perception of natural objects, by his picturesque delineations of scenery, and more especially by the length and number of his writings, in none of which, with the above exception, there is the most remote allusion to the fact, that we may fairly adopt the opinion of Paterculus respecting it: *Homerum siquis cæcum genitum putat, omnibus sensibus orbus est*[6]. The author of his Life observes that his name originated in his blindness, and that he was called *Homer*, ἀπὸ τοῦ μὴ ὁρᾷν. This derivation, however, rests upon a tradition, which carries with it every appearance of fable. It is said that, while at Cumæ, he was induced by his straitened circumstances to request an allowance from the public treasury, to which the Senate would probably have acceded, had it not been for the ill-timed observation of one of their body, that if they should undertake to maintain all the blind men (ὁμήρους) who applied for assistance, their resources would shortly be exhausted. In consequence of this treatment,

[1] The line, as preserved in Strabo, XIII. p. 929, stands thus: Χωρῷ ἐνὶ δρυόεντι Ὕδης ἐν πίονι δημῷ. It is thus corrected in Dr. Taylor's Civil Law, p. 554. Χωρῷ ἐνὶ δρυόεντ' Ἰούδης ἐν πίονι δημῷ. Compare Il. Υ. 385.

[2] See particularly on Il. Λ. 27. It may be worth relating, as a literary anecdote, that the celebrated Joshua Barnes composed a Treatise, which, however, was not published, in order to prove that Homer was no other than King Solomon. Had this ingenious hypothesis been given to the world, its claims to attention would have still been eclipsed by the more recent discovery of the identity of the poet with Moses himself. This theory was gravely advocated in an Essay, which appeared in the year 1825.

[3] There is a fable which attributes Homer's blindness to an apparition of the shade of Achilles, which, desirous of obtaining an adequate conception of his hero, he had evoked from his tomb on the Sigæan promontory. The Vulcanian armour, in which the resuscitated warrior was clad, was of such dazzling brightness, that the enraptured gaze of the poet was followed by the loss of sight for ever.

[4] Vers. 172. τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνὶ παιπαλοέσσῃ.

[5] Lib. III. 104.

[6] Lib. I. 5.

the poet left Cumæ for Phocæa, expressing an earnest wish at his departure, that the town might never be immortalized as the birth-place of a poet. Other significations have been repeatedly affixed to his name by those, who consider it merely as an epithet of his real appellation, *Melesigenes;* but all are equally conjectural, unimportant, and unsatisfactory [1].

In pursuing his travels, Homer took frequent occasion, according to the custom of the times, of reciting his poems in the public assemblies, in the several places which he visited. Their intrinsic beauty and excellence were universally perceived and admired; except, indeed, at Smyrna, where they were received with inattention and unconcern. At Phocæa, they were heard with such peculiar delight, that a maintenance was offered to the poet by one Thestorides, a schoolmaster, on condition of being allowed to transcribe them; whereupon he immediately sailed for Chios, and there recited them as his own compositions. In order to expose the imposture, Homer followed him to Chios; and being set on shore by the crew of a fishing-boat, in which he had obtained a passage from Erythræ, he was prevented by his blindness from proceeding, and wandered along the shore two days in quest of a guide. At length, falling in with a goatherd, named Glaucus, who came up providentially to rescue him from the fury of his dogs [2], he was introduced by him to his master, with whom he lived some time at Bolissus, and attended to the education of his children. Thestorides fled at his arrival, and left him in the undisputed possession of the productions of his genius, and in the enjoyment of increasing prosperity and fame.

In the later years of his life, it appears by the Hymn to Apollo, cited above, that he settled at Chios. Here he is said to have amassed considerable wealth, and to have married. One of two daughters, who were the fruit of this alliance, died young; and the other was married to the person whose children he had educated. Of his death nothing is positively known; but Plutarch relates an absurd tradition, that he died from grief, in consequence of his inability to solve a riddle which had been proposed to him by some fishermen at Io, and of which he had been previously warned by an oracle to beware of attempting the solution [3]. The riddle was conveyed in a reply to the poet's inquiry respecting their sport, in the following terms:—Ὅσσ' ἕλομεν, λιπόμεσθα· ὅσ' οὐχ ἕλομεν, φερόμεσθα. It should seem that the wits had been engaged in catching and killing a

[1] Some have derived it from ὁ μῆρος, *a thigh;* upon the supposition that he had some mark upon that part to indicate his illegitimacy. Proclus understands Ὅμηρος to signify *an hostage;* and states that he was delivered up by Smyrna to Chios, in order to conclude a truce between them. Plutarch, in his Life, says that the name implies *following;* but the reason which he assigns for the opinion is sufficiently absurd. A derivation has also been suggested ἀπὸ τοῦ ὁμοῦ εἴρειν, with reference to the practice of the Rhapsodists, who commonly sung in concert. Somewhat similar is that from ὁμοῦ ἄρειν, *to fit together*, and, as it were, *to dovetail;* whence Ilgen, in his preface to the Hymns, deduces an argument against the poet's personal existence, and resolves him into an *abstract idea.* Verily it is a novel and romantic idea, that an *abstract idea* be capable of generating an idea so grandly magnificent as the conception of the Iliad and the Odyssee. Probably we shall hear some fine day of the conversion of *Demosthenes* and *Chrysostom* into *abstract ideas,* since their names, whether by accident or design, have a derivative affinity with the powers of eloquence.

[2] This adventure is supposed to have suggested the narrative, in Od. Ξ. 30, of the escape of Ulysses from his own dogs.

[3] The oracle and riddle are also preserved in the Chrestomathia of Proclus, appended to Gaisford's edition of Hephæstion, p. 466. In this Treatise, however, his death is attributed to a fall, occasioned by striking his foot against a stone.

somewhat different prey than their occupation indicated; the presence of which was not calculated to contribute materially to their personal comfort. For want of more authentic information, we may at once reject this marvellous addition to the account given in the Life attributed to Herodotus, in which it is simply stated, that having undertaken a voyage to Athens, he fell sick at Io, where he died, and was buried on the seashore. The inhabitants buried him with great pomp, and inscribed the following epitaph on his tomb :—

Ἐνθάδε τὴν ἱερὰν κεφαλὴν κατὰ γαῖα καλυπτει,
Ανδρῶν ἡρώων κοσμήτορα, θεῖον Ὅμηρον.

It now remains to notice the conflicting opinions, and to enter briefly into the merits of the question, respecting the place of Homer's nativity, and the chronology of his birth.

In very early times, the honour of giving birth to the prince of poets was contested with great pertinacity, and little pretension, by several of the states of Greece. This spirit of rivalry gave rise to the following distich, in which seven of the principal parties in the dispute are enumerated :—

Smyrna, Chios, Colophon, Salamis, Rhodos, Argos, Athenæ,
Orbis de patria certat, Homere, tua[1].

The grounds, upon which most of them supported their respective claims, were trivial in the extreme. At Colophon, for instance, they had a school in which the poet was said to have taught; and at Io, as an evidence of his birth, they could produce only the record of his death,—his tomb upon the sea-shore[2]. If any credit is due to the unknown author of his Life, he was born, as we have already seen, at Smyrna; but it is somewhat singular, if that were really the case, that there is no mention of the place in any of his writings. It appears, indeed, that the Smyrnæans treated him with indifference during his life, which may in some measure account for this extraordinary silence; while it is certain that they paid far greater respect to his memory, than any of the other claimants. They struck medals in honour of him[3]; they dedicated a temple to him; and they burnt Zoilus in effigy, in angry contempt of the abuse which he had heaped upon his works.

The claims of Chios have found a warm advocate in Leo Allatius[4], a native of the island; but his arguments are by no means conclusive. From the above cited passage in the Hymn to Apollo, wherein the poet describes himself as *a blind man resident* (οἰκεῖ) *at Chios*, it cannot pos-

[1] Cicero mentions four of the competitors in his Oration *Pro Archia Poeta* (c. 8.) :—*Homerum Colophonii civem esse dicunt suum; Chii suum vindicant; Salaminii repetunt; Smyrnæi vero suum esse confirmant; itaque etiam delubrum ejus in oppido dedicaverunt. Permulti alii præterea pugnant inter se, atque contendunt.* The distich in the text appears, by the way, to be built upon an epigram by Varro, which will be found in A. Gell. N. A. III. 11.

Ἑπτὰ πόλεις διερίζουσι περὶ ῥίζαν Ὁμήρου,
Σμύρνα, Ῥόδος, Κολόφων, Σάλαμις, Χίος, Ἄργος, Ἀθῆναι.

It should be stated that some copies read Ἴος for Χίος, and it is known that both places put in their claims. See the testimony of Aristotle, as cited by Gellius, *ubi supra*.

[2] Plin. IV. 12.

[3] In one of these, which is still in existence, he is represented *reading*. This is evidently at variance with the opinion noticed above, that he was born blind.

[4] In a Treatise *de Patria Homeri*, published A.D. 1640.

sibly be inferred that he was born there. Neither will the testimonies of Simonides[1] and Theocritus[2] to a similar effect, which this writer has adduced in support of his assumption, prove any thing more than the simple fact, that Homer had lived for some time in that country. Strabo[3], indeed, has fallen in with the opinion that Homer was a Chian, upon the ground that he speaks of the Icarian Sea in terms which prove his perfect acquaintance with its coast and navigation. It does not appear, however, that he has displayed a greater knowledge of this, than of the other seas which he has occasion to notice. With respect to Homer himself, Aristotle[4] expressly affirms, that he has given no intimation in his writings, that he was a native of Chios. In speaking of the *Homeridæ* as the descendants of the poet, Allatius has mistaken their occupation for their descent. They were merely a company of wandering Rhapsodists[5], as they were otherwise called, who obtained a subsistence like the old Welsh harpers or Celtic bards, by reciting the compositions of Homer in the public assemblies, and more especially at the quinquennial games, which the Chians had instituted in honour of the poet. Plato[6] speaks of these Homeridæ as still in existence in his time, not only in Chios, but dispersed throughout the states of Greece; and he describes them merely as a class of the more general race of *Rhapsodists*, who went about from place to place, reciting the popular poems of the day; which, however, they did not scruple to alter as occasion might require. Some of them, indeed, had considerable reputation as poets themselves; and many of those passages, which are really interpolated in the Iliad and the Odyssee, were in all probability added by one or other of the tribe. They seem, indeed, to have been the successors of the ἀοιδοὶ, who, like *Demodocus* and *Phemius* in the Odyssee, sang their own compositions, and acquired fame and a maintenance, as Homer himself is represented to have done, by the recitation of their verses.

But whatever may be the respective claims of each contending state[7],

[1] Cited on Il. Z. 146. [2] Theocr. Idyl. VII. 47.
[3] Strabo, XIII. p. 355. [4] Rhet. II. 23.

[5] The portions of the poem delivered at each recitation were called, from these persons, ῥαψῳδίαι, and this title has been fixed to each respective book of the Iliad and the Odyssee, though it does not appear that a book was necessarily spoken at a time. Probably only a part, such as the duel of Hector and Ajax, the meeting of Glaucus and Diomed, and the like, constituted the original rhapsody. Another instance is the *Doloneia*, or *Night Adventure of Ulysses and Diomed* (Il. K. 295), which is said by Eustathius to have been considered by the ancients as a separate poem, and to have been inserted (τέταχθαι εἰς τὴν ποίησιν) by Pisistratus. Such, too, are the *Loves of Mars and Venus*, and the *Necyomanteia*, in the Odyssee. The commentators are divided as to the origin of the word, some deriving it from ῥάπτω, *to sew*, and others from ῥάβδος, *the staff*, which the rhapsodist carried in his hand. See Wolfe's *Prolegom.* The latter opinion is far less likely than the former, which is supported by the ῥαπτῶν ἐπέων ἀοιδαί of Pindar (Nem. II. 1). Mr. Penn suspects the word to be of Egyptian origin; and he has given an ingenious explanation of it, upon that supposition, in his treatise *on the Primary Argument of the Iliad*, p. 324, note.

[6] In his Dialogue, entitled ἼΩΝ, where the *Rhapsodist* and the *Ionian* are one and the same person.

[7] It is curious to compare these struggles for the honour of having given birth to Homer, with the blind zeal with which he was denounced by the converts to Christianity, at the commencement of the second century.—"Heathenism was then to be destroyed, and Homer appeared the father of it; whose fictions were at once the belief of the Pagan religion, and the objections of Christianity against it. He became, therefore, very deeply involved in the question; and not with that honour which had hitherto attended him, but as a criminal who had drawn the world into folly. He was on one

it is certain that Homer was an Asiatic Greek; and, most probably, of Ionia. His descriptions of scenery, and his impressions of natural objects, are perfectly in accordance with this opinion. From several of his geographical statements and local allusions, it is sufficiently apparent that his early associations were formed in a country east of Greece; and the character which he has given of the wind Zephyrus is perfectly Ionian[1]. At the same time, many of the customs which he describes, and more especially those which relate to sacrifices, are confessedly Æolian. Still, when it is remembered in how narrow a compass these contiguous countries lie, and that their customs must, in consequence, have been in a great degree similar, and equally familiar to Homer, it will not be possible to determine from thence, that he was necessarily a native of Æolia[2]. In fact, the point can never be finally settled in favour of either country; nor do the pretensions of Chios or of Smyrna appear to have one whit the greater claim respectively to the honour in dispute; except, perhaps, that the first impressions of scenery and of nature are more calculated to root themselves deeply in a rich and vivid fancy, than popular habits and peculiarities. Otherwise, indeed, he seems to have been more especially familiar with the customs and institutions of the island of Crete, some of which even yet bear a strong resemblance to the vivid delineations which he has given of them.

The question of the age of Homer has given rise to more discussion, and with greater latitude, than that of his country. While some would make him contemporary with the Trojan war, there are others who fix him to a comparatively recent era. Some, indeed, would even make him coeval with Lycurgus; and Strabo[3] mentions an interview which was said to have taken place between the poet and the lawgiver, for the purpose of settling the constitution of Sparta. Thucydides[4] affirms indefinitely, that he lived long after the siege of Troy: and Cicero[5] is almost as indecisive in observing, "that though his age is uncertain, he lived many years before the foundation of Rome." Now there are several incidental circumstances which seem to favour the opinion of an early date for the composition of the Iliad and Odyssee; at the same time that there is positive proof that the poet was not an eye-witness of the events which he describes[6]. It appears, for instance, that although works in ivory were of very remote antiquity, yet the elephant was known only to the Indians, until the Macedonians passed into Asia. Accordingly,

hand accused for having framed fables upon the works of Moses; as the rebellion of the giants from the building of Babel, and the casting of *Ate* and *Strife* out of heaven, from the fall of Lucifer. He was exposed, on the other hand, for those which he is said to have invented, as when Arnobius cries out, 'This is the man who wounded your Venus, imprisoned your Mars, who freed even your Jupiter by Briareus, and who finds authorities for all your vices,' &c. Mankind was derided for whatever he had hitherto made them believe; and Plato, who expelled him from his commonwealth, has, of all the philosophers, found the best quarter from the Fathers, for passing that sentence. His finest beauties began to take a new appearance of pernicious qualities; and, because they might be considered as allurements to fancy, or supports to those errors with which they were mingled, they were to be depreciated while the contest of Faith was in being. It was hence that the reading them was discouraged, that we hear Ruffinus accusing St. Jerome for it, and that St. Austin rejects him as the grand master of fable; though, indeed, the *dulcissimè vanus*, which he applies to Homer, looks but like a fondling manner of parting with him."—Pope's *Essay on Homer.*

[1] See on Il. B. 145. [2] See Wood's Essay on the *Original Genius of Homer.*
[3] Lib. X. [4] Lib. I. 3. [5] De Clar. Orat. 10.
[6] Il. B. 486. Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν.

we meet with no mention of this animal in Homer, although he repeatedly speaks of the use of ivory in ornamental workmanship[1]. In the Odyssee, the Nile is spoken of as the *Ægyptus*, or the river of Egypt, by which name it passed in the time of Moses and of Joshua[2]; so that, in the time of Homer, it had not received its more recent appellation. Of the Amphictyonic council, there is no mention in the writings of the poet: whereas it could scarcely have failed of notice in a poem like the Iliad, if it had acquired that extensive importance to which it attained even in the early times of ancient Greece. Had Homer lived after the æra of the Olympiads, the public annals would have afforded a satisfactory record of his birth.

But there is evidence much more definitive to be collected from the works of Homer, which will bring the question respecting his chronology within much narrower limits than that already produced. In turning to the history of the times immediately succeeding the Trojan war, we may naturally expect that Homer would have incidentally alluded to some of the more important events, which happened between that age and his own. Now, according to Newton's Chronology, Troy fell 904 years before the Christian era[3], and eighty years after, i. e. B. C. 824, is the date of the return of the Heraclidæ, according to Thucydides;—an event by which a complete revolution was effected, not only in the Peloponnesus, but in all the Grecian states along the western coast of Asia Minor, and the adjacent islands. To this occurrence, however, there is no allusion whatsoever throughout the Iliad and the Odyssee; and though there are several references to Hercules[4], there is not one word respecting his descendants. It has been supposed, indeed, that Homer intended to represent Jupiter as predicting the destruction of Argos, Sparta, and Mycenæ, in the opening of the fourth Iliad[5]; in which case Homer must have lived subsequently to that event, which followed the return of the Heraclidæ, unless we suppose, with Eustathius, that he hazarded a prophecy, which was eventually realized. If the words of Jupiter are intended to convey any more than a general menace, the destruction of Mycenæ, to which

[1] Pausan. Attic. I. 12. 4. Ἐλέφαντας δὲ πρῶτος μὲν τῶν ἐκ τῆς Εὐρώπης Ἀλέξανδρος ἐκτήσατο, Πῶρον καὶ τὴν δύναμιν καθελὼν τὴν Ἰνδῶν· ἀποθανόντος δὲ Ἀλεξάνδρου, καὶ ἄλλοι τῶν βασιλέων, καὶ πλείστους ἔσχεν Ἀντίγονος· Πύῤῥῳ δὲ ἐκ τῆς μάχης ἐγεγόνει τῆς πρὸς Δημήτριον τὰ θηρία αἰχμάλωτα. Τότε δὲ ἐπιφανέντων αὐτῶν δεῖμα ἔλαβε Ῥωμαίους, ἄλλο τι, καὶ οὐ ζῶα, εἶναι νομίσαντας. Ἐλέφαντα γὰρ, ὅσος μὲν ἐς ἔργα καὶ ἀνδρῶν χεῖρας, εἰσὶν ἐκ παλαιοῦ δῆλοι πάντες εἰδότες· αὐτὰ δὲ τὰ θηρία, πρὶν ἢ διαβῆναι Μακεδόνας ἐπὶ τὴν Ἀσίαν, οὐδὲ ἑωράκεσαν ἀρχὴν, πλὴν Ἰνδῶν τε αὐτῶν, καὶ Λιβύων, καὶ ὅσοι πλησιόχωροι τούτοις. Δηλοῖ δὲ καὶ Ὅμηρος, ὃς βασιλεῦσι κλίνας μὲν καὶ οἰκίας τοῖς εὐδαιμονεστέροις αὐτῶν ἐλέφαντι ἐποίησε κεκοσμημένας, θηρίου δὲ ἐλέφαντος μνήμην οὐδεμίαν ἐποιήσατο· θεασάμενος δὲ καὶ πεπυσμένος ἐμνημόνευσεν ἂν πολύ γε πρότερον ἐμοὶ δοκεῖν, ἢ Πυγμαίων τε ἀνδρῶν καὶ γεράνων μάχης. See Il. Δ. 141. E. 583. Od. Δ. 73. Θ. 404. Σ. 196. Ψ. 200.

[2] Compare Od. Γ. 300. Δ. 355. Gen. xv. 18. Exod. viii. 6.

[3] The building of Carthage by Dido may safely be assumed as a standard æra, from which the fall of Troy may be calculated. Now Virgil, whose accuracy is allowed to be very great, and his information derived from the best sources, places the fall of Troy seven years before the building of Carthage (Æn. I. 756); introducing at the same time many historical facts, connected with the two events. But Carthage was destroyed in the year B. C. 147, having existed 737 years; and was therefore built in the year B. C. 884. Hence Troy fell in the year B. C. 891. In confirmation of this date, it may be observed that *Belus*, the father of Dido, is generally identified with *Eth-Baal*, king of Sidon, who is mentioned in Scripture (1 Kings xvi. 31.) as the father of the infamous Jezebel, who married Ahab, king of Israel, and was killed B. C. 884.

[4] See Il. Λ. 689. Ξ. 250.

[5] See note on v. 41.

they refer, is that which happened shortly after the time of Agamemnon[1]. It is further observable, that Homer himself has distinctly stated his opinion, that recent occurrences, from their nearer interest, are preferable for celebration[2]; which could not possibly apply to the fate of Troy, after the return of the Heraclidæ. It should seem also that the declaration, which has been already noticed, that he did not speak from personal observation, would be altogether unmeaning, if he had lived at so distant a period from the times he describes, as to render it unnecessary. And it may be added, that the Catalogue of Ships, which exhibits a correct account of the Peloponnesus before the Dorian conquest, does not contain a single reference to any political change, which took place therein, subsequent to that event. As to the objection of Gibbon, revived from Paterculus, that Homer must have lived long after the Trojan war, because he represents his heroes as greatly surpassing in strength the men of his own time; it is set aside by the fact that Nestor institutes the same comparison between the companions of his youth and his old age[3].

Hence, then, it appears, that Homer must have written his two great poems before the return of the Heraclidæ[4]. It is also further remarkable, that the last event which he records, is the accession of the great-grandchildren of Æneas to the throne of Troy[5]. This circumstance, therefore, will bring the date of the Iliad to the beginning of the third generation after the Trojan war; and the probable date of Homer's birth within a few years of the same period; so that we may fairly consider him to have been in the zenith of his glory about the middle of the ninth century before the birth of Christ. And it will be some confirmation of this date, that it precisely coincides with that which Herodotus has assigned to the age of Homer. The Father of History flourished B.C. 444, and he places the Father of Poetry 400 years before himself; i.e. B.C. 844[6]. The Arundelian Marbles, dating probably from his birth, fix him B.C. 907. Heyne approves of this date, and raises some objections to the other. He observes that the Ionian migration, according to the Marbles, took place B.C. 1044, or 60 years after the return of the Heraclidæ, B.C. 1104; and that if Homer, being an Ionian, never alludes to the former, he might well be silent respecting the latter; more especially in celebrating heroes of the Pelopid race, whose kingdoms were destroyed, and whose families were expatriated, by that revolution. But may not these arguments be rather urged in corroboration of the hypothesis, that he lived before either of the events in question? It may be added that, according to the *Parian Chronicle*, Hesiod preceded Homer by about thirty-seven years. Now Hesiod[7] speaks of the rising of Arcturus at sunset about sixty days after the winter solstice; and upon this statement Newton has grounded a calculation which fixes the composition of the poem, in which the remark occurs, in or about the year B.C. 875. Homer, there-

[1] Strabo: Μετὰ τὰ Τρωϊκα Ἀγαμέμνονος ἀρχῆς λυθείσης.

[2] Odyss. I. 251.

[3] See on Il. E. 303.

[4] This argument was proposed by Mr. Wood, in his Essay on the *Original Genius of Homer*, and is followed up in Mitford's *Hist. of Greece*, vol. I. p. 251.

[5] See note on Il. Υ. 307.

[6] Herod. II. 53. Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι, καὶ οὐ πλεόσι. The author of the Life, attributed to Herodotus, affirms him to have lived 622 years before the Persian invasion under Xerxes; i.e. about B.C. 1112. Mr. Clinton (*Fast. Hell.*) places Homer between B.C. 962 and 927, and Hesiod between B.C. 859 and 824.

[7] Op. D. II. 184.

fore, who was between thirty and forty years younger, may fairly be supposed to have produced his poems between 850 and 800 before the Christian æra. At the same time, it must not be concealed, that Hesiod was, in all probability, posterior to Homer, though not so much as to affect the inference from this species of calculation very materially.

SECTION II.

OF THE WRITINGS ATTRIBUTED TO HOMER; MORE PARTICULARLY OF THE ILIAD AND THE ODYSSEE: THEIR GENUINENESS, THE METHOD OF THEIR PRESERVATION, AND THEIR SUBSEQUENT HISTORY.

> Εὗρε Φύσις, μόλις εὗρε, τεκοῦσα δ' ἐπαύσατο μόχθων,
> Εἰς ἝΝΑ ΜΟΥΝΟΝ ὍΜΗΡΟΝ ὅλην τρέψασα μενοινήν.
>
> Antipater ap. Anthol. Gr. I.

THE uncertainty in which the Life of Homer is involved, has doubtless been, in some measure, the cause of similar uncertainty respecting his writings. While some, on the one hand, have been too ready to receive him as the author of poems, which he never could have written; many, on the other, have been equally anxious to deprive him of the merit of those to which he has the justest claim. The reputation in which his productions were held in Greece, would naturally induce the bards of the day to impose their own compositions upon the public, under the sanction of so great a name; and the Ionian Rhapsodists in particular, incited by the prospect of gain and the improbability of detection, would occasionally recite their own effusions before an audience, assembled to hear, and predisposed to admire, the verses of Homer. It was with the view, perhaps, of facilitating these impositions, that they assumed the appellation of *Homeridæ:* at least, if the name was intended to represent them as the descendants of the poet. Their rapid increase however, and their wide dispersion in the time of Plato, exceeds, on this supposition, the bounds of credibility; so that the title must be referred either to a different origin, or to the purpose of imposition and fraud.

To one or other of these Rhapsodists, then, may fairly be assigned a great proportion of those poems, which, in very early times, seem to have been attributed to Homer; and the production of which by one author, both from their number and variety, must greatly have surpassed the extent of human life, and the powers of human intellect. As learning advanced, and the merits of each composition were tried by the strict rules of criticism, many of them were easily discovered to be forgeries; and their manifest inferiority caused them soon to be thrown aside, and eventually forgotten. The titles of the following are preserved by different writers, but very little else is known respecting most of them; and it is extremely doubtful whether any of them really belong to Homer[1]. In the Life attributed to

[1] In the opinion of an ancient grammarian, cited by Leo Allatius, οὐδὲν αὐτοῦ θετέον ἔξω τῆς Ἰλιάδος καὶ Ὀδυσσείας. This judgment, though doubtless incorrect, is true to a very great extent.

Herodotus, several *Epigrams* are still extant, which he is supposed to have written; some verses also are cited from a poetical contest, in which he is said to have engaged with Hesiod; and there is mention of the *Phocæis*, *Eiresione*, and some of his *Gnomæ*. Suidas, in v. Ὅμηρος, speaks of his *Epithalamia*, *Amazonia*, *Cyclus*, and of the *Geranomachia*, *Arachnomachia*, and *Psaromachia*, three mock-heroic pieces of a similar class with the *Batrachomuomachia*. This last is still extant, and is generally supposed to be a juvenile production of the poet, though it has been attributed to Pigres[1] of Halicarnassus, brother of the celebrated Artemisia, who commanded in the Persian fleet under Xerxes. From the character of the language, and other internal marks, Mr. R. P. Knight is of opinion that it is the production of some Athenian writer of an earlier age[2]. Another humorous poem, of a somewhat different description, was the *Margites*. Of this only three verses remain, which are expressly quoted from the poem; a fourth is found interwoven with the prose of Plato's Alcibiad. II.; and three other lines, which appear in the Scholia on Eurip. Orest., are supposed to belong to it. Zeno, the philosopher, was of opinion that the Margites was the first production of Homer; and the poet Callimachus viewed it with great admiration[3]. In addition to these testimonies, the concurrent voice of antiquity is decisive in favour of its genuineness. Aristotle[4], Plato, and Aristophanes[5], quote from it, without the least hesitation, as an undoubted work of Homer; which is ample authority for rejecting the contrary opinion of Suidas and Eustathius[6].

To proceed with a list of his reputed works, Herodotus mentions the *Epigoni* and the *Carmina Cypria*, but without any belief in their genuineness[7]; the former on the subject of the second Theban war: the latter comprising a series of events, in eleven books, from the marriage of Peleus and Thetis to the opening of the Iliad; and attributed, with great probability, to Stasinus, a Cyprian[8]. The *Little Iliad*, which includes the time from the death of Achilles and the Judgment respecting his Arms, to the Destruction of Troy by the stratagem of the Wooden Horse, and which has been attributed to Homer, was more probably the composition of the Lesbian poet, Lesches. The arguments of this last and the *Carmina Cypria* are preserved in the Chrestomathia of Proclus[9], together with that of the Νόστοι, or the *Returns of the Grecian Leaders* from the siege of Troy. In the Bibliotheca of Fabricius[10], together with many of those above mentioned, there is notice of the *Cercopes*, founded on the metamorphosis of a set of jugglers into monkeys; also of the *Capture of Œchalia by Hercules*, and of the Αἲξ Ἑπτάπεκτος, a humorous piece, written in Iambic verse, and therefore, in all pro-

[1] This indefatigable writer is recorded to have undertaken the extremely amusing and profitable task of inserting a pentameter between every verse of the Iliad. Suidas has favoured us with a specimen of his ingenuity in v. Πίγρης.

Μῆνιν ἄειδε, θεὰ, Πηληϊάδεω Ἀχιλῆος,
Μοῦσα, σὺ γὰρ πάσης πείρατ' ἔχεις σοφίας.

[2] Prolegom. in Hom. § 6.
[3] Harpocration in v. Μαργίτης.—Ὅπερ ποίημα Καλλίμαχος θαυμάζειν ἔοικε.
[4] Poet. c. 4.
[5] Aristoph. Av. 914. See Schol.
[6] See Penn on the *Primary Argument of the Iliad*, ch. XI. p. 353.
[7] See notes on Il. Δ. 406. Z. 291.
[8] Phot. Lex.
[9] Pp. 471, 481, 485. ed. Gaisford. See Heynii Excurs. I. ad Virg. Æn. II.
[10] Lib. II. c. 1. ed. Harles.

bability, much posterior to Homer. Athenæus[1] mentions the *Epiciclides;* and Pausanias[2], the *Thebais,* in seven books, which he considers inferior only to the Iliad and the Odyssee. The *Hymns,* in number thirty-three, are still in our hands; but, though confessedly of very high antiquity, they are generally considered spurious. The Scholiast assigns them to a Rhapsodist named *Cynæthus;* who would therefore be the author of the line which has been cited with reference to the *blindness* and country of Homer[3]. Professor Hermann, however, argues strongly for their genuineness, and he is supported by the authority of Thucydides and Lucian. But there are several internal marks of a later age in each of them[4], if we except the Hymn to Venus; which, if not Homer's, is a production of very great merit, and evidently not much later than the poet's time. In all the rest also, corruptions and interpolations abound; and the Hymn to Ceres, discovered by Matthiæ at Moscow, varies materially from that to which Pausanias has alluded, though Hermann considers it a different copy of the same work.

But whatever doubts may have existed among the Ancients respecting the authorship of all or any of the above compositions, it remained for modern scepticism to question the genuineness of the Iliad and the Odyssee. The German critics, with Wolfe and Heyne at their head, have exerted their strongest efforts in support of a theory—which may, indeed, almost be called their own—that these two poems, as we now possess them, are not the work of one mind. The theory is founded upon the supposition, that there existed originally a set of detached pieces, or rhapsodies, as they were called; that these separate productions, of different writers, upon the same subject, were at length collected into a series by some person of more than ordinary talent; and that the result of this compilation was the Iliad and the Odyssee[5]. Of this extraordinary genius, after reducing Homer into a mere non-entity, and robbing him at once of his personality and his fame, Heyne thus triumphantly concludes: *Jam ingenium illud præclarum, cui compagem hancce tam miræ artis debemus, nobis* HOMERUS *esto*[6]. This hypothesis was originally started in France, about the commencement of the last century, by the Abbé d' Aubignac, who maintained that the Iliad was made up *ex variis tragœdiis et canticis de trivio mendicorum et circulatorum,* "à la manière des chansons du Pontneuf[7]." In this opinion the Abbé was supported by

[1] Lib. II. p. 65. XIV. p. 639. [2] Bœot. p. 729.

[3] See also the Schol. on Pind. Nem. II.

[4] The word τύχη, for instance, which is introduced into the Hymn to Minerva, does not occur throughout the Iliad and the Odyssee. See note on Il. B. 155.

[5] The abettors of this theory are called οἱ χωρίζοντες, *the Separatists;* and the company (κύκλος) of unknown bards, whose independent contributions they conceive to have been thus dovetailed into a connected and coherent whole, are known as the *Cyclic Poets,* or the *Epic Cycle.*

[6] Heyn. Hom. T. VIII. p. 806. Bentley has expressed a somewhat more moderate opinion in his *Phileleutherus Lipsiensis,* § 7. "Homer," says he, "wrote a sequel of Songs and Rhapsodies, to be sung by himself for small earnings and good cheer, at festivals and other days of merriment. The Iliad he made for the men, and the Odysseis for the other sex. These loose songs were not collected together, in the form of an Epic Poem, till Pisistratus's time, about 500 years after." To the same effect, Dean Prideaux, in his *Life of Mahomet,* observes, that the Koran was compiled "in the same manner as Homer's Rhapsodies were, out of the loose pieces of that poet." A theory allied to that of the German critics, is set forth, in very confused terms, by *Gilbert Wakefield,* in his *Correspondence with C. J. Fox,* pp. 27—30.

[7] *Conjectures Académiques, ou Dissertation sur l' Iliade.* The Abbé's name was *François Hedelin.* See also Wolfii Proleg. 26. not.

Charles Perrault[1]: but the notion was immediately rejected as untenable and absurd; to be revived, however, after a short interval, in Italy, by Giambattista Vico, who published, in 1730, his *Nuova Scienza*[2], wherein the theory of the German critics has been in a great measure anticipated. Now, however strange it may appear to Heyne and his countrymen, that any individual should have appeared on a sudden, in the midst of a barbarous age, with a mind capable of producing an epic poem, so perfect in every point of art, of diction, and of versification, as the Iliad or the Odyssee, the alternative to which they resort is far more miraculous. Paterculus observes of Homer: *Neque ante illum quem ille imitaretur, neque post illum qui eum imitari posset, inventus est*[3]. Now, if the latter part of this assertion is confessedly true, why might not the former be true also? Poetry is not, like science, progressive; but a bright genius arises at intervals, like Burns or Bloomfield among ourselves, whose untutored lays eclipse, with their beauty and simplicity, the laboured numbers of their predecessors in the art for many generations. The *Poeta nascitur* of Horace was doubtless founded upon deep observation, and an exact knowledge of the powers of the human mind; and Homer is a striking proof of the justice of the maxim. At all events, the unity of design, of action, and of character, which pervades the respective poems; the same peculiarities of language and of sentiment, and the intimate connexion which subsists between the whole and every part, must form an argument in the mind of every unprejudiced admirer of Homer, almost amounting to conviction, of the unity of the person who produced them. So far was Quintilian from favouring the opinion of the χωρίζοντες, that he not only looked upon Homer as having been pre-eminent in every kind of eloquence, but *in the disposition of his entire work* to have surpassed the ordinary bounds of human ingenuity[4]. It is somewhat curious too that Wolf, though repeatedly challenged to support by more decided proofs the mere outline of the question which he has given in his *Prolegomena*, and in his letters to Heyne, took no further part in the controversy. Voss, the elegant and learned translator of Homer into German hexameters, in writing to him on the subject, professes his unshaken faith both in the unity of the poet, and the unity of his works. "I believe," says he, "in *one* Iliad, in *one* Odyssee, and in *one* Homer the author of them both; and even if that Homer could not write his own name, the fact, in my opinion, only enhances the glory of the poet."

The main prop, indeed, by which this singular theory is supported, is derived from an assumed impossibility of preserving two poems, so long as the Iliad and the Odyssee, without the aid of alphabetic writing. There is more weight, however, in this consideration at first sight, than it will ap-

[1] *Parallèle des Anciens et des Modernes.*

[2] This curious and elaborately profound work fully merits the attention its perusal requires; but there is an admirable French translation, or rather paraphrase, which is far more readable than the original, under the title of *Principes de la Philosophie de l'Histoire*, by *Jules Michelet.*

[3] Lib. I. c. 5. This opinion coincides with that of Herodotus already noticed; and, although poetry had existed previous to the age of Homer, it fell infinitely short of that perfection to which it rose in the Iliad. The great inferiority of all preceding poets, clearly evinced in the few fragments which still remain of the works attributed to them, probably induced a negligence respecting them, which was the ultimate cause of their destruction.

[4] Quintil. Inst. Or. X. 1. *Qui omnes et in omni genere eloquentiæ procul ab se reliquisse, atque* ipsa dispositione totius operis *humani generis modum excessisse videtur.*

pear to possess upon an attentive investigation. Admitting for a moment that writing was not in use at the time when Homer composed the Iliad, the difficulties of its transmission to posterity were by no means insurmountable. In the early ages of society, while the mind was unfettered by variety of occupation, the memory would easily be rendered, by cultivation and exercise, retentive to a very high degree. Now it is distinctly asserted by Xenophon[1], that there were several persons at Athens in his time, who could repeat the Iliad and the Odyssee throughout. If this was the case, therefore, at a period when copies of those works existed in every part of Greece, it may safely be inferred that the like facility would not be wanting, when the absence of every other means for their preservation rendered it absolutely necessary. It may be remarked, however, that so great an extension of the memory as that recorded by Xenophon, was scarcely requisite under the circumstances with which the early history of the poems is connected. For if this were the medium through which they were transmitted in the first ages of their production, the Rhapsodists, who procured a maintenance by reciting them from town to town, and were therefore more deeply concerned in them, were, doubtless, the persons who delivered them from that fate, in which the works of all preceding poets were involved. Now, as it was impossible to give the whole of either poem at a single recitation, it would be sufficient for each Rhapsodist to commit to memory such part of the whole as he might select for the amusement of his audience, so that the complete poems would thus be distributed between the different members of their community. By this division, however, the connexion would, in all probability, be gradually lost; and such we shall find to have been actually the case in European Greece, in the reign of Pisistratus. Upon the same grounds we might also plausibly account for the frequent repetitions which are found in Homer. Since detached portions only of the Iliad and the Odyssee were delivered at each recitation, it would sometimes be necessary to introduce an explanatory paragraph from the preceding part of the poem. But it is far more probable that they were so originally given by the poet himself, and though to modern ears they appear tedious and out of place, the defect may fairly be charged upon the simplicity of the times. Instances of a similar nature are occasionally met with in the Sacred Writings of the Old Testament.

But though the difficulty respecting the transmission of the Homeric poems may be thus readily removed, a question may fairly be hazarded, as to the truth of the premises upon which the objection proceeds. The main considerations alleged by Mr. Wood[2], who favours the opinion that alphabetical writing was unknown in Greece in the age of Homer, are the lateness of the period at which any prose work subsequently appeared, and the non-existence of written laws and contracts. There is no prose writer upon record before Cadmus the Milesian, and Pherecydes of Scyros, who flourished B.C. 544; and the first of any note were Hecatæus of Miletus, and Pherecydes of Athens, who lived about half a century later. About the same time also, the laws of Draco were the first written code, nearly 350 years after the date which has been assigned to the birth of Homer[3]. Hence it is inferred, that if writing had been in use at this early

[1] Sympos. III. 6. [2] In his Essay on the *Original Genius of Homer*.
[3] Plin. N. H. V. 29. VII. 56. Joseph. c. Apion. *init.* Dion. Hal. I. 1. See Newton's Chronol. p. 46.

period, it is highly improbable that composition in prose should be so long subsequent to poetry, and that laws should have remained so long unwritten. Now it is generally admitted, that the comparative ease with which poetry is retained in the memory, thereby affording a ready channel of communication both for the historian and the legislator, will satisfactorily account for its priority of success in the first instance. But does it then follow, that the pre-eminence thus attained would be immediately relinquished, as soon as the way was opened for the introduction of prose? Is it not far more probable, that the species of composition, by which their predecessors had sealed their immortality, would induce others also, for a time at least, to follow in their path? Accordingly it is affirmed by Strabo[1], that the first prose writings were poetry in every thing but the want of measure; so that the latter was only gradually discontinued, or, rather, shared the reputation which prose was gradually acquiring. The only case of parallel to which we have the means of adverting, is the Book of Job. That this work is a poem of very high merit, is now settled beyond the reach of controversy; and the most probable date of its composition is about 184 years before Abraham, or somewhat above 2000 years before the birth of Christ[2]. On the other hand, the earliest prose compositions, with which we are acquainted, are the historical books of the Old Testament, of which Moses was the author, B.C. 1570. Now that alphabetical writing was known to the Israelites long before the time of Moses, is confirmed by several passages in his history, wherein he speaks of it in terms which plainly prove it to have been in common use[3]. Here, then, is an instance of poetry antecedent to prose; and by a period far more considerable than that contended for in the works of Homer. To the argument derived from the non-existence of written laws, the case of the Israelites cannot indeed be opposed, since their Decalogue was manifestly written. But although the code of Draco is the first that can be affirmed with historical certainty to have been written in Greece, there is still ground for believing that something of the kind was in existence at a much earlier date. There is a passage in Euripides, from which this may fairly be inferred, in relation to the æra of the Trojan war; and Sophocles speaks even more distinctly on the point, with reference to the age of Œdipus[4]. At all events, it does not appear that the absence of a written legislation argues much against the knowledge of writing in general, as applied to the ordinary purposes of life.

With regard to the objection, that all treaties and agreements were verbal, and for that reason accompanied by sacrifices and appeals to heaven, in order to ensure their performance, it will appear to have little weight, when it is remembered that a similar custom prevailed in the patriarchal ages, and among the Jews to a very late period. Thus Abraham purchased the cave at Machpelah in the presence of all those who entered into the gates of the city of Hebron[5]; so that the publicity of the bargain rendered a written contract unnecessary. Nor does it appear that any other than verbal covenants, if we except the Bill of Divorce[6], were resorted to, up to the time of the prophet Jeremiah, who mentions a written

[1] Lib. I. p. 34. [2] Hales' *Analysis of Chronology*, vol. II. b. I.

[3] See, for instance, Numb. v. 23.

[4] Eurip. Hec. 854. Ἢ πλῆθος αὐτὸν πόλεος, ἢ νόμων γραφαὶ Εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις. Soph. Ant. 454. ἄγραπτα θεῶν νόμιμα.

[5] Gen. xxiii. 10. 18. [6] Deut. xxiv. 1.

contract upon a purchase[1]. The Romans, likewise, always adhered to the form of making agreements before witnesses in the Forum, which they called *Stipulatio.* It may be remarked, also, that the formality of written documents was not likely to occupy the attention of warriors, who had spent their lives in the service of arms; just as a *στήλη*, or the emblem of his profession, was a more ready mark of the grave of a departed hero than a graven epitaph and a laboured inscription. Hence an oar was the only monument on the tomb of Elpenor[2].

As to actual historical evidence, there is none, either on one side or on the other. Josephus indeed, who wrote as late as the first century of the Christian æra, expresses a doubt on the subject, and mentions an opinion maintained by some persons, that Homer did not leave his poems in writing[3]. But even if the historian spoke more decidedly, his authority could not be admitted as conclusive; since the passage in question is found in the midst of a laboured attempt to throw discredit upon the early history of Greece, and a partial eulogium on his own country, where the knowledge of letters had existed at a much earlier period. The general belief, however, respecting the introduction of literal characters into Greece, seems to fix it to the age of Cadmus, B. C. 1045[4]; and the very uncertainty, in which the circumstance is involved, is strongly in favour of high antiquity. Now, whatever difficulties may be supposed to have attended the first discovery of the art of writing, it does not appear that there were any impediments to its reception and progressive improvement, which would not be amply counterbalanced by the exertions which its paramount utility must have induced, in order to render it practicable. Making every allowance, therefore, for the scarcity and rudeness of materials in the infancy of the invention, it is highly improbable that the lapse of five centuries, which is the period from the arrival of Cadmus in Greece to the earliest date of prose composition, should have intervened between the first introduction of writing and its general application. It is moreover certain, that a species of parchment or prepared skin, upon which they wrote with a kind of ink, called by Cicero *atramentum*, and prepared from the black humour of the *sepia*, or *cuttle-fish*, was very early in use among the Jews[5]; and since the best of this parchment, called *Charta Pergamena*, was manufactured at Pergamos, about sixty miles above Smyrna, it is highly probable that Homer, who was an Asiatic Greek, was acquainted with the article. Indeed, Heyne himself allows, that alphabetical writing was employed by the Ionians much earlier than in European Greece, on account of their knowledge of parchment; and that they had also their written books, though it is uncertain what became of them, amid the ruin of their literature, which happened about the time of the revival of learning in Europe[6].

When it is considered, then, that Homer himself, in one passage at least, has a probable allusion to alphabetical characters[7], there are no light grounds for inferring that he committed his poems to writing, and that copies of them were dispersed throughout Ionia during his life. In European Greece, however, the knowledge of them seems to have been limited,

[1] Jerem. xxxii. 10. [2] Od. M. 14.
[3] Contra Apion. I. 2. *Φασὶν, οὐδὲ Ὅμηρον ἐν γράμμασι τὴν αὐτοῦ ποίησιν καταλιπεῖν.*
[4] See Herod. V. 58. [5] Isaiah xxxiv. 4. Jerem. xxxvi. 2. 18.
[6] Heyn. Hom. T. VIII. pp. 814. 815. [7] See on Il. Z. 168.

and derived entirely from the recitations of the Rhapsodists, who travelled with them through the different states, perhaps delivering from memory such detached portions as they deemed most likely to attract attention. Nothing else, therefore, could be reasonably expected, than that the connexion of the whole should gradually have become confused; some parts, perhaps, lost, and others interpolated. Such, indeed, was the natural consequence; and so deeply was it lamented at Athens, a short time before the usurpation of Pisistratus, that an effort seems to have been made by Solon[1] towards an arrangement of the Iliad and the Odyssee, and the task was eventually undertaken by Pisistratus himself. *Quis doctior*, asks Cicero, *iisdem illis temporibus, aut cujus eloquentia literis instructior fuisse traditur, quam Pisistrati; qui primus Homeri libros, confusos antea, sic disposuisse dicitur, ut nunc habemus*[2]? To the same historical fact, we have the united testimony of Pausanias, Ælian, Libanius, Suidas, and Eustathius[3]; and Leo Allatius quotes the following from an epigraph said to have been inscribed on a statue of Pisistratus:

> *Τρίς με τυραννήσαντα τοσαυτίκις ἐξεδίωξε*
> *Δῆμος Ἐρεχθειδῶν, καὶ τρὶς ἐπεσπάσατο,*
> *Τὸν μέγαν ἐν βουλαῖς Πεισίστρατον· ὃς τὸν Ὅμηρον*
> *Ἤθροισα, σποράδην τὸ πρὶν ἀειδόμενον.*

It has been said that Pisistratus employed seventy *διασκευασταὶ* in the revision of the work; but although these *diasceuasts* are frequently mentioned in the *Venetian Scholia* published by *Villoison*, it is difficult either to decide upon the nature of their office, or to affix any precise meaning to the expression *διασκευάζειν τὴν τοῦ Ὁμηροῦ ποίησιν*. Something more than mere verbal criticism is certainly implied; and Wolf supposes that it extended to the omission, addition, and re-modelling of entire passages. Probably, indeed, the appointment of this college of *diasceuasts* is a mere fable[4]. At all events, it is more generally believed that Pisistratus was assisted in his labours by some of the poets of the time, with whom he lived on terms of the greatest intimacy, and among whom were Orpheus of Crotona, Onomacritus of Athens, Simonides, and Anacreon. In a dialogue, however, which is commonly, though wrongly, ascribed to Plato, the merit of the undertaking is lodged with Hipparchus[5]; so that we may safely conclude with Leo Allatius, that the son completed the

[1] It is difficult to ascertain what is due to Solon in the formation of this enterprise. Some have supposed that he passed a law for the purpose of securing the object he had in view; but, according to a statement in Diog. Laert. I. 57, he merely enforced upon those who recited the Homeric poems during the public festivals, that they should strictly observe the order of time indicated by consecutive events. The expression *τὸ ἐξ ὑποβολῆς ῥαψῳδεῖσθαι* is explained by Wolf to imply such a connected mode of recitation, that each Rhapsodist should take up the story at the point where his predecessor left it.

[2] De Orat. III. 34.

[3] Pausan. VII. 26. p. 594. *Πεισίστρατος ἔπη τὰ Ὁμήρου διεσπασμένα τε καὶ ἀλλαχοῦ μνημονευόμενα ἠθροΐζετο.* Ælian. V. H. XIII. 14. *Ὕστερον Πεισίστρατος συναγαγὼν ἀπέφηνε τὴν Ἰλιάδα καὶ τὴν Ὀδύσσειαν.* Liban. Panegyr. in Julian. T. I. p. 170. Reisk. *Πεισίστρατον ἐπαινοῦμεν ὑπὲρ τῆς τῶν Ὁμήρῳ πεποιημένων συλλογῆς.* And to the same effect Suidas in v. *Ὅμηρος*, and Eustath. Comment. p. 5. For much additional testimony on this point, see Wolf's Prolegom. 33. n.

[4] See Wolf, *ubi supra.*

[5] Platon. Hipparch. p. 221. B. *ὃς ἄλλα τε πολλὰ καὶ καλὰ ἔργα σοφίας ἀπεδείξατο, καὶ τὰ Ὁμήρου ἔπη πρῶτος ἐκόμισεν εἰς τὴν γῆν ταυτηνί.*

work which the father had begun. This opinion, be it remarked, derives considerable support from the above passage of Cicero, in which the adjective *primus* seems evidently to point at a subsequent revision to that of Pisistratus.

It is necessary to state that the authorities above cited, are also adduced by Wolf in proof of his hypothesis, that the Iliad and the Odyssee were committed to writing for the first time, and collected in their present form by Pisistratus, or one of his family. In this doctrine he goes beyond Heyne, who admits the existence of written copies of the component parts in Ionia long before the age of the Pisistratidæ, though he maintains, with greater inconsistency perhaps, the distinct authorship of those parts, which were afterwards formed into a connected series. But, waiving the singularity of admitting the unity of the poems, and denying the unity of mind in their composition, it is evident that these authorities will not bear the assumption out. The writers in question attribute to Pisistratus nothing more than a re-arrangement of the scattered portions of the poems which had been originally connected. This import is more particularly manifest in the passage of Cicero, where the word *confusos* distinctly refers to a prior connexion and orderly arrangement. The *τὰ Ὁμήρου*, which are said to have been brought to Athens by Hipparchus,—though Heyne affects to doubt what poems are intended,—must have been the whole of the acknowledged works of the poet: just as *τὰ Πλατῶνος* are *the Works of Plato; τὰ Ἀριστοτέλους, the Works of Aristotle;* and the like. The verb *κομίζω* also, as Mr. Penn observes[1], applies to the conveyance only of things real and material, and consequently to the works of Homer in an embodied form or volume. From the foregoing observation, therefore, the following inferences may be fairly and probably deduced:—

That the Iliad and the Odyssee are the productions of one mind;—that they were originally committed to writing by Homer himself[2];—that the confusion in which they were afterwards involved, arose from the unconnected manner of reciting them in European Greece;—that this confusion did not extend to the written copies dispersed throughout Ionia;—that they were again reduced into their original form, and edited in the order in which we now possess them, by Pisistratus;—and that the arrangement of Pisistratus was confirmed, or amended if necessary, by collating it with a MS. copy of the two poems, which had been obtained for that purpose from Ionia, by his son Hipparchus. There is another opinion mentioned by Heraclides Ponticus, and after him by Ælian and Plutarch[3], that the

[1] Primary Argument of the Iliad, chap. XI. p. 310.

[2] It is not to be inferred, that Homer used the same form and characters in his writing, which were afterwards employed. The Greek alphabet was, at first, very imperfect, consisting only of sixteen letters; so that several distinct sounds were expressed by the same character. See Plin. N. H. VII. 56. Tacit. Ann. XI. 14. The vowels Η and Ω, and the double consonants, were unknown; of which the former were represented by Ε and Ο, and the latter by their component sounds, or by the aspirate. This circumstance, however, cannot affect the means by which the poems were preserved. See Kidd on Dawes's Misc. Crit. p. 32. Knight on the Greek Alphabet, p. 17.

[3] Heracl. Pont. in Πολιτειῶν fragm. *Τὴν Ὁμήρου ποίησιν παρὰ τῶν ἀπογόνων Κρεοφύλου λαβὼν, πρῶτος διεκόμισεν εἰς Πελοπόννησον.* Ælian. V. H. XIII. 14. *Λυκοῦργος ὁ Λακεδαιμόνιος ἀθρόαν πρῶτος εἰς τὴν Ἑλλάδα ἐκόμισε τὴν Ὁμήρου ποίησιν.* Plutarch. in V. Lyc. *Ἐκεῖ δὲ καὶ τοῖς Ὁμήρου ποιήμασιν ἐντυχὼν πρῶτον, ὡς ἔοικε, παρὰ τοῖς ἐκγόνοις τοῖς Κλεοφύλου διατηρουμένοις, καὶ ἐγράψατο προθύμως, καὶ*

introduction of the Homeric poems into Greece, is due to Lycurgus, who obtained them from the descendants of *Creophylus*, or *Cleophylus*, Homer's host at Samos. There is a tradition that this person was a poet of some stamp, and the author of a piece entitled Οἰχαλίας ἅλωσις, of which the plan was suggested to him by Homer himself. This account, however, is not supported by any sufficient evidence.

The celebrated Wolfian theory having been thus fully investigated, a few passing words will suffice to dispose of the modified opinion of those, who, with Payne Knight at their head, carry their *chorizontic* propensities only so far, as to separate the authorship of the Odyssee from that of the Iliad. In this opinion they were anticipated by some of the Alexandrian school. Conceding a distinct and perfect unity to each of the two poems, these critics found their opinion on the striking dissimilarity of subject; the difference of habit, and sentiment, and feeling; the varied form and structure of the narrative; and the softer, if not less marked, delineations of character, by which the Odyssee is distinguished: and they maintain that this distinction, which indicates not only a considerable improvement in social life, but an advanced epoch in the progression of the Greek language and the art of poetry, can only be explained by the intervention of so long a period between its composition and that of the Iliad, as to exceed the ordinary life of man. It should seem, however, that the complete diversity of subject and design, the martial fire of the one poem, and the domestic quietude of the other, will abundantly account for their characteristic discrepancies; nor does it appear, after all, that any valid reason has been alleged against that solution of the question, which regards the Iliad as the warmer and more impassioned production of Homer's youth, and the Odyssee as the more subdued and gentle offspring of his age. So great, indeed, is the family resemblance between these two unrivalled epics, that a common paternity, otherwise undisputed, is not to be set aside by a sceptical conjecture.

It now only remains, then, to subjoin a rapid sketch of the literary history of Homer and his critics, from the age of Pisistratus downwards. To the *diasceuasts* succeeded the *Editors*, properly so called, who followed up the labours of their predecessors by critical *recensions*, διορθώσεις, not only of the arrangement of the several rhapsodies made under their direction, but of the Homeric text. Among these the most celebrated were Antimachus of Colophon, a poet of some note, who flourished about 150 years after Pisistratus; Hippias of Thasos; and lastly Aristotle, who is said to have superintended the famous *Edition of the Casket*[1], which Alexander the Great placed with his sword every night under his pillow, and which was subsequently revised by himself with the assistance of Callisthenes. There were also certain editions, known by the names of the cities at whose cost they were probably undertaken. Such were those of *Marseilles*, *Chios*, *Argos*, *Sinope*, *Cyprus*, and *Crete*, which are particularly mentioned among those deposited in the library founded by the

συνήγαγεν ὡς δεῦρο κομιῶν· ἦν γάρ τις ἤδη δόξα τῶν ἐπῶν ἀμαυρὰ παρὰ τοῖς Ἕλλησιν. Ἐκέκτηντο δὲ οὐ πολλοὶ μέρη τινὰ σποράδην τῆς ποιήσεως, ὡς ἔτυχε, διαφερομένης· γνωρίμην δὲ αὐτὴν μάλιστα καὶ πρῶτος ἐποίησε Λυκοῦργος.

[1] Strabo, XIII. p. 594. ἡ ἐκ τοῦ νάρθηκος λεγομένη. Plin. N. H. VII. 29. *Alexander Magnus, inter spolia Darii Persarum regis unguentorum scrinio capto, quod erat auro gemmisque ac margaritis pretiosum, varios ejus usus amicis demonstrantibus, quando tædebat unguenti bellatorem et militia sordidum,* Imo, Hercule, *inquit,* librorum Homeri custodiæ detur: ut *pretiosissimum humani animi opus* quam maxime diviti opere servaretur!

Ptolemies at Alexandria, and described as αἱ διορθώσεις αἱ κατὰ πόλεις, in contradistinction from the recensions executed by individual critics on their own responsibility, or αἱ διορθώσεις αἱ κατ' ἄνδρα. With these and other collateral aids collected in this rich storehouse of learning, which had already given to the world the Septuagint Translation of the Hebrew Scriptures, the Alexandrian critics devoted themselves to the revision and emendation of the Homeric poems. The first whose efforts were exerted in this direction was Zenodotus, a native of Ephesus, who studied and taught at Alexandria, under Ptolemy Philadelphus, about B.C. 280. Beyond all question the difficulties of his task must have been very great, in consideration of which due allowance should be made for the otherwise unwarrantable liberties which he appears to have taken with his author. Since Pisistratus had offered an *obolus per line* for every fragment of Homer contributed to the *diasceuastic* revision, it was not surprising that the early copies should be disfigured by many manifest forgeries, contradictions, and interpolations, independently of a host of various readings, and other corruptions; and Zenodotus accordingly ejected about five hundred lines from the Iliad alone, besides introducing a vast number of alterations. Among his omissions, however, was the entire description of the Shield of Achilles, and many of his recorded corrections are injudicious in the extreme; so that whatever may have been his real merits as a grammarian and critic, the service which he rendered to Homer cannot be estimated very highly. His disciple, Aristophanes of Byzantium, followed up his revision: but, exercising far greater moderation in his dealings with the text, he contented himself for the most part with suggesting the spuriousness of those lines or passages which he condemned; among which was the concluding part of the Odyssee, from Od. Ψ. 297 inclusive. His attention, indeed, seems to have been more especially directed to an improved arrangement of the poems, and to the embellishing of the diction and versification. Aristophanes acquired a great reputation under Ptolemy Philopater and his successor Epiphanes, both as a scholar and a teacher. Among his pupils was the celebrated Aristarchus, whose fame as a critic far surpassed that of any who had preceded him; and whose canons and decisions continued to be received with reverence for many succeeding generations. Hence the Horatian *Fiet Aristarchus*, and the proverbial import of his name even to the present day. To him it is that we owe the Iliad and the Odyssee in their present form; though at the same time it is probable that we have to regret the loss of very many lines, and perhaps whole passages, which his unsparing hand obliterated from the text. It is said, indeed, that he was more sparing of erasure than Zenodotus; but, if we may judge from his wholesale condemnation of long paragraphs, and even entire books, independently of the words and verses to which he has affixed his disapproving *obelus* or stiletto[1], his boast of having cured Homer of the dry-rot could well be spared. Of his recension there were two editions, of which the former (προέκδοσις) was published by himself, and was that wherein the two poems were for the first time divided into twenty-four books, successively

[1] Hence the verb ὀβελίζειν, *to mark with an obelus* (†), signified, as employed by grammarians, *to condemn*. To this, and the other symbols of the great Alexandrian critic, Ausonius alludes in Epist. XVIII. 29. *Quique* notas *spuriis versibus imposuit.* Seneca also mentions *Aristarchi* notas, *quibus aliena carmina* compunxit.

designated by one of the letters of the alphabet[1]. The second edition (ἐπέκδοσις) was probably prepared from his posthumous observations; and a final recension of the Homeric text about the commencement of the fourth century, conducted perhaps upon the basis of both, and compared with the modifications introduced by Timoleon of Larissa, Crates the Theban, Didymus, Apion, and other critics of intermediate date, constitutes the original authority of all the MSS. which are at present known to exist.

From the time of the first settlement of the Homeric text, its illustration furnished employment for writers in every department of literature; and indeed the authority of this prince of poets seems to have been looked upon as conclusive on all subjects, and in all disputes. Demetrius Phalereus and Plutarch, Strabo and Dionysius of Halicarnassus, were authors of treatises, some extant, others lost, in which the invention of the poet, the morals of the philosopher, the skill of the rhetorician, and the accuracy of the geographer, were respectively maintained to be pre-eminent in Homer. In the early part of the first century of the Christian æra, Apollonius the sophist compiled his *Homeric Lexicon;* and commentaries on the entire works, in the form of *Scholia*, inserted in the margins of the MSS., were probably of an early date. The earliest, however, which have come down to modern times, are those attached to the celebrated Venetian MS. of the Iliad, and, though long known to the learned, first published by *Villoison* in 1788. This MS. exhibits all the critical signs of the Alexandrian critics; and the *Scholia* are supposed to have been written as early as the eleventh century. About the middle of the twelfth century, *Eustathius*, Bishop of Cæsarea, compiled his Παρεκβολαὶ, in which he has given the substance of whatever had been previously written in illustration of his author; and which, although of no great critical pretensions, are exceedingly valuable on all points relating to the usages and customs of the ancient Greeks, and not without weight in questions of philology and exegesis. Towards the end of the same century, *John Friberg* wrote a paraphrase and scholia on Homer; and in the beginning of the sixteenth century, the *Scholia Minora*, wrongly attributed to Didymus, were published under the direction of Leo X. Of modern contributions to Homeric literature, in all its various branches of textual integrity, verbal criticism, philological, grammatical, geographical, and antiquarian interpretation, and dialectic and metrical disquisition, it would be an endless task to speak; but it may not be amiss to conclude the section with an enumeration of the more important printed editions, and the mention of a few works of more than ordinary interest and utility to the student who may wish to perfect his acquaintance with the Bard of Troy.

The *Editio princeps* of Homer was printed by the *Nerli*, at Florence, in 1488. It is a beautiful, and even magnificent specimen of early typography, although the editor, *Demetrius Chalcondyles*, a native of Athens, observes in his preface that no considerable work had hitherto been printed in Greek. Several MSS. were collated, and the commentary of Eustathius

[1] Plutarch in V. Hom. *διῃρημένη ἑκατέρα ποίησις εἰς τὸν ἀριθμὸν τῶν στοιχειων οὐχ ὑπ' αὐτοῦ τοῦ ποιητοῦ, ἀλλ' ὑπὸ τῶν περὶ 'Αριστάρχου.* Seneca (Epist. 88), however, quotes Apion the grammarian to the effect that Homer made the division himself; in proof of which he alleges that the two first letters of the word MHνις, with which the Iliad begins, bear the numeral value of *forty-eight*. Convincing certainly!

carefully examined, in order to produce a text as correct as the imperfect state of the materials would allow. This noble volume was followed by the *Aldine*, *Juntine*, and other editions, chiefly valuable in consequence of their rarity, until, in 1711, *Joshua Barnes* produced, at an immense pecuniary sacrifice, his edition in two volumes 4to. Notwithstanding Bentley's sneer at this diligent and, with reference to the time at which he lived, really learned editor, the care with which he has performed the task of correcting the text, emending and enlarging the scholia, and enriching his edition with several preliminary documents illustrative of his author, reflect the highest credit upon his industry and judgment. His own notes are few, but useful, and may even still be consulted with advantage. The edition begun by *Dr. Samuel Clarke*, in 1729, completed by his son, and afterwards re-edited by *Ernesti* with the addition of much valuable matter, continued for a long period to hold the first rank in public estimation. It has been frequently reprinted, but the Oxford Edition is the best. In 1788, as already mentioned, *Villoison* printed an edition of the *Iliad*, together with the *Scholia*, hitherto unpublished, from the celebrated Venetian MS. Of these scholia great use was made by Wolf, in preparing his *Prolegomena* to an edition of the entire works, under the significant title of *Homeri et Homeridarum Opera et Reliquiæ*. Two volumes of this masterpiece of criticism and philology, comprising the *Iliad*, appeared in 1794, were republished with a valuable supplement in 1804, and followed by the Odyssee in two additional volumes in 1817, leaving the work still incomplete. Heyne's admirable edition, in nine volumes (8vo. 1802), with its various readings, commentaries, and excursus, must still perhaps be regarded as the standard text of that immortal poem; while the ingenious attempt of Mr. Payne Knight to reproduce Homer in his original form, with the digamma and early orthography restored to the text, deserves attention rather as an object of curiosity, than of use. It is but just to state, however, that the *Prolegomena* of this editor are full of valuable information obtained from sources less easily accessible, and compressed within moderate limits. Of subsequent editions, that of the *Works*, by *Bothe* (6 vols. 8vo. 1832, &c.), and that of the *Iliad*, by *Spitzner* (2 vols. 1832, &c.), with its judicious critical notes, are all that require to be particularized.

In addition to the light thrown upon Homer by his commentators, ancient and modern, the student who would improve his acquaintance with the poet and his works, will find it useful to have the following works at hand, either for perusal or reference:—Blackwell's *Inquiry into the Life and Writings of Homer*; Wood's *Essay on the Original Genius and the Writings of Homer*; G. Penn's *Examination of the Primary Argument of the Iliad*; Clinton's *Fasti Hellenici*; Oërtel *de Chronologia Homerica*; Feithii *Antiquitates Homericæ*; Terpstræ *Antiquitas Homerica*; Riccii *Disputationes Homericæ*; L. Kusteri *Historia Critica Homeri*; Nitzschii *de Historia Homeri Meletemata*, with the *Historia Critica Homeri*, and the *Quæstiones Homericæ* of the same author; Wüllner *de Cyclo Epico Poetisque Cyclicis*; Müller *de Cyclo Græco Epico et Poetis Cyclicis*; Langii *Disquisitiones Homericæ*; Arndt *de Iliadis Poematis Compositione*; Moseri *de Iliade Homerica Quæstiones*; Lehrs *de Aristarchi Studiis Homericis*; Hermann (C.) *de Interpolationibus Homeri*; Spitzner *de Versu Græcorum Heroico, et maxime Homerico*; Hermanni *Dissertatio de Mythologia Græcorum, et de Historiæ Græcæ Primordiis*; Schönemanni *Com-*

mentatio de Geographia Homerica; Spohn *de Agro Trojano;* Eggers *de Ædium Homericarum Partibus;* Halbkarti *Psychologia Homerica.* By those who understand the language, the following German works will be consulted with advantage:—Thiersch *über das Zeitalter und Vaterland des Homer;* Schubarth's *Ideen über Homer und sein Zeitalter;* Kreuser's *Vorfragen über Homeros, seine Zeit und Gesänge;* Müller's *Dorians* and *Homerische Vorschule;* Meneke's *Vorschule des Homer;* Welcker and Düntzner on the *Epische Cyclus,* &c.; Böttiger *über die Erfindung des Nilpapyrs und dessen Verbreitung in Griechenland;* the Remarks (*Anmerkungen zu Homer, &c.*) of Koppen, Stadelmann, Nitzsch, and Naegelsbach; the works of Völker, Schlegel, Ukert, Grotefend, and Voss, on the *Geography of Homer;* Lechevalier and Lenz on the Plain of Troy (*die Ebene von Troja*); Vetterlein's *Plan der Ilias;* Lange's *Versuch die poetische Einheit der Iliade zu bestimmen;* Nast *über Homers Sprache;* the works of Voss and Hermann on the *Homeric Mythology;* Buttmann's *Lexilogus für Homer und Hesiodus;* and the *Homeric Lexicon* of G. Crusius. One or two of the above works have been translated into English; and among them the *Lexilogus* of Buttmann has been ably rendered by Mr. Fishlake. A comprehensive *Lexicon to Homer* is, however, still a serious desideratum to English students. In conclusion, there are a few volumes in French, which ought not to pass unnoticed. Such are the *Histoire des Poésies Homériques* of Dugas-Montbel; an essay by Franceson *sur la question si Homère a connu l'usage d'écriture, et si les deux poëmes de l'Iliade et de l'Odyssée sont en entier de lui seul;* the *Réfutation d'un paradox littéraire de Mr. Wolf sur les poëmes d'Homère* by Ste Croix; M. A. Bignan's *Essai sur l'épopée Homérique;* and *Homère et ses Ecrits,* by M. Fortia d'Urban.

SECTION III.

ON THE PRIMARY ARGUMENT OF THE ILIAD.

. . . . Qui nil molitur inepte.
HORAT. A. P. 140.

THE extraordinary notion of the German critics respecting the composition of the Iliad, by which they have been induced to deny the personality of its author, seems in a great measure to have originated in the ideas which they had imbibed with respect to its object and design. It is well known that Aristotle, in his *Poetics,* has laid down a set of rules for the composition of an epic poem, which he founded upon the basis of the Iliad and the Odyssee, and of which he pronounced those poems to be complete and perfect models. Now in the case of the Odyssee, the judgment of Aristotle is generally allowed; while, with respect to the Iliad, it has been as generally denied; inasmuch as, when measured by the assumed argument, with which it should be exactly commensurate, it is found to leave a considerable excess. Of course, this excess is at once condemned as spurious; and, the work of rejection commenced, book after book is pronounced an interpolation, till the whole work is divided among an

unlimited set of writers, *all equally unknown*. But the fact is, that the argument, which they have assumed, is not the true one which Homer designed, and which was recognized by Aristotle. Nor is it probable that that illustrious critic would have been so completely deceived in the application of his own rules, as to offer the Iliad as an exact illustration, when in fact it was a direct violation, of them. Since, therefore, he has no where stated what he took for the primary argument, it is much more likely that his modern followers have tried the poem by a different scale from that which he employed[1].

If we turn to the Proem, or introduction of the subject, in which we naturally look for a brief notification of the whole argument,—and such Quinctilian declares to be afforded in the opening of the Iliad[2],—we find that it embraces two distinct propositions, connected with each other by the adversative particle δέ. It appears also that the μῆνις Ἀχιλῆος in the first clause is opposed by the Διὸς βουλή in the second, and in such a manner as to denote the superiority of the latter. According to the commonly received punctuation of the passage, indeed, this connexion and opposition does not immediately appear; but by removing the parenthesis in which the words Διὸς δὲ τελείετο βουλή are usually inclosed, so as to render them unintelligible, the bearing and intent of the exordium is manifest[3]. What this Διὸς βουλή, or *Will of Jove*, was, and its gradual accomplishment during the time of Achilles' anger, is proposed as the subject of the poem, and must be collected from a perusal of the poem itself.

From the poem, then, we find, that it is fixed in the determinate counsels of Jupiter, that Troy should be eventually destroyed, together with the whole race of Priam, by the allied Greeks; Hector having first nobly fallen in the field, and received the rites of honourable burial[4]. The

[1] The following is a concise summary of the Iliad, as neatly given by *Bitaubé*:—Achilles, the hero, resenting with noble indignation an injury received from Agamemnon, the general of the allied forces of the Greeks at the siege of Troy, retires to his tent, and for a time withdraws his troops from the field. During this interval, victory abandons the army; and the great enterprise in which they have been engaged for nine years, and on the success of which the honour of their country depends, seems to be threatened with a disastrous failure. At length the eyes of the general are opened to the fault which he has committed; and a deputation of his principal officers are sent to make compensation for the injury, with the offer of magnificent presents. With that pride and obstinacy which are the permanent features of his character, Achilles perseveres in his resentment: the army is again defeated, and destruction stares them in the face. Somewhat subdued by the tears and entreaties of Patroclus, who asks for his arms, with permission to take his place in the fight, the inexorable hero yields to friendship what he had denied to the intercessions of the ambassadors and the gifts of the general. He lends his armour to his friend; but, fearing for his safety, cautions him against engaging with Hector, the Trojan chief, and pushing his conquest beyond a certain point. The caution is forgotten; the friend is slain; his corpse is brought back to the hero's tent, but the armour becomes the prize of the victor. Phrenzied with despair, Achilles now prepares for battle; receives from Vulcan a new suit of armour; becomes reconciled with Agamemnon; in his thirst for glory and revenge enacts prodigies of valour; turns the tide of victory; kills Hector; honours his friend with a magnificent funeral; and exercises a cruel vengeance on the body of his destroyer. Appeased at length by the tears and prayers of the aged father of the slaughtered warrior, he restores to him the mangled corpse of his son, which is buried with becoming solemnity.

[2] See note on Il. A. 1.

[3] See note on Il. A. 5.

[4] Ausonius: "*Si Homerum scriptorem Troici belli eatenus, qua Iliadem suam incipit, quaque finit, percenseamus*, orsum ab Iracundia Achillis ad Sepulturam Hectoris, *quatuor et viginti libros contexuisse monstrabimus.*"

period fixed by the declarations of Fate for the final development of the divine plans was now rapidly drawing to a close in the tenth year of the war, when the expectations of Greece are suddenly clouded by a contest, apparently irremediable, between Agamemnon and Achilles, which ends in the secession of the latter with his forces, and leaves the decrees of Jupiter, to all human appearance, likely to be unfulfilled. Still we perceive the divine mind gradually effecting its purposes [1]: and though he complies, to a certain extent, with the prayer of Thetis, in favour of her son, yet he discloses to Juno, partially in Il. Θ. 473, and completely in Il. O. 59. sqq., [2] his intention of bringing back Achilles to the war, by means of the death of Patroclus. Accordingly we observe, that till this stated period, the entreaties of friends, the distresses of his countrymen, and the concessions of Agamemnon, are alike unavailable in working upon the mind of Achilles, who feels an unnatural, and almost inhuman delight, in the disastrous effects of his fury. But in spite of his unbending spirit of inveterate revenge, no sooner does the counsel of Jupiter see fit, than he effects a means for completing his purpose, by diverting the obstinacy of Achilles

[1] This may not be an improper place to say a few words respecting the Theology of Homer. It has even been thought that the unity of the Supreme Being may be recognized in his writings; that his omnipotence and omniscience are distinctly asserted, and his attributes of goodness, mercy, and justice clearly defined; and that the immortality of the soul, and a future state of rewards and punishments, are inculcated as articles of belief. If, indeed, these elements of true religion are to be traced in the Homeric poems, they are, for the most part, so deeply involved in an intricate maze of fable, as to require a very microscopic eye to detect them; but it is certain, nevertheless, that, although the unity of the Godhead is entirely lost, yet the supremacy of Jupiter among the gods assembled on Olympus is fixed and uncontrolled. He summons them to his council at his pleasure; he employs them as ministers of his decrees; he threatens them with the severest penalties in case of disobedience, and his nod is the fiat of destiny. Still the divine will does not appear to be strictly absolute; it guides, but it does not altogether control the decrees of Fate; while, at the same time, chance is so entirely out of the question, that the word Τυχὴ does not once occur throughout the Iliad or the Odyssee. See on Il. B. 155. With respect to the divine attributes, they are distributed at large among the whole Pantheon, and intermingled with every appetite and passion, every vice and enormity, which characterize the human race. Hence the gods are frequently represented as the immediate causes both of good and ill to men (Il. Z. 200. Υ. 306); though mankind are apt to charge upon some unfriendly deity many of the sorrows and calamities for which they have only themselves to blame (Od. B. 32). A feeling of dependence upon divine aid is constantly exhibited by the Homeric heroes. Even on the most trivial occasions they implore the favour and protection of the gods; and each of them has some patron deity, to whom he never fails to appeal on occasions of especial difficulty or danger (A. 35. Γ. 440. K. 278). And here it will be evident that the opinion, which regards the Homeric mythology as entirely figurative and allegorical, is altogether at variance with the nature of the gods themselves, the mode of their existence, and their manner of action. Except that they are described as taller and more majestic, and endued with superior strength (E. 828. O. 361), they have tangible bodies and active limbs, and they exercise the same corporeal functions as mankind. An immortal ἰχὼρ flows indeed in their veins (Il. E. 340), which secures to them eternal youth; but it does not preserve them from hurts and accidents, which subject them to pain, albeit they are free from either sickness or disease (E. 383. 402. 858. 885. 901). They are generally invisible, but occasionally appear to a favourite mortal in the form of some human friend (B. 182. Ω. 464), when they are usually recognized by the peculiar majesty of gait, or the dazzling brilliancy of eye, which is never laid aside (E. 778). In order to render mortals invisible, they have also the power of enveloping them in clouds: and though unable to avert the stroke of death, the miraculous cure of wounds is frequently attributed to them. The inferior deities, certainly, are not omniscient; but they possess a degree of foresight and intelligence far beyond the capabilities of men (Il. B. 485. E. 441). See also on Il. A. 194. Ω. 526.

[2] See the notes on these passages.

into a different channel, and rendering him as anxious for battle, and to meet and slay Hector, as he had been for the success of Troy, and determined to remain inactive. He accordingly issues from his retirement, revenges himself upon Hector, and resolves to give his unburied corse to the birds and beasts of prey. This, again, is in direct opposition to the will of Jove, who destines Hector for honourable burial. Accordingly, he is again diverted from his purpose by a command from Jupiter; and the body being given up to Priam, and honoured with funeral rites, the will of Jove is accomplished, and the poem concludes. So that we readily recognize the full extent of the proposition in the proem, and detect the argument of the Iliad, which is clearly intended to display "the irresistible power of the divine will over the most resolute and determined will of man, exemplified in the death and burial of Hector, by the instrumentality of Achilles, as the immediate preliminary to the destruction of Troy[1]."

Now it is easy to discover, by applying this argument to the Iliad, that it corresponds exactly with the rules laid down by Aristotle, and with the judgment which he has delivered respecting that poem: for it is engaged with one action[2], and is in itself a one, entire, and perfect whole, possessing those essential qualities of unity and entireness,—a beginning, a middle, and an end[3]. Thus the Anger of Achilles, and its consequent effects upon the Greeks, are the proper *ἀρχὴ*, or *beginning;* the death of Hector, followed by his sepulchral honours, in which the *Διὸς βουλὴ* is accomplished, is the *τέλος*, or *end;* and the point at which the will of Jupiter first shows its manifest superiority over the will of man, in recalling Achilles to the field, i. e. the death of Patroclus, is the *μέσον*, or *middle.* Whence it clearly appears that the main action of the Iliad is single and simple, *μία καὶ ἁπλοῦς*, and always directed to one and the same point, to which all its various incidents directly tend; viz. the bringing an honourable death and burial upon Hector by the instrumentality of Achilles. On the other hand, that of the Odyssee is complicated, tending not only to the prosperity of Ulysses, but also to the destruction of the suitors[4]. And lastly, the argument of the Iliad is exactly co-extensive with the length of the poem, so that there is neither deficiency nor redundancy in its extent.

Hence, then, we at once perceive the nature of the error into which modern critics have fallen, with respect to the action of the Iliad. The first thing which strikes the eye at the opening of the poem, is the Anger of Achilles, and this has been generally assumed, independently of any connexion with the second clause of the proem, as the primary argument. But in applying this argument to the poem itself, it is found to fail at the opening of Book XVIII., leaving an excess of nearly *seven* books. A less excess, but still equally fatal to the assumption, is observed by those critics of the French school, who have thought that the argument may be discovered in the prayer of Thetis. There is, in this case, a redundance of *two* books. Now it is, at all events, certain, that both of these argu-

[1] Penn's *Primary Argument of the Iliad*, ch. V. p. 164.

[2] Aristot. Poet. c. 8. *περὶ μίαν πρᾶξιν, οἵαν λέγομεν τὴν Ὀδύσσειαν· ὁμοίως δὲ καὶ Ἰλιάδα.*

[3] Ibid. c. 7. *Ὅλον δέ ἐστι τὸ ἔχον ἀρχὴν, καὶ μέσον, καὶ τελευτήν.*

[4] Ibid. c. 24. *ἡ μὲν Ἰλιὰς, ἁπλοῦν καὶ παθητικόν· ἡ δὲ Ὀδύσσεια, πεπλεγμένον.*

ments cannot be true: and one would think that, as neither of them gives the necessary results, the fairest conclusion is, that both are false. Still the one or the other had been invariably adhered to, till Mr. Penn vindicated Aristotle from the charge of being incompetent to apply a simple rule of his own, and established what we have just seen to be the primary argument of the Iliad[1].

This gratuitous assumption, as already observed, has, doubtless, materially contributed to the propagation of those errors, which are so injurious to the fame of Homer, and the value of his poems. Not only has it been the means of condemning as spurious the final books of the Iliad, by which it is supposed to exceed the legitimate length, but passage after passage has been treated in the same unceremonious manner, until it is difficult to determine what portion the critics in question allow to belong to the poet, and what they reject. Heyne, in particular, has not hesitated to resign a merciless proportion of the poem to the Rhapsodists; striking out, without any other assignable reason, whatsoever seemed to oppose his own theoretical views. So great, in fact, have been the depredations which have thus been attempted, that, had the passages been actually erased, the connected unity of design, which is so much and so preposterously admired, even by those who deny the unity of the writer, would have been inevitably destroyed. Interpolations, as well as omissions, have, in all probability, corrupted the text in the course of so many ages, more particularly during the revision of the Alexandrian critics; but there is far less faith to be reposed in the amputating system of Heyne and his disciples, than in the other extreme so forcibly maintained by Macrobius:—*Tria hæc ex æquo impossibilia judicantur; vel Jovi fulmen, vel Herculi clavam, vel versum Homero subtrahere*[2].

SECTION IV.

ON THE DIALECT OF HOMER.

Πηγή τις τῆς διαλέκτου.
Vide Schrevelii Præf. ad Hom.

FROM the use of many words in the Iliad and the Odyssee, which the grammarians consider as exclusively Æolic, it has been very generally

[1] The whole of Mr. Penn's treatise will amply repay the reader for its perusal. A brief sketch only of its subject is given in these observations. It has been, however, objected against his hypothesis, that a plan so artificial was probably never contemplated by the author; that a division so refined as the *beginning*, *middle*, and *end*, of Aristotle, is far in advance of Homer's age; that it involves an interpretation of the *proœmium*, not only harsh and obscure, but consisting partly of an invocation of the Muse, and partly of an assertion of the poet; and that the whole poem, like that of the *Cid*, is a mere running song, a simple *narratio directa* of the great tale of Troy. To a certain extent these remarks are entitled to consideration; but they still leave the point of Aristotle's failure in the application of his own rules altogether untouched. The supposition that the μῆνις Ἀχιλῆος will legitimately include the reconciliation and its consequences, makes the βουλὴ Διὸς an unnecessary appendage; nor does it appear that there is any peculiar inelegance in the punctuation of the passages which Mr. Penn's argument suggests. See Mr. H. N. Coleridge's *Introduction to the Study of the Greek Classic Poets*, pp. 200. sqq.

[2] Macrob. Saturn. V. 3.

supposed that Homer's language is a mixture of the Ionic and Æolic dialects, and Bentley has accordingly distinguished it by the characteristic epithet, *Æolico-Ionic* [1]. A confusion of dialects, however, seems to be a species of anomaly, which Homer would not have admitted into his poems; and it will be found, upon inquiry, that his language is essentially *Ionic*, and that which was currently spoken in his native country during the age in which he lived.

The origin of dialects in Greece may be traced to the immediate descendants of Hellen, son of Deucalion, from whom the country received its name. Two of the sons of this prince, Æolus and Dorus, having fixed upon settlements apart, and intermixing their own language with that of the hordes to which they attached themselves, gave rise to the peculiar dialectic varieties which bear their respective names. In the mean time Xuthus, their younger brother, passed into Attica, and married a daughter of Erechtheus, by whom he had two sons, Achæus and Ion. Achæus, in consequence of an accidental homicide, retired into Laconia, and gave his name to that country; while the Athenians adopted that of Ion, and from him were called, in the age of Homer, Ἰάονες [2], and their language, *Ionian.*

Neleus, the son of Codrus, led a colony of Ionians into Asia Minor; and Mr. Knight suggests that Homer may have been among his companions [3]. It is clear that this supposition militates with the theory which places the date of his poems before the return of the Heraclidæ; but Asia had been partially colonized before the great Ionic migration, properly so called; so that the poet was in all probability one of the earlier settlers. At all events it may fairly be inferred that the language of the Iliad is an unmixed specimen of the old Ionic, and nearly the same that was spoken in Attica at the time of the above migration. In this early stage of the dialect, it can scarcely be supposed to have possessed those distinguishing peculiarities, by which it is marked in the work of Herodotus. The several dialects originally retained many forms and inflexions in common with each other, and with the mother tongue, from the barbarities of which they had but recently emerged; and the grammarians, in attributing to Homer the usage of Æolic and Doric peculiarities, forget that they were not peculiarities at the time when he wrote [4]. They take the language of Herodotus as the standard of *pure* Ionic; and, because the poet employs many forms which are not to be met with in the historian, they conclude at once that the dialect of the former is *impure.* Now there is no more reason to suppose that the old Ionic remained stationary in Asia, than that the old Attic, which was the same dialect, remained stationary in Greece; and it would be as just to examine the language of Homer by the standard of Thucydides, as it is by that of Herodotus. At the same time, the dialect of Herodotus, in essentially characteristic points, is by no means so distinct from that of Homer, as may perhaps be supposed; and certainly less so, than the lapse of

[1] Horsley, *de Prosodiis,* p. 156.
[2] See on Il. N. 685.
[3] Prolegom. in Hom. § 66.
[4] Knight's Proleg. in Hom. § 70. *Parens et fons, e quo reliquæ omnes effluxerunt, est lingua Homerica: quæ non e diversis dialectis et licentiis Poeticis, ut grammatici somniarunt, conflata est, sed Achæorum vel Danaorum veterum sermo quotidianus et universalis fuit; quo, Homericis temporibus, omnia publica et privata negotia transigebantur; atque omnes sensus et affectus animorum exprimebantur.* See also Matt. Gr. Gr. § 6.

four centuries between their respective ages, would reasonably lead us to expect[1].

But though the language had not yet arrived at that fulness and perfection which it afterwards acquired, it had risen, nevertheless, to a considerable degree of consistency and polish. The Ionians, who were in possession of a rich and luxuriant soil, and soon began to rise in commercial prosperity, were the first who softened the asperities, and laid aside the harsh and inharmonious inflexions of their mother tongue. It is extremely natural to suppose that Homer would take every advantage of the improvements which had been already introduced into the language, if he was not led by his own exuberant genius and musical ear to extend its refinement. The poets who preceded him, had doubtless contributed something to the beneficial change; and he was not likely to neglect the materials which they had prepared for its further advancement. It is evident, in fact, from the trifling alteration which appears to have taken place in the Ionic dialect between the times of Homer and Hippocrates, that it had received its characteristic form, and attained a high degree of polish, in the time of Homer himself. It will be necessary to point out the chief peculiarities by which it is distinguished, and to note those which afterwards ceased to be Ionic, and were retained by the Æolic and Doric respectively. The reference must be made of course to the Attic as a standard; and it will appear that the most striking difference between the two dialects, which were both originally the same, is that which arose out of the national character of the people, by whom they were respectively employed. The frequent concurrence of vowel sounds, which Homer has so admirably adapted to the heroic measure of the Iliad, was too harsh and inharmonious for the delicate ears of the refined Athenians, who gradually softened their native tongue into the regular and polished dialect of the Tragic writers. In a word, the Attic is essentially contracted Ionic. With regard to the general properties of Homer's language, the following are the most remarkable; and the attention of the student is directed to them in this place, as they are only occasionally noticed in the notes.

I. TERMINATIONS AND INFLEXIONS OF NOUNS.

In nouns masculine, of the first declension, ending in *ας* and *ης*, the nominative singular is frequently changed into *α*; as Θυέστα, in Il. B. 107. So also the nouns adjective *εὐρυόπα*, *νεφεληγερέτα*[2], *μητιέτα*, and the like; *passim*. This nominative was afterwards an Æolic peculiarity. The termination of feminines, of this declension, which in Attic is *α* after *ρ* or a vowel, in Ionic is universally *η*: as *ἡμέρη*, *σοφίη*.

The genitive singular of nouns in *ης* has two terminations in Homer, *εω* and *αο*. Il. Φ. 85. *θυγάτηρ Ἄλταο γέροντος, Ἄλτεω, ὃς κ. τ. λ.* The former of these, which is always monosyllabic, was retained by the

[1] The Attic dialect varied from the parent stock considerably more than the Ionic. See Bishop Blomfield's remarks on Matt. Gr. Gr. p. 31, and an article on the Ionic Dialect in the Mus. Crit. vol. II. p. 237.

[2] Hesychius seems to have understood this as the vocative, used for the nominative; *κλητικὴ ἀντὶ εὐθείας*. But see Koen. ad Greg. pp. 40. 283.

Ionians, and is found continually in Herodotus. The latter was afterwards confined to the Doric, and is frequent in Pindar.

Of the genitive plural also in this declension there are two terminations in the Iliad, *εων* and *αων*. Il. Γ. 273. *κεφαλέων*. B. 146. *νεφελάων*. The former only was retained by the later Ionic writers.

The dative plural in *ῃς* for *αις* is common also in the Attic poets. Hermann[1] remarks that this termination is inadmissible before a consonant; and the Venetian MS. reads *παλάμαις* in Il. A. 238. There are other passages, however, where there is no variety of reading, which are confirmatory of the received text; as in Il. Π. 766. *Οὔρεος ἐν βήσσῃς βαθέην πελεμιζέμεν ὕλην*. Compare Od. A. 603. Φ. 164. X. 287.

There are several nouns of the first and second declension, which, in the genitive, dative, and accusative singular, adopt the inflexion of the third. Thus *Ἄϊδος*, *Ἄϊδι*, as from *Ἄϊς*; *ἀλκὶ*, for *ἀλκῇ*, as from *ἄλξ*; *λιτὶ* and *λῖτα*, for *λιτῷ* and *λιτόν*; *ὑσμῖνι*, for *ὑσμίνῃ*, &c. Compare Il. A. 4. E. 299. 845. Θ. 56. 441. N. 471. Σ. 352; and see Matt. Gr. Gr. § 92. 2.

In the second declension, the termination *οιο* is a poetic, rather than a dialectic variety. The proper noun Πετεῶο (Il. B. 552.) is supposed to have arisen in a similar manner, from the form which the grammarians call Attic, with the nominative in *ως*. Of this class, Μενέλεως and other nouns occur in the Iliad. From Ἄθως we meet with Ἀθόω, by *epectasis* for Ἄθω, in Il. Ξ. 229. So *γαλόῳ* for *γάλῳ*, in the dative, and Κόων for Κῶν, in the accusative, in Il. Γ. 122. Ξ. 255.

The genitive and dative of imparisyllabic nouns in *ις*, *ιδος*, frequently omit the *δ*. Thus we have *μήνιος* for *μήνιδος* in Od. Γ. 135. In the dative also a further change takes place by contraction; as in Θέτι for Θέτιϊ, Il. Σ. 407. So in Il. Ψ. 315. *μήτι*. Od. Γ. 381. *παρακοίτι*. Compare also Od. A. 190. N. 299. Herod. VIII. 61. Of the form *θέμιστος*, the Doric *θέμιτος*, like *χάριτος*, was probably the origin. It occurs in Il. A. 238. *et passim*. See Matt. Gr. Gr. § 72. 1.

The last syllable of the accusative is frequently syncopated in those nouns, of which *ω* is the final vowel; as Ποσειδῶ for Ποσειδῶνα. See on Il. E. 416.

The genitive dual in *οϊν* is poetic.

In the genitive and dative singular, and in the nominative plural, of nouns in *ευς*, the Ionians used *η* in the penultimate instead of *ε*, e. g. *βασιλῆος*, *βασιλῆϊ*, *βασιλῆες*. The Attics contracted this Ionic form by omitting the *ε*; as *βασιλῆς* from *βασιλῆες*, instead of *βασιλεῖς*.

Instead of the contraction *ους*, Homer sometimes adopts *ευς*. Il. Θ. 368. Ἐρέβευς. P. 573. *θάρσευς*. It may be observed that in some verbal terminations also *εο* is contracted into *ευ*. Il. I. 54. *ἔπλευ*. M. 160. *αὔτευν*. So also *τεῦ* for *τοῦ*, i. e. *τίνος*, in Il. B. 388. This was afterwards a Doric usage.

Lastly, in the genitive and dative singular and plural, the syllable *φι* is frequently added. In the former case the final *ς* of substantives in *η* is omitted, and the diphthong *ου* drops the last vowel in nouns in *ος*. Thus we have *ἀπὸ νευρῆφι*, *from a bowstring; ἀπὸ πασσαλόφι*, *from a peg;* and in the dative, *ἅμ' ἠοῖ φαινομένηφι*, *with the appearing dawn.* The only instances of the genitive form in the third declension, is Ἐρέβευσφιν, in Il. I. 568; and in the dative of this declension, it occurs

[1] Ad Orph. Arg. 700. See also Buttmann's Gr. Gr. § 34. Obs. IV. 6.

almost exclusively with the plural of neuters in ος, the final ι being sunk: as ὑπὸ κράτεσφι, in Il. K. 156. To the genitive also is affixed the syllable θεν, and to the dative θι, signifying *from a place*, or *in a place*, respectively. In both cases the penultima is shortened, as in οἴκοθεν, *from home ;* οἴκοθι, *at home*. Examples of both cases abound. The latter forms were afterwards used as adverbs of place. See on Il. Δ. 500. I. 300. Of δὲ, as an affix to the accusative, see on Il. A. 54. H. 330.

II. PECULIARITIES IN THE INFLEXION AND TERMINATIONS OF VERBS.

The omission of the augment is mentioned by the grammarians as a peculiarity of the Ionic dialect. Although there is a considerable fluctuation in its use and rejection by Homer, the latter certainly prevails; and from many verbs, to which it has been prefixed by the copyists, it should probably be removed. The correct reading of Il. A. 5. for instance, is undoubtedly Διὸς δὲ τελείετο βουλὴ, though the Edd. and MSS. for the most part read Διὸς δ' ἐτελείετο. Some verbs, however, regularly have the augment, as ἤλυθον and ἤλυθε; and others are found sometimes with, and sometimes without it; but in this case the metre will frequently account for the inconsistency. For a similar reason a single ρ is occasionally retained after the syllabic augment in verbs beginning with that letter; and on the other hand, the initial consonant is sometimes doubled. Thus we have ἔρεζε, in Il. B. 400; and ἔλλαβε, in Il. E. 83[1]. From some compounds, as περιβαίνω and περιβάλλω, it is always excluded: by others, as ἀμφικαλύπτω, it is always retained. Homer also prefixes to some verbs the syllabic augment instead of the temporal, unless it is understood to be the temporal augment resolved; as in ἑάφθη for ἥφθη, Il. N. 543. Ξ. 419. So also Herod. I. 151. ἕαδε; I. 191. ἑάλωκα. In these cases also the augment is occasionally lengthened, by substituting the diphthong ει or ευ, as εἰοικυῖα, Il. Σ. 418; εὔαδεν, Il. Ξ. 340. The termination σκον, which the Ionians sometimes affix to the imperfect and the two aorists, is supposed by the grammarians to supply the place of the augment which is then omitted. It seems more probable that these are derivative forms of the original verb, and that the augment is omitted *more Ionico*[2]. Il. A. 330. ἔασκον; Σ. 546. δόσκεν; Herod. VII. 106. πέμπεσκε. The augment, however, is not always dropped: as, for instance, in ἔφασκον, Il. N. 100. And the present imperative βάσκε occurs in Il. B. 8, and elsewhere.

With respect to the reduplication, it is sometimes omitted, and sometimes lengthened in Homer, as in the case of the augment. Thus, for ἐδέδεκτο we have δέκτο in Il. B. 420, and δειδεκτο in Il. I. 224; δέγμενος for δεδεγμένος in Il. B. 794; βλήμενος for βεβλημένος in Il. Λ. 191. In some verbs also the letters of the reduplication are inverted, as in ἔμμορε for μέμορε, in Il. O. 189; ἔσσυμαι for σέσυμαι, in Il. N. 79. The grammarians notice a peculiar usage of the reduplication with the aorist, which they expressly distinguish as the Ionic reduplication. The following instances, among others, frequently recur: πεπιθεῖν, λελαχεῖν, τετυκέσθαι, λελαβέσθαι, κεκαμεῖν, κεκαδέσθαι, &c. Perhaps, however,

[1] This occurs most generally in the case of a *liquid ;* but sometimes in other letters also: as ἔδδεισε, ἔββαλε, &c.

[2] Clarke generally renders the verbs by *soleo ;* as πλύνεσκον, *lavare solebant*, in Il. X. 155. See the subject fully discussed in Buttmann's Complete Gr. Gr. § 94. 14.

they are really forms of a new derivative present, from the perfect of the original verb. See Od. Θ. 61. So also τεταγὼν, in Il. A. 591, and κεκλήγοντες, in Il. M. 125, which are sometimes considered as perfect participles declined *Æolice*, like the present, are in all probability formed from new verbs, τετάγω, κεκλήγω.

There are likewise to be met with in Homer new forms of verbs, derived from the futures of other verbs. Thus, ἐβήσετο and ἐδύσετο recur continually : we have οἴσετε in Il. Γ. 103, λέξεο in Il. I. 613, and several others. Of the future itself, it may be observed, that the termination εσω, which appears originally to have been the only form in use, is occasionally found in Homer, in verbs whose characteristics are λ and ρ : as ὀλέσω, in Il. M. 250 ; ἀρέσω, Il. I. 120. This form, however, had already undergone a double change, by omitting the ε and the σ respectively. Thus we have ἄρσω, in Il. A. 136 ; διαφθέρσω, in Il. N. 625 ; βαλέω, in Il. Θ. 403 ; ἀγγελέω, in Il. Θ. 409. The first of these forms was afterwards Æolian, and the latter was retained by the Ionians. Hence διαφθαρέεται, Herod. VIII. 108.

There were some peculiarities also in several verbal terminations among the Ionians. That of αται and ατο, in the third person plural, for νται and ντο, is common both in Homer and Herodotus ; as is also the original form of the plusquamperfectum in εα. In the perfect also of some verbs *pure*, they reject κ, as in ἑσταὼς, Il. B. 170, for which Herodotus uses ἑστεὼς, V. 92. In the third person plural of the imperative they write ων for ωσαν : as λεξάσθων, Il. I. 67 ; κτεινέσθων, Herod. VII. 10. The termination όντων for έτωσαν is common also in the Attic writers. Of the termination θεν for θησαν, of the Ionic form of the subjunctive, and of the addition of the syllable σι to the third person singular, see the notes on Il. A. 57. 129. 62. respectively. The terminations έμεν and έμεναι, of the infinitive, are poetical. Many forms also are found in Homer which must necessarily be referred to obsolete verbs in μι.

In contractions, the termination is frequently extended by the re-insertion of one of the vowels forming the contraction, or of the corresponding long vowel, if required by the metre. Thus we meet with the participle *κομόωντες, passim ; ὁράας*, Il. H. 448 ; *βοόωσι*, P. 262 ; *αἰτιάαν*, N. 215 ; *ὁρόω*, E. 244 ; *ἡβώοιμι*, Λ. 669. Sometimes also, without a contraction, a long vowel is doubled, as *δώωσιν*, Il. A. 137 ; *στήῃ*, E. 598 ; *ἐμβήῃ*, Π. 94 ; *φθήῃ*, Π. 861.

III. VARIETIES IN THE USE OF CERTAIN LETTERS.

The principal literal changes in the Homeric dialect are :—

A for E ; as τάμνειν for τέμνειν, which is common both in Homer and Herodotus.
E for H ; as ἔσαν for ἦσαν, *passim*.
H for A ; as πρῆξις for πρᾶξις, *passim :* ἰητρὸς for ἰατρὸς, Il. A. 832.
I for E ; as ἱστίη for ἑστία, Od. T. 304 : and in Herodotus.
Υ for O ; as ἄγυρις for ἀγορὰ, Il. Π. 661. Ω. 141.
Ω for H ; as πτώσσω for πτήσσω, Il. E. 634.
EI for E ; as κεῖνος, ξεῖνος, &c.
EΥ for E ; as εὔκηλος for ἕκηλος, Il. A. 554 : δεύομαι for δέομαι, Il. N. 310.
OI for O ; as χροιὴ for χροὴ, Il. Ξ. 164.
OΥ for O ; as μοῦνος, νοῦσος, οὔνομα, &c.
OΥ for Υ ; as εἰλήλουθα for ἐλήλυθα, *passim*. This was afterwards peculiar to the Æolians.

Δ for Σ; as ὀδμὴ for ὀσμὴ, Il. Ξ. 415, *et passim:* Herod. VII. 111.
Φ for Θ; as φὴρ for θὴρ, Il. A. 268. B. 743.
ΣΣ for ΠΤ; as πέσσω for πέπτω, Il. B. 237. Herod. II. 37[1].

Besides the above peculiarities, many others will continually present themselves to the student, for which the metre will frequently afford a satisfactory reason. There are many varieties in the pronouns which it has not been necessary to point out, as they must soon become familiar, and some of them have been occasionally explained in the notes[2]. The resolution of diphthongs, as πάϊς for παῖς, in Il. B. 609, and the doubling of consonants in the middle of words, are purely metrical: except, perhaps, μέσσος, τόσσος, and the like, which are doubtless dialectic varieties, though they are sometimes to be met with even in the dialogues of the Greek tragedians.

SECTION V.

ON THE VERSIFICATION OF HOMER.

Res gestæ regumque ducumque, et tristia bella,
Quo scribi possent numero monstravit Homerus.
Hor. A. P. 73.

There is nothing in Homer more deserving of admiration than the expressive simplicity, the harmonious cadence, and the endless variety of his *Versification.* In an age when Greece was in a state of comparative barbarism, and the language fell infinitely short of that perfection which it afterwards acquired, he has succeeded in painting the loftest sentiments in the most effective colours, and in adapting the yet unformed dialect of his countrymen to the most exquisite beauties of poetry. The majestic force of compound epithets, the harmonious pauses, the easy flow of the numbers, and the unvaried adaptation of the sound to the sense[3], are felt and appreciated even by a cursory reader. As to the general principles of the structure of his verse, which is the pure heroic hexameter, they are sufficiently understood by the common rules of prosody; so that it will be sufficient to point out some of the less obvious niceties, and to account for some apparent anomalies, which the critics have been too eager to class under the head of *Poetic licences*, without considering that they may be reduced, for the most part, to fixed and regular rules.

I. First, then, of the *Cæsura.* This term has been variously defined by different writers, in reference to the properties of different species of metre; nor are they by any means agreed in their opinions, even where the same metre is concerned. In the hexameter, however, the *Cæsura*, properly so called, is the division of the verse (τομὴ) at the end of a word, in the middle of the *third* foot, where the voice naturally pauses in reading

[1] See Matt. Gr. Gr. Part I. passim. Burgess. Præf. ad Dawes. Misc. Crit. Heyn. Obss. Hom. T. VII. p. 712. sqq. T. VIII. p. 226. sqq.
[2] See Matt. Gr. Gr. § 147. sqq.
[3] It will be observed, for instance, that the heavy Spondaic verse is usually adapted to matters of a grave, melancholy, or hateful description. Compare Il. A. 11. A. 130. Ψ. 221. Od. O. 334. X. 175. 192.

it. In technical language, the Cæsura is *penthemimeral*, of which the prevailing forms are:—

A. Il. A. 1. Μῆνιν ἄειδε, Θεὰ, | Πηληϊάδεω Ἀχιλῆος
B. 2. Οὐλομένην, ἣ μυρί' | Ἀχαιοῖς ἄλγε' ἔθηκε.

The proportion of these forms is nearly equal throughout the Iliad, though the latter exceeds in the first book; which, consisting of 611 lines, contains 290 instances of the form A, and 315 of the form B; the remaining six lines, viz. vv. 145. 218. 307. 400. 466. 584. having no Cæsura. Of those verses which have no Cæsura, the greater proportion divide themselves into three distinct syzygies, or pairs of feet, many of them consisting entirely of proper names. Thus:—

Il. A. 145. Ἢ Αἴας, ἢ | Ἰδομενεὺς, ἢ | δῖος Ὀδυσσεύς.

A division of the verse also frequently occurs in the middle of the fourth foot, which is usually called a *Hephthemimeral* Cæsura. The only legitimate Cæsura, however, seems to be that already mentioned; and there are very few instances in which the other is found, that do not contain this also. The Iliad contains the following, and probably some few more examples of the Hephthemimeral division only:—Il. Γ. 71. Δ. 124. 329. 451. Θ. 346. I. 186. K. 502. Λ. 494. N. 715. O. 368. Σ. 567. T. 38. Φ. 292. X. 258. Ψ. 362.

II. Of the *Ictus metricus*, or *Arsis;* and of the *lengthening of short syllables generally.* It is a well-known property of the Cæsura, that if the vowel upon which it falls be the last of a word, and *short*, such vowel is consequently lengthened. In addition to this, however, there are continual instances in Homer of the lengthening of short syllables by the *Ictus metricus*, both at the beginning and end of words, provided always that such syllables be the first of the foot. The principle upon which this proceeds is similar to that of the Cæsura, and arises from the swell of the voice upon the first syllable of every foot, which was evidently considered necessary to the proper reading of the verse. The increase of time which this rising inflexion of the voice, called the *Arsis*, required to elevate it above the ordinary tone, was of course considered a sufficient cause for lengthening the syllable upon which it fell; and the effect was such that the same syllable of the same word is sometimes both long and short, not only in the corresponding foot of a consecutive line, but even in the same foot of the same line. Thus:

Il. Γ. 357. Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
358. Καὶ διὰ θώρηκος κ.τ.λ.

And again,

Il. E. 31. Ἄρες, Ἄρες, βροτολοιγὲ, μιαιφόνε, τειχεσιπλῆτα.

For other examples, see Il. A. 36. Δ. 135. E. 359. I. 313. O. 99. T. 5. 42. 43. 367. 390. 400. Some lines, which begin with an iambus, have been called ἀκέφαλοι, or *headless;* but they are doubtless referable to the same principle. There are instances in Il. I. 5. X. 379. Ψ. 2. 195.

In order to lengthen a syllable in the middle of a word, and sometimes, indeed, in other cases, it was usual to double the succeeding consonant; or to substitute, instead of the vowel, the corresponding diphthong.

Instances of this occur in every page; and it is hardly safe to admit the theory of Professor Dunbar, who proposes to read such words as ἔδδεισε, κύνεσσι, τελείετο, ἔμμεναι, and the like, wherever they occur, with a single consonant, and to account for the production of the syllable upon the same principle as in other cases[1]. In Il. A. 342. X. 5. the adjective ὀλοὸς seems to be an exception, as it occurs with the penultima long; for which the only apparent reason is derived from the *Arsis*. Some, indeed, would read ὀλωῇσι and ὀλωὴ, and others ὀλοιῇσι and ὀλοιὴ, in the two instances respectively: but there seems to be no authority for the change. In the compounds ἀποειπὼν (Il. T. 35), ἀποέρσῃ (Φ. 283), and the like, the verb and the preposition must be considered as distinct.

There are some instances also of the lengthening of short syllables at the end of a foot, i. e. in the *thesis*, or fall of the voice, before a *liquid*. Hence these letters are supposed to have possessed a certain property of doubling themselves in the pronunciation, by which means the preceding vowel becomes long. Thus Il. E. 358. πολλὰ λισσομένη. See also Il. Φ. 368. Ψ. 91. This vis ἐκτατικὴ, as it is called, unquestionably belonged to the initial ρ[2], and is found in Il. Ω. 755. πολλὰ ῥυστάζεσκε. In either case it was obvious to read πολλά ἑ λισσομένη, and πολλά σε ῥυστάζεσκε, if indeed these be not the true readings. The case is different in Il. A. 193. ἕως ὃ ταῦθ' ὥρμαινε. I. 392. ὅς τις οἷ τ' ἐπέοικε. Here it is probable that the pronouns are emphatic, and the stress of voice, which in consequence rested upon them, had the effect of lengthening the syllable. Compare Il. K. 507. O. 539. P. 106. Σ. 15. Φ. 602. In all these places Bentley proposes to read ἕως ὅγε. Probably Od. H. 280. K. 36. 493. M. 267. T. 367. require correction[3].

III. Of the *shortening of long vowels or diphthongs*. It may be observed, as a general rule, that a long vowel or diphthong at the end of a word, before another vowel or diphthong, is made short, except in the *Arsis;* but in the beginning or middle of a word it generally remains long, under the same circumstances. For instance,

> Il. A. 30. Ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ τηλόθι πάτρης.
> Il. B. 621. Υἷες, ὃ μὲν Κτεάτου, ὃ δ' ἄρ' Εὐρύτου Ἀκτορίωνος.

The obvious principle upon which the shortening depends, is the resolution of the long vowel or diphthong into its corresponding or component short vowels, of which the latter suffers elision before the initial vowel of the following word. There is one passage in the Iliad which militates against the former part of the rule, where Professor Dunbar, to whom the canon is due, would read Πόντου τ' Ἰκαρίοιο κ.τ.λ. (B. 145), observing that πόντος is usually applied to this sea by Homer, and θάλασσα to the *Ægean;* so that two seas are, in fact, intended, and not one only, by means of an apposition. At the same time, the precisely similar form, Κούρῃ Ἰκαρίοιο, occurs in the same situation in Od. A. 329, and frequently elsewhere, so that possibly a digamma may be the remedy: in which case θάλασσα will indicate the state of the sea when excited by the winds. Compare Il. A. 157. B. 294. Again, we might read τὸν δ' αὖτ' Ἰδομενεὺς κ. τ. λ. in Il. Δ. 265; and the few other exceptions to the

[1] The Professor, however, has ably illustrated the principles of Homeric versification in an English dissertation, attached to his *Prosodia Græca.*

[2] See on Soph. Œd. T. 847. Pent. Gr. p. 60.

[3] See note on Il. O. 66.

rule might perhaps be removed with equal facility, as by writing ἐνὶ for ἐν, in Il. E. 215; ἐκ μηροῦ ἐρύσαι, in Il. E. 666; *et aliter alias.* With regard to long vowels or diphthongs remaining so in the middle or beginning of words, exceptions are chiefly confined to the word ἐπειὴ, which may be accounted for by considering the adverb as resolved into the parts of which it is originally composed[1]. In Il. B. 415, and other passages where the word δήϊος occurs with the first syllable short, the ι may be subscribed; and in Il. Λ. 380, the true reading is probably βέβλεαι, the 2 sing. pres. pass. of βέβλημι, which is found in the Venetian MS.

With respect to the *Correptiones Atticæ*, as they are called, i. e. the shortening of vowels before words beginning with a double consonant or a mute and a liquid, it is a distinguishing peculiarity in Homer, that he seldom adopts them, unless in those words, chiefly proper names, which could not otherwise have place in an hexameter. Thus the words βραχίων, δράκων, κραδαίνω, and some cases, as the genitive plural, for instance, of βροτὸς, must have been entirely excluded from the Iliad, without a partial admission of this licence. Compare Il. B. 308. H. 446. M. 389. N. 504. et passim. The same observation applies to the word Σκάμανδρος, Il. B. 465; Ζάκυνθον, B. 634; Ζέλειαν, B. 824, and several others. In Il. Γ. 414. however, the word σχετλίη occurs with the first syllable short, which, unless it be corrupt, cannot be excused on the plea of necessity; neither can the shortening of δὲ, before δράγματα, in Il. Λ. 69; before χρῖεν, in Il. Ψ. 186; or before σταθμοὶ, in Od. H. 89. We also meet with μεμνέῳτο δρόμου, in Il. Ψ. 361; and τετράκυκλον, with the first syllable short, in Il. Ω. 324[2]. Such instances, however, are extremely rare; and it is in the Pseudo-Orpheus, and writers of a later age, that the want of melody, which the too frequent admission of them produces in the heroic hexameter, is more particularly discernible[3].

IV. Of *Elision* or *Apostrophe;* and *Crasis.* The principles need but little explanation. It is well known that all the short and doubtful vowels are elided by Homer, except Υ; together with the diphthong AI, and sometimes, though rarely, OI. The latter usage has, indeed, been doubted altogether; but there are some unquestionable examples in the Iliad: e. g. Il. N. 481. δεῦτε, φίλοι, καί μ' οἴῳ ἀμύνετε. Compare Il. Z. 165. I. 669. K. 544. Π. 207. This elision, however, seems to be confined to μοι and τοι. Of the elision of αι before a short vowel the instances are numerous. With respect to vowels, the only observation of importance relates to the final ι of the dative singular, of which the elision is extremely rare. In Il. E. 5. we have ἀστέρ' ὀπωρινῷ, and in Il. Π. 385. ἤματ' ὀπωρινῷ. Compare Il. Δ. 259. Λ. 588. M. 88. N. 289. Ω. 26. Od. E. 262. 398. K. 106. For ἀσπίδ' ἐνὶ κρατερῇ in Il. Γ. 349, we find ἀσπίδι ἐν κρατερῇ, in Il. P. 45, though the MSS. vary in both places. In Od. K. 316. Buttmann would read δέπᾳ, as ἥρῳ in Il. H. 453.—The most usual Crases in Homer are those of η, with the diphthong ου, as in Il. E. 349. ἢ οὐχ ἅλις, and with ει, as in Il. E. 466. ἢ εἰσόκε. The particle δὴ, also, sometimes forms a Crasis with the initial vowel of the following word; as in Il. Y. 220. ὃς δὴ ἀφνειότατος. A Crasis of a somewhat

[1] See note on Il. A. 156.

[2] In Il. Λ. 656. the true reading is unquestionably that of the Harleian MSS. βέλεσι βεβλήαται, which has been admitted into the text. *Vulgo* βελέεσσι.

[3] See Hermann's Appendix to the *Argonautica*, p. 755. sqq.

remarkable nature is constructed between the diphthongs ει and ου, in Il. N. 777. μέλλω· ἐπεὶ οὐδ' ἐμὲ πάμπαν κ.τ.λ. Compare Od. Δ. 352.

V. Of *Synizesis.* This figure is nearly allied to Crasis, and consists in the extrusion of a short vowel before a long one or a diphthong, by which means two syllables coalesce into one. This is particularly the case with the vowels εω; as in Il. A. 1. Πηληϊάδεω; and εα, as in the accusative singular of nouns in ευς. The two last syllables, however, do not necessarily coalesce in these accusatives, as some suppose; since the final α, though generally long, is not necessarily so: and the few deviations from the rule, which are to be found in the Attic poets, have most probably arisen out of the sanction which the Ionic dialect affords[1].

VI. As a matter of curiosity, it may be remarked that a few ὁμοιοτέλευτα, or *rhymes*, have been pointed out in the verses of Homer. Thus in Il. Γ. 87. *μελισσάων ἀδινάων, αἰεὶ νέον ἐρχομενάων.* Od. A. 40. *ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρείδαο.* See also Od. A. 397. Θ. 224. M. 70. With such instances, which are extremely rare, may be compared Virg. Ecl. VIII. 80. Ovid. A. A. I. 59.

SECTION VI.

ON THE DIGAMMA.

Lege metri cogimur.

Vide Dawesii Misc. Crit. p. 236.

THERE is yet one important point connected with the Versification of Homer, which seems to demand a separate consideration: viz. the use of the Digamma in his poems. If a word ending with a vowel is succeeded by another beginning with a vowel, it produces an hiatus, which was excessively disagreeable to the delicate ears of the Greeks, and is, in fact, inconsistent with the general usage of the language. The Athenians, to whom such hiatus were peculiarly offensive, invariably avoided them, either by the N ἐφελκυστικὸν, apostrophe, or contraction. In Homer, however, these anomalies, if so they may be called, incessantly occur, and words ending even with short vowels, are followed by others beginning with short vowels, in which the construction of the verse will not admit of the application of any of those means, which are usually employed in such cases. Hence an hypothesis suggested itself to the celebrated Bentley, that many words beginning with a vowel were originally pronounced with a consonant, or with some sound, which had the effect and power of a consonant. Now it appears from Dionysius Halicarnassensis[2], that it was the custom of the ancient Greeks to prefix to many words beginning with a vowel, a letter with two cross lines joining one straight one, somewhat in the form of a double Gamma (Ϝ). Hence this letter was called a *Digamma*, and it is supposed to have occupied the sixth place in the original Pelasgic alphabet of ancient Greece. The grammarian Trypho also attributes the use of the digamma to the early Æolians, Ionians,

[1] See Porson and Schæfer on Eurip. Hec. 870.

[2] Antiq. Rom. I. 20.

Dorians, Laconians, and Bœotians [1]; but since its use was retained by the former to a much later period than in any other of the Grecian States, it has been generally distinguished by the name of the *Æolic Digamma.* No document, however, of its existence as a written character remains, except on the celebrated Delian marble, discovered by Montfaucon, in 1708; on some coins of the Greek town Velia; and on some ancient inscriptions [2].

Since, then, it appears that such a letter did exist in early Greece, and more especially in those parts in which Homer, in all probability, composed his poem, it can scarcely be doubted that its effects were still perceptible in the poet's time; and that its application may be fairly applied to the removal of metrical difficulties in his writings. Bentley, indeed, has satisfactorily established his point to a considerable extent, and would probably have strengthened his hypothesis into a greater degree of certainty, had he lived to prosecute his plans, in spite of the paltry and malicious ridicule to which his ingenious discovery exposed him [3]. The principles, upon which he had proceeded, rested upon the observation that there were certain words in Homer, beginning with a vowel, which were never preceded by a consonant; and others, of which the two first syllables were short, which were never preceded by a double consonant, except in cases of manifest corruption and easy emendation. In proof of this position, Dawes, who followed up the inquiry in his *Miscellanea Critica*, has exhibited the result of an actual examination of all the places in the Iliad, in which the words ἄναξ and ἔπος occur [4]: from which it appears that, in every instance, the preceding word invariably ends with a vowel in the one case, and with a syllable naturally short in the other; or may be made to do so, either by removing a final ν, or the expulsion of an useless particle. Hence, it should seem that, in these and similar instances, the digamma necessarily formed a constituent part of the word, in order that the metre might not be violated; and when it is known, upon the testimony of Dionysius, that ἄναξ was originally written Ϝάναξ, the evidence in favour of the theory is unquestionably powerful.

Still there are several cases to which the digamma will not apply; and others, with which its use is altogether irreconcilable. A scholar indeed, no less eminent than Matthiæ [5], has ventured upon these grounds to dispute its existence in Homer altogether; and, according to the system of Professor Dunbar, there are but two words, οἶνος and εἴδω, in which its application is necessary. The Bentleian theory, however, is generally admitted by the learned, and the weight of argument is certainly in favour of its truth; at the same time that its failure, in a variety of instances, and

[1] In his Πάθη λεξέων, § 11. Mus. Crit. T. I. p. 34. *προστίθεται δὲ τὸ δίγαμμα παρά τε Ἴωσι, καὶ Αἰολεῦσι, καὶ Δωριεῦσι, καὶ Λάκωσι, καὶ Βοιωτοῖς· οἷον ἄναξ, Ϝάναξ· Ἑλένα, Ϝελένα· κ. τ. λ.*

[2] A very remarkable one, in the Æolic dialect, is given at length by Mr. Knight. It was discovered in 1813, by Mr. Gill, near Olympia in Elis; and is supposed to have been cut about B.C. 615.—Cicero, in a letter to Atticus (Epist. IX. 9), writes:—*Neque solum Romæ, sed etiam Deli, tuum digamma videram.*

[3] Among others, from Pope (Dunciad IV. 215):—

> *Roman and Greek grammarians! know your better,*
> *Author of something yet more great than Letter:*
> *While towering o'er your alphabet, like Saul,*
> *Stands our Digamma, and o'ertops them all.*

[4] Misc. Crit. pp. 247. 269. (Ed. Kidd.)

[5] Gr. Gram. § 41.

in words to which in other cases it belongs, together with its fluctuating application in compound words, are matters which have not yet been satisfactorily accounted for. It is possible that the use of the symbol was gradually laid aside as the language advanced towards perfection, till at length it was discontinued altogether; and that, when Homer wrote, its adoption was a mere matter of *poetic licence*. Instances of its arbitrary employment will be seen in the list of words which concludes this Section.

Though Dawes and Bentley are generally agreed upon the subject of the digamma, there are yet two points upon which these great critics are entirely at issue. In the first place, instead of the Æolic Digamma, Dawes affirms that it should be distinguished by the title of the *Ionic Vau*, and assigns to it the power of the English W. No great importance, however, seems to attach to the mere name of this imaginary character; and as to the power of the letter, whether it was that of the Roman B, V, or F, or of the English W, or some intermediate labial pronunciation, the question is still undecided, and likely to remain so. Mr. Knight[1] has supported the opinion of Dawes, however untenable, with considerable ingenuity; and Bishop Marsh[2] is far more successful in contending against it, than in establishing his own hypothesis, according to which the digamma was pronounced like the Roman F. The more received opinion, and by far the more probable, is that which affixed to the letter the power, as near as may be, of the Roman V. According to Dionysius, in the passage already referred to, the digamma had the force of the diphthong *ου*, which is constantly interchanged with the Roman V. Thus, for the names *Virgilius* and *Severus*, the Greeks wrote Οὐιργίλιος and Σεούηρος, and the Romans expressed Ἀριστόβουλος by ARISTOBVLVS. In some inscriptions of the emperor Claudius, we meet with the Roman V under the form of an inverted Ϝ; and many digammated Greek words, which have been transferred into Latin, are spelt with a V. Thus, Ϝοῖνος, *vinum*; Ϝοῖκος, *vicus*; Ϝῆρ, *ver*; Ϝίς, *vis*; ὄϜις, *ovis*; αἰϜὼν, *ævum*; ἄϜορνος, *Avernus*; &c. &c.

The other point of disagreement between Dawes and Bentley relates to the non-appearance of the digamma in any of the Homeric poems. It is well known that Bentley had conceived an intention of preparing an edition of Homer, with the character restored throughout, of which there is a specimen in the *Auctarium* to Kidd's edition of Dawes; and the idea has been carried out, far beyond the bounds of probability, in the *digammated* and *archaic* edition of P. Knight, already noticed. Dawes, on the other hand, maintains, that although it would be well to insert a sign of the same kind for the instruction of modern readers, the form of the letter was entirely unknown in the time of Homer, and that its power alone existed. Which of these opinions is correct, it would be difficult to determine. If, on the one hand, the form of the letter was unknown, whence is it, that it appears on several ancient monuments? And if, on the other, Homer actually employed it in writing his poems, how can its total disappearance from all existing copies, without trace or vestige, be accounted for? The only hypothesis, within the compass of probability, seems to be this:—that at the time of the revision of Homer under Pisistratus, the digamma had

[1] In his *Prolegomena in Homerum*, and *Essay on the Greek Alphabet*.
[2] In his *Horæ Pelasgicæ*.

fallen into complete disuse in Greece; that the orthography was consequently remodelled, according to the form of language and writing which then prevailed; and that the Asiatic originals, in which the character was exhibited, have been irretrievably lost.

The investigation of the Theory of the Digamma has been prosecuted by Heyne, with great learning and research, upon the principles laid down by Dawes[1]; and the list of the digammated words, which he has given in the second Excursus, is highly valuable. So also is the Catalogue of Mr. Kidd[2]; though it should be remembered, that the examples which he has adduced, are rather conjectural emendations of the passages cited, than the passages themselves. The liberties, however, which Heyne has taken with the writings of Homer, in condemning, without mercy, as corrupt or spurious, the numerous passages which oppose his ideas respecting the universal application of the digamma, are unwarrantable in the extreme. That difficulties, perhaps insurmountable, do exist on this head, the following instances of inconstancy and variation will clearly indicate. The list is by no means perfect; but it will be a sufficient proof that much remains to be done, before the doctrine of the Digamma can be reduced to any fixed principles of general application. It may also be observed, that there are several words digammated by the ancient grammarians, which do not admit the digamma in Homer; as ἀνὴρ, Ἑλένα, &c. &c. Subjoined to the list is the above-mentioned specimen of Bentley's intended edition, preceded by the opening of the Iliad as *archaically* restored by Mr. Knight.

LIST OF HOMERIC WORDS IN WHICH THE APPLICATION OF THE DIGAMMA IS FLUCTUATING AND ARBITRARY.

Ἆλις. Generally digammated; as in Il. B. 90. I. 137. Ξ. 122. Φ. 352. There are two exceptions, however;—the one in Il. P. 54, where Bentley proposes ὃ ἅλις, and Heyne rejects the verse; the other in Il. Φ. 344. οἵ ῥα κατ' αὐτὸν ἅλις ἔσαν. In this latter instance Heyne would transpose the words, according to the reading of the Harleian MS. in v. 236, which he has there received into the text. Perhaps, however, the correct reading is αὐτὸ ἅλις. See note *in loc.*

ἄναξ, ἀνάσσω. It has been observed already that Dawes has examined all the passages in which these words occur. His emendations are frequently correct, but sometimes bold and inadmissible.

ἁνδάνω. Digammated in Il. A. 24. 378; but not in Od. K. 373.

ἀραιός. In Il. Π. 161. Od. K. 90. the N ἐφελκυστικὸν should probably be removed.

ἄρνες. Sometimes this noun receives the digamma; as in Il. Δ. 158. 435. Θ. 131. Compare, however, Il. B. 550. Γ. 103. 119. X. 263.

ἄστυ. The digamma is generally prefixed, as in Il. B. 803. Z. 392. *et alibi.* Exceptions will be found in Il. Γ. 140. Λ. 732. Σ. 274. The last instance, in which ἕξομεν ἄστυ occurs, is too much for Heyne's ingenuity, and he rejects it as spurious.

ἐαρινός. Il. Θ. 307. νοτίῃσί τε εἰαρινῇσιν. In Il. B. 471, however, we have ὥρῃ ἐν εἰαρινῇ. Heyne would eject the preposition; but without authority. The same words occur in Od. Σ. 366. X. 301, and the substantive ἔαρ is never digammated.

ἔθειραι. Digammated in Il. Π. 795. Hence Heyne rejects Il. T. 382. as spurious.

εἴδω, εἴδως, εἴδωλον. The verb εἴδω and its derivatives are very rarely found without

[1] Vol. VII. p. 708. sqq.

[2] See his Notes on Dawes. Misc. Crit. pp. 234. sqq.

the digamma. For ὄφρ' εἰδῇς in Il. Θ. 420. and elsewhere, Bentley corrects ὄφρα ἴδῃς. Still, however, there are many difficulties remaining. Compare Il. Θ. 555. I. 128. T. 245. Ψ. 263. Heyne of course rejects Il. Γ. 224. as an interpolation.

εἴκοσι, ἐείκοσι. Both these forms have the digamma; the first at the beginning, and the other before the second ε. See Il. B. 748. O. 678. Od. P. 327. Exceptions will be found in Il. I. 379. A. 25. X. 349.

εἴκω, ἐΐσκω, εἴκελος. The verb εἴκω and its derivatives are very uncertain in their reception of the digamma; which is recognized in Il. Γ. 197. Δ. 86. E. 604. Σ. 154. and elsewhere; but rejected in Il. T. 282. Ψ. 66. and various other instances. Sometimes also the perfect ἔοικα is written with one, and sometimes with two digammas. Compare Il. B. 233. Γ. 459. with Il. Δ. 286. Υ. 371.

εἰλύω, εἰλυφάζω. There is an hiatus in Il. Υ. 492; but not in Il. A. 156. Σ. 522. Ψ. 393.

εἴωθα. Exceptions to the use of the digamma occur in Il. E. 766. Od. P. 394.

ἑκάς. This adverb and its derivatives are generally digammated. We have exceptions, particularly in ἑκηβόλος, in Il. A. 21. 438. P. 333. Υ. 153. and elsewhere.

ἕκαστος. In favour of the digamma, compare Il. A. 607. B. 610. and elsewhere frequently. Against it, we have Il. B. 719. E. 470. I. 180. &c. &c.

ἕκηλος. Digammated in Il. E. 759. Z. 70. Heyne rejects Il. Θ. 512. ἐπιβαῖεν ἕκηλοι. But compare Od. B. 311. P. 478.

ἑκών. With the digamma in Il. Δ. 43: without it, in Il. Ψ. 434. 585.

ἑλίσσω. This verb is digammated in Il. Θ. 340. M. 74. Σ. 372. The exceptions, however, are very numerous, and Heyne is in consequence very ready at detecting interpolations. Compare Il. N. 204. Ψ. 309. 320.

ἔλπω, ἔλπομαι, ἐλπίς. Instances in favour of the digamma will be found in Il. I. 40. N. 309; and against it, in Il. Ω. 491. and elsewhere.

ἕλωρ, ἑλώριον. These words are found with an hiatus in Il. A. 4. E. 684. P. 667; and with a consonant preceding in Il. Σ. 93.

ἔπος, ἔπω. These words are examined by Dawes, in Misc. Crit. pp. 269. sqq., in order to establish the principle of the digamma. See Kidd's notes throughout.

ἔργον, ἐργάζομαι. Digammated in Il. A. 573. E. 175. *et alibi;* but examples of a contrary description are numerous. Compare Il. Γ. 351. Δ. 470. Z. 289. I. 228. 374. &c. &c. To amend Il. B. 751. Heyne rejects vv. 750 to 755. inclusive.

ἔργω, εἴργω, ἕρκος. The noun is digammated in Il. E. 90, and the verb in Il. A. 437; but they much more generally occur without an hiatus. Compare Il. Z. 5. H. 211. I. 476. Π. 481. P. 354. 571.

ἔρδω. This word is seldom preceded by an hiatus. There is an instance, however, in Il. Ξ. 261.

ἐρέω, εἴρω. Heyne endeavours to prove that these verbs have the digamma, when they signify *dicere;* and reject it when they signify *interrogare.* He does not seem, however, to have established his point. See vol. VII. p. 751.

ἐρύω. With the digamma in Il. A. 190. 485. and elsewhere; without it, in Il. A. 141. Θ. 143. Λ. 363. *et sæpius.*

ἐτώσιος. Compare Il. E. 854. X. 292. with Od. Ω. 282.

ἡδύς. Without the digamma in Il. Δ. 131; with it, in Il. A. 378. Φ. 508.

ἦθος. In the Iliad this word has not the digamma. See Il. Z. 511. O. 268. The case is otherwise in Od. Ξ. 411.

Ἥρη. *Juno.* The appellations, πότνια Ἥρη on the one hand, and λευκώλενος Ἥρη on the other, continually present themselves.

ἵεμαι. Digammated in Il. B. 154. 589. N. 424; with which Od. B. 327. K. 246. Ξ. 142. are at variance.

Ἴλιος. Instances of variety in this name are too numerous to require examples.

Ἶρις. Il. A. 199. *et passim:* πόδας ὠκέα Ἶρις. Compare Il. Ψ. 198.

ἵστημι, ἵστωρ. In favour of the digamma we have Il. A. 124. B. 486. Σ. 420. 501. Ψ. 312. &c.; and against it Il. Z. 151. Od. Θ. 146. &c.

ἶσος. This word and its compounds are frequently preceded by a vowel; as in Il. A. 163. Γ. 310. and elsewhere. On the other hand, Il. Z. 101. μένος ἰσοφαρίζειν. I. 142. τίσω δέ μιν ἶσον Ὀρέστῃ.

ἶφι. Compare Il. A. 38. B. 720.

ἰωή. Compare Il. Δ. 276. Λ. 308. with K. 139.

οἶκος. In this word and its derivatives the use of the digamma is nearly constant. At the same time, however, some difficulties present themselves; as, for instance, in Il. A. 19. εὖ δ' οἴκαδ' ἱκέσθαι. Compare Il. B. 750. Ω. 572. *et pauca alia.*

οἶνος. In this word also the digamma seldom fails. Among the exceptions are Il. H. 467. 472. I. 224. and some few in the Odyssee.

ARCHAIC SPECIMEN OF HOMERIC ORTHOGRAPHY, AFTER R. P. KNIGHT.

Il. A. 1—25.

ΜΗΝΙΝ *aϝειδε, θεα, Πηλεϝιαδαϝ' Αχιλεϝος*
Ολομενην, ϝη μυϝρι' Αχαιϝοις αλγε' εθηκε,
Πολλας δ' ιφθιμοϝς πσυϝχας Αϝιδι προιαπτσεν
ϝηροϝων, aϝτοϝς δε ϝελωρια τευχε κυνεσιν
Οιϝωνοισι τε παντσι· Διος δε τελεϝετο βουλη,
Εκς ϝοϝο δη τα πρωτα διαστητην ερισαντε
Ατρεϝιδης τε, ϝανακς ανδρων, και διϝος Αχιλλεϝς.
Τις τ' αρ σφοϝε θεων εριδι γσυνεϝηκε μαχεσθαι;
Λητοος και Διος ϝυιος· ϝο γαρ βασιλεϝι χολωθενς
Νουσον ανα στρατον ωρσε κακην, ολεκοντο δε λαϝοι,
ϝοονεκα τον Χρυσεϝ' ητιϝμησ' αρητηρα
Ατρεϝιδης· ϝο γαρ ηλθε θοϝας επι ναϝας Αχαιϝων,
Λυϝσομενος τε θυγατρα, φερων τ' απερεισι' αποινα,
Στεφμα τ' εχων εν χερσι ϝεκηβολοϝ' Απολλωνος
Χρυσεωι ανα σκηπτρωι, και λισσετο παντας Αχαιϝοϝς
Ατρεϝιδα δε μαλιστα δυω, κοσμητορε λαϝων·
Ατρεϝιδαι τε, και αλλοι ϝευκνημιδες Αχαιϝοι,
ϝυμιν μεν θεοι δοιεν, Ολυμπια δωματ' εχοντες,
Εκπερθσαι Πριαμοϝο πολιν, και ϝοικαδ' ϝικεσθαι·
Παιδα δ' εμοι λυϝσαι τε φιλην, τα δ' αποινα δεχεσθαι,
ϝαδσομενοι Διος ϝυιον ϝεκηβολον Απολλωνα.
Ενθ' αλλοι μεν παντες επευφημησαν Αχαιϝοι,
Αιδεεσθαι θ' ιερεϝα, και αγλαϝα δεχθαι αποινα·
Αλλ' ουκ Ατρεϝιδη Αγαμεμνονι ϝανδανε θυϝμωι,
Αλλα κακως αφιϝεε, κρατερον δ' επι μυϝθον ετελλε·
Μη σε, γερον, κ.τ.λ.

SPECIMEN, WITH DIGAMMA ONLY, FROM BENTLEY.

Il. A. 544—555.

Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
ϝήρη, μὴ δὴ πάντας ἐμοὺς ἐπιϝέλπεο μύθους
ϝειδήσειν· χαλεποί τοι ἔσοντ', ἀλόχῳ περ ἐούσῃ.
Ἀλλ' ὃν μέν κ' ἐπιϝεικὲς ἀκουέμεν, οὔτις ἔπειτα
Οὔτε θεῶν πρότερος τὸν ϝείσεται, οὔτ' ἀνθρώπων·
Ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλοιμι νοῆσαι,
Μή τι σὺ ταῦτα ϝέκαστα διείρεο, μηδὲ μετάλλα.
Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια ϝήρη·
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔϝειπες;
Καὶ λίην σε πάρος γ' οὔτ' εἴρομαι, οὔτε μεταλλῶ·
Ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι, ἅσσ' ἐθέλησθα·
Νῦν δ' αἰνῶς κ.τ.λ.

῾ΟΜΗΡΟΥ ᾿ΙΛΙΑΣ.

Cedite, Romani Scriptores; cedite, Graii:
Nescio quid majus nascitur ILIADE.

Propertius.

AUSONII PERIOCHÆ IN ILIADEM.

Il. A. Iram, Diva, refer nati Peleos Achillei
Pestiferam, quæ mille dedit discrimina Achivis.
B. Cœlestes, hominumque genus superabile curis,
Tranquilla obscuri carpebant munera somni:
At non pervigilem nox irrequieta Tonantem
Leniit, immodicos volventem corde paratus,
Cædibus ut Graiûm læsum ulciscatur Achillem.
Γ. Argivos sua quemque acies in bella sequuntur:
Dispositi in turmas equitum cuneosque pedestres
Turbida clangentes confundunt agmina Troës.
Δ. Juppiter interea cum Dîs genitalibus unà
Concilium cogit Superûm de rebus Achivis.
E. Hic et Tydiden monitum Tritonia Pallas
Audaci virtute replet: vomit aurea flammas
Cassis, et undantem clypeus defulgurat ignem:
Ipse autumnali clarum micat æmulus astro.
Z. Solæ decertant acies sine numine Divûm,
Cessante auxilio: sua cuique exorsa laborem
Fortunamque ferunt, proprii discrimine fati.
H. Hæc ubi dicta dedit, portis sese extulit Hector.
Θ. Aurora in croceis fulgebat lutea bigis.
I. Interea vigilum excubiis cohibentur Achivi.
K. Cætera per naves somno sopita manebat
Turba ducum, solum cura anxia vexat Atriden.
Λ. Tithoni croceum linquens Aurora cubile
Spargebat terras, referens opera atque labores.
M. Actorides fovet Eurypylum dum vulnere fessum.
N. Juppiter admovit Troës atque Hectora classi.
Ξ. Concussit, quamvis potantem, Nestora clamor,
Attonitasque aures pepulit gravitate tumultus.
O. Jam vallum fossamque super Trojana juventus
Institerat, captæ minitans incendia classi.
Π. Dum face, dum ferro celsam oppugnare carinam
Troës, et Argolici pergunt defendere reges:
P. Actoridem cæsum nec te, Menelae, fefellit.
Σ. Dum furit in media belli vis ignea Martis:
T. Oceanum interea surgens Aurora reliquit.
Υ. Jamque adeo celsis armati e navibus ibant,
Millia quot magnis unquam venere Mycenis.
Φ. Intulerat fluvio trepidas fuga fœda catervas.
X. Pulsa metu Phrygios lustrabant agmina muros.
Ψ. Troja vacat lacrymis, ludis Argiva juventus.
Ω. Quisque suas repetunt misso certamine naves.

ΤΗΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Α΄.

ʼΕπιγραφαί.

ΛΟΙΜΟΣ καὶ ΜΗΝΙΣ.

ʺΑλλως.

ʺΑΛΦΑ, λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.

THE ARGUMENT.

THE CONTENTION OF ACHILLES AND AGAMEMNON.

In the War of Troy, the Greeks, having sacked some of the neighbouring towns, and taken from thence two beautiful captives, Chryseïs and Briseïs, allotted the first to Agamemnon, and the last to Achilles. Chryses, the father of Chryseïs, and priest of Apollo, comes to the Grecian camp to ransom her; with which, after an invocation to the Muse, the action of the poem opens, in the tenth year of the siege (vv. 1—21). The priest being refused, and insolently dismissed by Agamemnon, intreats for vengeance from his god, who inflicts a pestilence on the Greeks (22—52). Achilles calls a council, and encourages Calchas to declare the cause of it; who attributes it to the detention of Chryseïs (53—129). The king, being obliged to send back his captive, enters into a furious contest with Achilles, which Nestor pacifies; however, as he had absolute command of the army, he seizes on Briseïs in revenge (130—348). Achilles, in discontent, withdraws himself and forces from the rest of the Greeks; and complaining to Thetis, she supplicates Jupiter to render them sensible of the wrong done to her son, by giving victory to the Trojans (348—530). Jupiter, granting her suit, incenses Juno; between whom the debate runs high, till they are reconciled by the address of Vulcan (531—611).

The time of two-and-twenty days is taken up in this Book; nine during the plague, one in the council and quarrel of the princes, and twelve for Jupiter's stay with the Ethiopians, at whose return Thetis prefers her petition. The scene lies in the Grecian camp, then changes to Chrysa, and lastly to Olympus.

ΜΗΝΙΝ ἄειδε, Θεὰ, Πηληϊάδεω ʼΑχιλῆος

Vers. 1. Μῆνιν. Iram perdurantem: *enduring, retentive rage.* Schol. ὀργὴν, χόλον ἐπίμενον. Eustathius also derives it from *μένω, to remain fixed;* and not from *μαίνομαι.*—Πηληϊάδεω is Ionic for Πηλείδου, from the patronymic Πηλείδης. Of the formation of *male* patronymics, it may be observed generally, that they are formed by changing the final syllable of the genitive of the father's name into *ίδης*, or, if the penul-

Οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,
Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν

tima be long, into ιάδης; as, Πηλεύς, έος, Πηλείδης· Τελαμών, ῶνος, Τελαμωνιάδης. From nouns in ος the Ionic dialect forms the patronymic in ίων; as, Κρόνος, ου, Κρονίων. If formed immediately from the Ionic, the patronymic from nouns in εὺς may be obtained by changing the final ος of the genitive into ιάδης; as, Πηλεύς, ῆος, Πηληϊάδης. See Matt. Gr. Gr. § 99. Of *female* patronymics, see on v. 111. infra; and of the general peculiarities of Homer's dialect and versification, see Prelim. Obss. sectt. IV. and V.—Horace has twice referred to the opening of the Iliad: Od. I. 6. 5. *gravem Pelidæ stomachum cedere nescii.* Epist. II. 2. 42. *Iratus Graiis quantum nocuisset Achilles.* Besides, he has given his approbation to the judgment of Homer in hurrying the reader at once *in medias res;* introducing such previous occurrences, as were necessary to be mentioned, by way of episode. Hor. A. P. 136. *Nec sic incipies;* &c. Compare Aristot. Poët. 23. Of the Procemium itself Quintilian speaks thus (Inst. Orat. X. I. 48):—*Paucissimis versibus legem Proœmiorum non dico servavit* Homerus, *sed constituit. Nam et benevolum auditorem invocatione Dearum, quas præsidere vatibus creditum est; et intentum, proposita rerum magnitudine; et docilem, summa celeriter comprehensa, facit.* In a similar manner, Homer repeatedly invokes the Muses, more particularly upon occasions where supernatural information is required respecting those circumstances which he could only have known by tradition. See Il. B. 484. 761. Λ. 218. Ξ. 508. Π. 112.

2. οὐλομένην. *Destructive.* Schol. ὀλεθρίαν. The word, as Heyne observes, is explained by the context. Compare Il. E. 876. Od. Δ. 94. Eur. Phœn. 1043. Med. 1248.

3. πολλὰς δ' ἰφθίμους ψυχάς. *Many brave souls.* In the same way, we have πολλὰς ἰφθίμους κεφαλὰς in Il. Λ. 55, where the expression, Ἄϊδι προϊάψειν, again occurs; and also in Il. Z. 87, whence it is imitated by Æschylus in Sept. Theb. 310.—ψυχὰς ἡρώων. This may be looked upon as a common periphrasis for ἥρωας, unless perhaps there is an opposition between the words ψυχὰς and αὐτοὺς, *themselves,* i. e. *their bodies,* in the following line. There is no doubt of Homer's belief in the immortality of the soul; but it is a gloomy and nugatory immortality that he assigns to his greatest heroes. Compare Il. Π. 856; and see especially Od. Λ. 487. sqq., and *Mitford's Hist. of Greece,* vol. i. p. 121.—The compound verb προϊάπτειν is supposed by most commentators to signify, *to send prematurely;* but Heyne and Ernesti consider it as implying nothing more than the simple verb, in which they are supported by the parallels in Virg. Æn. II. 398. *Multos Danaum demittimus Orco.* X. 662. *Obvia multa virum demittit corpora morti.* Compare Æn. II. 85. IX. 527. 785. In Il. E. 190, προϊάπτειν is certainly used for the simple verb; not to mention that this preposition is frequently redundant in composition: e. g. infra v. 326. Γ. 118. Δ. 398. Heyne, however, is decidedly wrong in considering ἰάπτειν as synonymous with πέμπειν, since the former verb includes the notion of violence, which the latter does not. See Damm in v. This distinction is marked by the passage cited by Heyne himself from Il. Θ. 367.—Of the derivation of ἴφθιμος, see on v. 38. infra.

4. ἡρώων. This designation was afterwards given to those only who were supposed to be descended from one immortal parent; and the other, whether father or mother, mortal. During the heroic ages, the title was more extensively applied, and Homer has given it to all his principal characters. Compare Il. A. 102. B. 844. Γ. 377. H. 120. Thus also, B. 110. Ἥρωες Δαναοί, and elsewhere. The distinction is accurately marked in Hesiod. Op. D. 157. sqq.—ἑλώρια. *A prey;* but ἕλωρ is elsewhere used: Il. E. 488. 684. P. 151. 667. Homer could not have described the woes of the Greeks more forcibly than by representing them as deprived of interment. The rites of burial were considered as indispensable for the rest of the departed spirit; and the notion was prevalent among the generality of mankind during that period of time. Compare Deut. xxviii. 26. 1 Sam. xvii. 44. 46. Ps. lxxix. 2. Jerem. vii. 33. xvi. 4. xxii. 19; and see also on Il. E. 297.—The mode of expression is frequent in Homer, and it has been repeatedly imitated by the Greek Tragedians. Compare Æsch. Theb. 1015. Supp. 709. Soph. Ant. 29. 205. 697. 1080. See also Herod. VII. 10; and so Virg. in Æn. IX. 485. *canibus data præda Latinis Alitibusque jaces.* Compare Catul. Carm. LXI. 152. During the truce, after the first battle in Il. H., the dead were interred; they were left unburied after the second and third battles, in Il. Θ. and Σ. — κύνεσσι. The old Ionic dative for κυσί. See Matt. Gr. Gr. § 75.

Οἰωνοῖσί τε πᾶσι· Διὸς δ' ἐτελείετο βουλή, 5
'Εξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
'Ατρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος 'Αχιλλεύς.
Τίς τ' ἄρ σφῶε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός· ὃ γὰρ βασιλῆϊ χολωθεὶς

5. Διὸς δὲ τελείετο βουλή. *And the will of Jove*—viz. that Hector should fall by the arm of Achilles, and be restored to Priam for the purpose of honourable burial, as the immediate preliminary to the destruction of Troy—*was gradually accomplishing.* Heyne and the generality of commentators understand this clause in a parenthesis, referring the following ἐξ οὗ δὴ κ. τ. λ. to the verbs προΐαψεν and τεῦχε. Such a construction is totally at variance with the simplicity of Homer's language; besides that in every instance in which he uses the expression ἐξ οὗ, it is in reference to the verb immediately preceding. Compare Il. Θ. 295. Ω. 638. 766. and elsewhere. And that in this instance also it refers to τελείετο, we have the testimony of Aristarchus, one of the oldest of the grammarians, and of the unknown author of the *Epitome Iliados*, in the *Poetæ Latini Minores*, T. IV. p. 617. But see Prelim. Obss. sect. III., where the reasons for the punctuation here adopted, which is due to the sagacity of Mr. Granville Penn, and the intent and bearing of the whole Prooemium, are fully explained.—τελείετο. Imperf. indic. from τελείω, for τελέω: Augment omitted *Ionicè.*

6. ἐξ οὗ δή. Scil. χρόνου. See Bos. Ellips. Gr. p. 399. ed. Oxon., and compare v. 493. Il. I. 415. *et alibi.* The expression in full would be ἐκ τοῦ χρόνου, ἐξ οὗ δὴ κ. τ. λ.—It may be observed that all the particles in the Greek language seem originally to have had some specific meaning attached to them. The later writers, however, and particularly the Athenians, in softening down the Ionic dialect to their own refined ideas of harmony, frequently resorted to the insertion of several of these particles, such as γε, τε, γὰρ, δὲ, without any signification whatever, for the sole purpose of relieving an hiatus, which was unpleasant to their ears. In Homer, where the text is left to us uncorrupted by the corrections of the Alexandrian copyists and grammarians, the particles in general convey a peculiar beauty and force to the passage, though, in many instances, we find them inserted from the prevailing ignorance of the peculiar versification of Homer, even when they are destructive to the sense. See Prelim. Obss. sect. VI. We shall explain them as they occur, both separately and in combination.—With the particle δή, *indeed*, is *primarily* connected the notion of *time*, as in this verse, and, when joined with the adverbs of *time*, it is nearly equivalent to the Latin *jam.* Hence it is extended to other uses, being chiefly employed in exhortations with the imperative, as infra v. 62: and, in some instances, particularly after ὡς, it is expressive of irony. The particle is also used in interrogative sentences, particularly where any intense feeling is expressed. It is observable also, that though δὴ in prose is never put at the beginning of a sentence, in poetry it frequently stands at the beginning of a conclusion or consequence. See Matt. Gr. Gr. § 605.

8. τίς τ' ἄρ σφῶε θεῶν κ. τ. λ. *And who then of the gods?* The primary use of the particle ἄρ, or ἄρα (*Poëticè*, ῥα), is in syllogistic sentences, answering to the Latin, *ergo*, "consequently." Thus in Lucian. Jov. Trag. *sub fine:* εἰ γάρ εἰσι βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσι βωμοί· εἰσὶν ἄρα καὶ θεοί. Hence it implies generally any consequence or effect; and must be translated *then, therefore:* and it still retains this power, though the words of the argument are sometimes transposed; as infra v. 56, where it may be rendered by *nempe* or *scilicet.* Hence it often follows the relative ὅς, as in Il. E. 612. and elsewhere. See Hoogeveen *de Particulis*, pp. 47. 489. It is frequently used in interrogations; and, joined to another particle, is often equivalent to the English *perhaps*, as infra v. 65. It is found in the beginning of sentences only in the sense of *utique*, as in ἄρ' οὖν, *ergo.* Some Edd. and MSS. here read ταρ as a simple enclitic particle; and so also in Il. B. 761. Γ. 226. Λ. 837. Σ. 6; but it is evident, from the general usage of Homer, that this is incorrect. That τ' ἄρ is formed of τε ἄρ, not τοι ἄρα, is clear from the fact that ἄρ is frequently short. See Buttm. Gr. Gr. § 29. Obs. 8.—In the construction, ἔριδι ξυνέηκε must be taken together, ὥστε being supplied before μάχεσθαι. Thus we have in Il. H. 210. ἔριδος μένεϊ ξυνέηκε μάχεσθαι. Υ. 66. θεῶν ἔριδι ξυνιόντων. And so Φ. 390. Compare also Υ. 134. Φ. 394. Euripides has used the same construction in Androm. 122. ἔριδι στυγερᾷ ξυνεκλῄσαν. Homer would not have said ἔριδι μάχεσθαι, but ἔριδα. Thus μάχην ἐμάχοντο, in Il. O. 414. 673. Σ. 533. and elsewhere.

9. ὅ. The article is generally used in Homer in the same sense in which subse-

Νοῦσον ἀνὰ στρατὸν ὦρσε κακὴν, ὀλέκοντο δὲ λαοὶ, 10
Οὕνεκα τὸν Χρύσην ἠτίμησ' ἀρητῆρα
'Ατρείδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας 'Αχαιῶν,

quent writers used the pronoun *αὐτὸς* or *ἐκεῖνος*. Even with the addition of a noun, it may be frequently considered as retaining this pronominal import, like the relative *ille* in Latin. Thus v. 33. *ὁ γέρων*, *ille senex*, as it must refer to the *only* old man hitherto mentioned; and so in v. 20. *τὰ δ' ἄποινα*, *this ransom*, where Heyne, without reason, proposes *τάδ' ἄποινα*. Hence the remarks of several critics, that Homer knew nothing of the article; and in many instances, Heyne has pronounced the passage corrupt, where the article evidently occurs in the ordinary usage of other writers. But there are numberless passages in which the article occurs precisely in this acceptation, which cannot be got rid of in this manner. Compare Il. A. 576. B. 278. Z. 41. K. 11. O. 74. P. 122. 695. &c. which correspond with the Attic idiom. In fact, in all writers, the article *ὁ* and the pronoun *ὃ* are essentially the same thing, differing only in having or not having a noun annexed: and in both these ways it is constantly employed by Homer. See Middleton on the Greek Article, part I. ch. 2. Matt. Gr. Gr. § 262. Eustathius and Apollonius observe that the article, when used as a pronoun, should have the acute accent. See also Reizius *de Accent.* p. 5.

10. *ὀλέκοντο δὲ λαοί.* Hence the proverbial expression in Horat. Epist. I. 2. 14. *Quicquid delirant reges, plectuntur Achivi.* Compare Hesiod. Op. D. 260. Ὄφρ' ἀποτίσῃ δῆμος ἀτασθαλίας βασιλήων. We have a remarkable parallel in the History of David. See 2 Sam. xxiv. 17.

11. *ἀρητῆρα.* Properly *one who prays.* Compare v. 35. Hence, *a priest.* The word occurs again infra v. 94, and in E. 78. The same person is called *ἱερεὺς* in v. 23. Aristot. Poet. 21. *πεποιημένον δέ ἐστιν, ὃ, ὅλως μὴ καλούμενον ὑπό τινων, αὐτὸς τίθεται ὁ ποιητής· δοκεῖ γὰρ ἔνια εἶναι τοιαῦτα· οἷον, τὸν ἱερέα,* ἈΡΗΤΗΡΑ. The priests of the gods were held in the highest reverence by the ancients. Artemid. Oneirocr. III. 13. Θεὸς εἴ τις ὑπολάβοι γενέσθαι, ἱερεὺς γένοιτο ἢ μάντις· τῆς γὰρ αὐτῆς τοῖς θεοῖς καὶ οὗτοι τυγχάνουσι τιμῆς.—*οὕνεκα*, i. e. *οὗ ἕνεκα.* In regard to the insertion of the article immediately before *Χρύσην*, Heyne, who regards the article, especially before proper names, as altogether unknown to Homer, gives several emendations of preceding critics, but leaves the passage as he found it. It appears, in general, that the Greek writers did not use the article before proper names, unless when the person had been already mentioned; and, in the present instance, he had not. Still, however, Chryses was a person of great notoriety, and, from the circumstances of the case, must have been uppermost in the speaker's mind; so that the use of the article must be considered as emphatic. Similarly in the speech of Hector (Θ. 532.) the article is immediately prefixed to *Τυδείδης*, though Diomed had not been mentioned for some time previously; but Hector must have had him uppermost in his mind, as must also the Trojans, as his formidable antagonist. Thus also with respect to the Greek Tragedians, Valckenær (on Phœn. 147.) observes, that they never prefix the article to proper names; but Porson modifies the rule thus:—*Articulum raro propriis nominibus præfigunt Tragici, nisi propter emphasin quandam, aut initio sententiæ ubi particula inseritur.* He instances Phœn. 522. Supp. 129. Dr. Blomfield, however, considers it more proper to call it the demonstrative pronoun; so that *τὸν Χρύσην* is *Him, Chryses.* See the *Remarks* on Matt. Gr. Gr. p. xliv. Thus in the reports of our modern parliamentary debates, we meet with *He* (Mr. A.), *Him* (Mr. B.), continually; in which form the person is first obscurely intimated, and his name afterwards declared, in order to prevent mistake. It may be observed, that it is common with Homer to begin a sentence with the article in reference to a proper name at the end of it, some action of the person being introduced by way of parenthesis. Compare Il. A. 488. B. 402. Γ. 81. Δ. 20. E. 17. 759. &c. Sometimes the article and proper name are only separated by some inferior word; as in Il. B. 105. 67. In all these instances, however, the person in question has been previously mentioned. See Middleton on the Greek Article, part I. ch. 4. The late Professor Dobree conjectures *τοῦ*, i. e. *αὐτοῦ.*

12. *ὃ γὰρ ἦλθε κ. τ. λ.* This passage, ending with v. 45, has been converted into a prose narration by Plato, in his treatise *De Republica*, III. p. 275. (ed. Bipont.), for the purpose of illustrating the difference between the *διήγησις ἁπλῆ*, and the *διήγησις διὰ μιμήσεως*, or *simple* and *dramatic narrative*. We shall give the passage entire, as it will serve to exemplify some of the different usages of the early poets, and the Attic writers, which are noticed in the following notes. Ἐλθὼν δὲ

Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμμα τ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιούς, 15
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
Ἀτρεΐδαι τε, καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
Ὑμῖν μὲν θεοὶ δοῖεν, Ὀλύμπια δώματ' ἔχοντες,
Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·
Παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20

ἱερεὺς εὔχετο ἐκείνοις μὲν τοὺς θεοὺς δοῦναι, ἀλόντας τὴν Τροίαν, αὐτοὺς δὲ σωθῆναι· τὴν δὲ θυγάτερα οἱ αὐτῷ λῦσαι, δεξαμένους ἄποινα, καὶ τὸν θεὸν αἰδεσθέντας. Τοιαῦτα *δὲ εἰπόντος αὐτοῦ, οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνῃνοῦν· ὁ δὲ Ἀγαμέμνων ἠγρίαινεν, ἐντελλόμενος νῦν τε ἀπιέναι, καὶ αὖθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι· πρὶν δὲ λυθῆναι αὐτοῦ τὴν θυγάτερα, ἐν Ἄργει ἔφη γηράσειν μετὰ οὗ· ἀπιέναι δὲ ἐκέλευε, καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι. Ὁ δὲ πρεσβύτης, ἀκούσας ἔδεισέ τε καὶ ἀπῄει σιγῇ· ἀποχωρήσας δὲ ἐκ τοῦ στρατοπέδου πολλὰ τῷ Ἀπόλλωνι εὔχετο, τάς τε ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν, καὶ ὑπομιμνήσκων, καὶ ἀπαντῶν, εἴ τι πώποτε ἢ ἐν ναῶν οἰκοδομήσεσιν, ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον δωρήσαιτο· ὧν δὴ χάριν κατεύχετο, τῖσαι τοὺς Ἀχαίους τὰ ἃ δάκρυα ἐκείνου βέλεσιν.*

13. *λυσόμενός τε θύγατρα.* *To ransom his daughter* Chryseïs; or, as she is called by some, *Astynome.* She had been allotted to Agamemnon as his portion of the spoil taken from *Thebè*, one of eleven towns belonging to the Trojans, which had been sacked by Achilles. The use of the middle voice, which strictly implies an action reflected upon the agent, or on something which belongs to him, is frequently extended to represent an action which a person obtains to be done for himself, or what belongs to him, by some other person. Thus *λύειν* is *to grant a release upon receiving a ransom,* as in vv. 20. 29. 95: *λύεσθαι*, *to receive back from another that which belongs to one, upon paying a ransom.* A similar difference between *διδάσκει* and *διδάσκεται* is noticed by Porson on Eurip. Med. 297. See Tate on the Middle Verb in the *Museum Criticum*, vol. I. p. 102. Matt. Gr. Gr. § 492. b.

14. *στέμμα τ' ἔχων κ. τ. λ.* So infra v. 28. Of the ancient custom which prevailed among suppliants, of carrying before them olive-branches tipped with wool, which they called *στέμματα*, see the note on Soph. Œd. T. 3. in Pentalog. Gr. p. 1. In the present instance, the priest seems to have used for this purpose, the fillet of the god bound upon the sceptre, which indicated his office; thus at once inspiring the respect due to his sacred character, and exciting their attention to his prayers. Compare Il. A. 234. Ψ. 568. Od. A. 91. Eustathius observes, that the ancients gave a *golden* sceptre to Apollo, as they did a *silver* one to the moon, and other sorts to the planets. The synonyms, *ἑκηβόλος*, *ἑκατηβόλος*, and *ἑκάεργος*, are the constant epithets of Apollo. Macrob. Saturn. I. 17. *Inde* ἑκηβόλος *et* ἑκατηβόλος *dictus* Apollo (i. e. Sol), *ἕκαθεν τὰς ἀκτῖνας βάλλων*, *e longissimo altissimoque radios in terram usque demittens. Alii cognominatum* Apollinem *sentiunt ὡς ἀπολλύντα τὰ ζῶα. Exanimat enim et perimit animantes, cum pestem intemperie caloris immittit: ut Euripides* in Phaëthonte: Ὦ χρυσοφεγγὲς Ἥλι', ὥς μ' ἀπώλεσας· Ὅθεν σ' Ἀπόλλων' ἐμφανῶς κλῄζει βρότος. *Item Archilochus:* Ἄναξ Ἄπολλον, καὶ σὺ τοὺς μὲν αἰτίους Πήμαινε, καὶ σφέας ὄλλυ', ὥσπερ ὀλλύεις. *Denique inustos morbo* Ἀπολλωνοβλήτους καὶ ἡλιοβλήτους *appellant.*

15. *Χρυσέῳ ἀνὰ σκήπτρῳ.* The preposition *ἀνὰ*, signifying *upon*, and constructed with a dative, is peculiar to the Ionic and Doric dialects. Thus, Il. O. 152. *ἀνὰ Γαργάρῳ ἄκρῳ.* Pind. Ol. VIII. 67. *ἀνὰ ἵπποις.* Pyth. I. 10. *ἀνὰ σκήπτρῳ.* So also in the Tragic Choruses. Eurip. Iph. A. 759. *ἀνὰ ναυσίν.* See Matt. Gr. Gr. § 579. 1.—*Χρυσέῳ* is a dissyllable, as *δενδρέῳ* in v. 152. So in Virg. Æn. VII. 190. *Aurea percussum virga.* Compare Eclog. VIII. 80. Æn. X. 493. See Prelim. Obss. sect. V. § 5.

17. *ἐϋκνήμιδες Ἀχαιοί.* See on Il. Γ. 330.

18. *ὑμῖν μὲν θεοὶ δοῖεν, κ. τ. λ.* The custom of introducing a petition with a blessing, is of Eastern origin. See Nehem. ii. 3. Dan. vi. 6. Of the grammatical construction, see the note on v. 415.—*θεοὶ* is frequently a monosyllable, as well in the tragic poets as in Homer. See Porson on Eurip. Orest. 393.

20. The verbs *λῦσαι* and *δέχεσθαι* are in the infinitive, which is frequently used instead of the imperative; some other verb,

Ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.
Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε· 25
Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
Ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα,

such as μέμνησο or θέλε, being understood. The ellipsis is filled up in v. 277. μήτε σὺ, Πηλείδη, θέλ' ἐριζέμεναι βασιλῆϊ. Hermann, however, on Viger, p. 591. ed. Oxon. seems to consider the idiom as a remnant of the old simplicity of the language, in which a wish was expressed by a verb itself in the infinitive, without any further reference. Sometimes an imperative and an infinitive occur in the same sentence, as in the prayer cited by Plato in Alcibiad. II. Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνεύκτοις Ἄμμι δίδου· τὰ δὲ λυγρὰ καὶ εὐχομένων ἀπαλέξειν. See Bishop Blomfield's Remarks on Matt. Gr. Gr. p. xlviii. To this reading, however, which is Heyne's, after Eustathius, objections have been raised; but, perhaps, without any sufficient reason. The old reading, λύσατε, is against the metre; and Barnes' λύσασθε, against the sense. See on v. 13. Clarke's observation, that λῦσαι and δέχεσθαι in the infinitive do not agree with what follows, is refuted by Ernesti, who produces instances of similar construction from Il. P. 692. Υ. 338. To the reading, however, which Clarke adopts, no material objection exists, as the optative λύσαιτε will imply the earnest entreaty of Chryses for the release of his daughter; and the change to the imperative in δέχεσθε, denies any reluctance in paying the ransom in case of such release.—τὰ δ' ἄποινα, *this ransom*; pointing to it. See on v. 9.

21. ἁζόμενοι. *Reverencing.* Schol. ἐντρεπόμενοι, σεβόμενοι.

22. ἔνθ' ἄλλοι κ. τ. λ. Virg. Æn. XI. 132. *Unoque omnes eadem ore fremebant.* The verb ἐπευφημεῖν signifies, *to testify one's assent*, whether by words or otherwise. Schol. μετ' εὐφημίας ἐβόησαν. See Damm in v.

23. δέχθαι. *Ionicè* for δεδέχθαι, the reduplication being omitted: and so in Il. B. 420. 794. T. 10. *et passim.* See Matt. Gr. Gr. § 164.

24. ἀλλά. *But.* This particle never actually loses its adversative property; though it frequently introduces an exhortation, as infra, vv. 393. 565. and elsewhere; or a prayer, as in Il. Z. 464; and sometimes marks a degree of abruptness, as in v. 32. It is frequently followed by other particles, which will be noticed as they occur.

25. κακῶς ἀφίει. Plutarch. de audiend. Poët. c. 16. τουτέστιν, ἀγριῶς καὶ αὐθαδῶς καὶ παρὰ τὸ προσῆκον.—κρατερὸν μῦθον. *A threatening speech.* Eustathius: τὸν μετὰ ἀπειλῆς λέγει λόγον. Thus again, in Il. O. 202. μῦθον ἀπηνέα τε, κρατερόν τε. The sense is somewhat different in Π. 199. It may be observed, that μῦθος is here used, as always by Homer, in its primary sense of a *word* or *speech*; that of a *myth* or fictitious narrative having been affixed to it by later writers. Eustath. μῦθον ἀεὶ ὁ ποιητὴς ἁπλῶς τὸν λόγον φησὶ, τὸ δὲ ἐπὶ ψευδοῦς λόγου τεθῆναι αὐτὸν, τῶν ὑστέρων ἐστί.

26. μή σε κιχείω. We must supply φυλάσσου, or some such verb, which Agamemnon drops in the vehemence of his address. It is worthy of remark, that the conjunctive particles, ἵνα, ὄφρα, ὅπως, and μὴ, are used to express an object both with the optative and subjunctive moods. With the latter, as in the present passage, they are used without ἂν, after verbs of present or future signification, in which case the verb governed of the conjunction must denote the same time. This construction particularly occurs in negative propositions after μὴ or οὐ μὴ, but only with the subjunctive aorist 1. pass. or aor. 2. act. and mid. Compare Matt. Gr. Gr. § 516. b. and § 578, 1. Κιχείω is, therefore, the Ionic subj. aor. 2. for κιχῶ, from κίχημι. See Matt. Gr. Gr. § 239. We have the same construction with ὡς, in v. 32. The construction with the optative is used after verbs of past time, which will be noticed in its proper place. Compare the passage of Plato cited at v. 12.

27. ἢ νῦν δηθύνοντ'. The particle νῦν is, properly, an adverb of time, being equivalent to the English *now*; and, though found with verbs in the past and future, it never loses its primary signification of the present. Compare infra v. 354. and E. 279. Νυνὶ, with the ι paragogic, is always found with the present. Like the particle δὴ, however, it acquires other uses, involving the notion of time; particularly in exhortations, since earnest persuasion

Μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
Τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισιν
Ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ, τηλόθι πάτρης, 30
Ἱστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν.

excludes every idea of delay; and in interrogations of importance and emphasis, as in Il. A. 414, where the enclitic and poetic form, νὺ, is used, and in a sense precisely similar to δὴ in the common interrogative expression τί δή; See on v. 6. In fact, the particles δὴ and νὺ are so nearly allied, that ἐπεὶ νὺ is sometimes used for ἐπειδὴ, as in Il. A. 416. See Hoogeveen *de Particulis*, p. 361. Some writers, among whom is Damm, distinguish between νῦν and νὺ, considering the former only as an adverb of time, and the latter equivalent to *certainly* (v. 28); or, more frequently, to *therefore, consequently*; as in v. 382. B. 258. Γ. 183. *et passim.*—The particle αὖτις has the idea both of *time* and *motion*; in the former case implying *repetition*, as in v. 140. ταῦτα μεταφρασόμεσθα καὶ αὖτις. In the latter it signifies *returning*; and is usually joined with the verbs of *going* and *coming*; as in Il. Θ. 271. αὖτις ἰών. A. 446. αὖτις ὑποστρέψας. In this sense it is frequently joined with πάλιν. Thus, Il. E. 257. οὐ πάλιν αὖτις ἀποίσετον. This pleonasm is doubled in Aristoph. Nub. 971. εἶτ' αὖ πάλιν αὖθις ἀνισταμένους συμψῆσαι. And so Soph. Phil. 952. See Monk on Eur. Alcest. 189. The two forms αὖθις and αὖτις are both in use, and synonymous; of which Vigerus considers the latter to be Ionic, after Suidas and Eustathius.

28. The verb χραισμεῖν, from χράω, *utendum do*, signifies, *to avert an evil*; and is constructed with an *accusative* of the evil averted, and a *dative* of the person from whom it is averted. Il. H. 143. ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον Χραῖσμε σιδηρείη. Compare A. 120. Υ. 296. Sometimes the accusative is wanting, as in the present instance, where χόλον ἐμὸν must be supplied; and so again in Il. A. 117. O. 32. Π. 837. and elsewhere. We occasionally also meet with the ellipsis of both cases, as in v. 588. infra, τότε οὔ τι δυνήσομαι, ἀχνύμενός περ, Χραισμεῖν. See Damm in v.

29. τήν. For ταύτην. See on v. 9. Heyne has a full point after λύσω, referring πρὶν to the latter part of the line, in the sense of *potius*, thus; *I will not release her*:—rather than this, *she shall grow old at Argos.* So also Hermann, Bekker, and Thiersch. But the sense is not improved by the alteration, and we want instances where such construction is requisite.—The verb ἔπεισιν is used in a future signification. Eustathius: ἔπεισιν, ἀντὶ τοῦ μέλλοντός ἐστι, ἐπελεύσεται. Hesych. εἶμι· πορεύσομαι. Compare infra vv. 169. 420, and elsewhere. In Homer, and in the later Greek writers, εἶμι has more generally a future sense; but sometimes it is used in the present, as in Il. Γ. 61. The former usage, however, is more peculiarly Attic; and a variety of examples have been collected to illustrate it, from the tragedians and other Attic writers, in an excellent note by Mr. Kidd, in his edition of Dawes' Misc. Crit. p. 126. See also Porson on Eur. Hec. 1161. Matt. Gr. Gr. § 504, 3.

31. ἱστὸν ἐποιχομένην. *Plying the loom.* Virg. Æn. VII. 14. *Arguto tenues percurrens pectine telas.* Eustathius notices the use of the word ἐποίχεσθαι, as peculiarly appropriate in expressing the ancient custom of *standing* at the loom. His words are:—Ἱστὸν ἐποιχομένην, περιφραστικῶς ἀντὶ τοῦ ὑφαίνουσαν· ἑστῶσαι γὰρ καὶ ἐπιπορευόμεναι ὕφαινον αἱ ποιούμεναι τὴν ἱστουργίαν, διὰ τὴν τῶν ὑφαινομένων, ὡς εἰκὸς, πλατύτητα. Πρώτη δέ τις Αἰγυπτία γυνὴ καθεζομένη ὕφαινεν, ἀφ' ἧς καὶ Αἰγύπτιοι Ἀθηνᾶς ἄγαλμα καθημένης ἱδρύσαντο. See also Schol. Pind. Pyth. IX. 33. But this is fanciful, as appears from the use of the verb, in the same sense, in the phrase ἔργον ἐποίχεσθαι, in Il. Z. 492. The verb properly signifies *to approach*, or *to attack*, as infra, v. 50, *et passim*; hence, *to undertake*, or *be busy about a thing.* It is to be observed, that *spinning*, or *weaving*, was not a servile, but rather a princely occupation. We find Helen and Andromache engaged in it; as also Penelope, Calypso, and Circe, in the Odyssee. Compare also Herod. II. 35. Soph. Œd. C. 302.—ἀντιόωσαν. *Poëticè* for ἀντιῶσαν, contr. from ἀντιάω. See Prelim. Obss. sect. IV. Eustathius observes, that Homer has used this verb, which may signify either to *make*, or to *partake the bed*, in delicacy to the feelings of the father of Chryseïs. There can be no doubt that the latter is the sense in which the reader is to understand it. Compare vv. 111, seqq. That Agamemnon was not studying civility of expression, appears, as Pope remarks, from the whole tenor of his speech; and although females were employed in preparing the beds, still it is not probable that such was the office designed for Chryseïs. See Theocr. Id. V. 35. Eur. Hel. 59. Mistresses, however, and even those of distinction, did not disdain to perform this

Ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.
Ὣς ἔφατ'· ἔδδεισε δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ·
Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς 35
Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·
Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,

service; as appears from Catullus, in the lament of Ariadne to Theseus, Carm. LXIV. 160. *Attamen in vestras potuisti ducere sedes, Quæ tibi jucundo famularer serva labore; Candida permulcens liquidis vestigia lymphis; Purpureave tuum consternens veste cubile.* Hesychius also follows Eustathius in his interpretation; ἀντιόωσαν· ὑποστρωννύουσαν. The accusative, too, rather than the genitive, is in favour of it.

32. νέηαι. *Ionicè* for νέῃ, pres. subj. from νέομαι. The particle κε, which the poets use for ἄν, has properly the signification of *power*. It is joined with the subjunctive generally in present actions; frequently also with the optative, as infra v. 60; and occasionally with the indicative. Thus, infra, v. 66, the regular construction would be εἰ βούληται ἄν, or ἐὰν βούληται. But those particles which, in Attic writers, are usually found with the subjunctive, are frequently met with in Homer after different moods, precisely in the same signification. The adjective σαώτερος, in the comparative, may be understood, as it frequently is, without any idea of comparison for the positive. See Musgr. ad Eur. Alcest. 763; and compare the passage cited from Plato on v. 12. Or we might supply, *more securely than thou otherwise wouldst.* Compare Il. H. 352. Φ. 101. 136. Ω. 52. Od. E. 284. P. 176. Ψ. 262. See Matt. Gr. Gr. § 457, 3.

34. βῆ δ' ἀκέων κ. τ. λ. We may take notice here, once for all, that Homer is frequently eloquent in his very silence. Chryses says not a word, but walks pensively along the shore, and the melancholy flowing of the verse admirably expresses the condition of the mournful and deserted father. Pope.—The verb ἀκέω, *to be silent*, occurs in Apol. Rhod. I. 765, whence the participle ἀκέων, which frequently occurs in Homer, in direct concord with its substantive, as in this place; in v. 565, infra; Od. Ξ. 195, and elsewhere. Sometimes, however, it is found in the masculine, with a feminine noun, as in Il. Δ. 22. Θ. 459. ἤτοι Ἀθηναίη ἀκέων ἦν. Possibly, indeed, it may be used, in these instances, *adverbially*, instead of its derivative ἀκήν; for so it undoubtedly must be in Od. Φ. 89. Ἀλλ' ἀκέων δαίνυσθε, καθήμενοι. Compare Il. Γ. 95. The lexicographers derive the word from *a priv.* and χαίνω *hisco.*

35. The particle ἔπειτα is nearly equivalent to the Attic εἶτα, *then, afterwards.* Hence, it is frequently preceded by πρῶτον, as in v. 50. E. 883, and elsewhere. The only difference which exists between the two adverbs, is, that the preposition ἐπὶ gives to the compound the idea of a time *immediately* subsequent. See Hoogeveen *de Particulis*, p 186. This difference is, however, not always discernible. After numerals, it has the idea of *succession;* as in Il. A. 462. τρὶς μὲν ἔπειτα, *thrice successively.*

36. ἠΰκομος. *Ionicè* for εὔκομος, by the figure *Diæresis.*

37. κλῦθι. An old form, seldom used by the Attic writers. It occurs, however, in Eurip. Hipp. 876. Elect. 1230.—Ἀργυρότοξε, *bearing a silver bow* (v. 49). Eustathius explains it by λαμπρότοξος, as in Hor. Carm. Sec. 61. *Fulgente decorus arcu.* A similar epithet is ἀργυρόπεζα, applied to *Thetis*, in v. 538, *et passim.*—ἀμφιβέβηκας. *Hast protected, and still protectest.* This repetition of an action, continued from the past to the present, is often implied in a past tense; in the sense of the English, *to be wont.* See Matt. Gr. Gr. § 503. The verb itself is aptly employed with reference to the sun's motion. Chrysa was situated on the sea-coast, near Adramyttium, in the territory of Eetion, king of Asiatic Thebes; where a temple was dedicated to Apollo Smintheus, in which Chryses was the officiating priest. Compare vv. 100. 430. The origin of this title of Apollo is referred to a colony of Cretans, who, having settled in a district of Troas, which was grievously infested by *mice* (called, in the Cretan language, σμίνθοι), invoked the assistance of Apollo to destroy the vermin. The Scholiast gives a somewhat different account of the matter.

38. ζαθέην. *Perdivinam, præclaram.* A usual epithet of cities consecrated to a deity, as Cilla was to Apollo. Compare Il. B. 508. 520. I. 151. O. 432. From the Æolic intensive particle ζα, and θεός.—ἶφι. *Powerfully.* Schol. ἰσχυρῶς, γενναίως. Also *bravely.* Infra, v. 151. *et passim,* ἀνδράσιν ἶφι μάχεσθαι. Hence, ἴφθιμος, v. 3. Of

Σμινθεῦ· εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
Ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα 40
Ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.
  Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·
Βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
Τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
Ἔκλαγξαν δ' ἄρ ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
Αὐτοῦ κινηθέντος· ὁ δ' ἤϊε νυκτὶ ἐοικώς.

τε, as a conjunctive particle, see below, on v. 70.

39. *εἴ ποτέ τοι κ. τ. λ.* It was usual in supplications to the gods, to begin with a *conditional* intimation of the suppliant's merits. So Virg. Æn. IX. 406. *Siqua tuis unquam pro me pater Hyrtacus aris Dona tulit.* XII. 778. *Colui vestros si semper honores.* We shall have to speak hereafter of the various governments of the conditional particle *εἰ*. See on vv. 60. 83. 415. Il. E. 258. Ω. 74.—*ἐπὶ νηὸν ἔρεψα.* By Tmesis, for *ἐπέρεψα*; and so *κατὰ μηρί' ἔκηα*, for *κατέκηα*, in the following line. This separation of the preposition from the verb, with which it is compounded, is very frequent in Homer, arising probably from the circumstance, that, in composition, prepositions are always used adverbially. Hence we find them frequently placed immediately after the verb; as in Il. M. 195. *ἐνάριζον ἀπ' ἔντεα.* See Matt. Gr. Gr. § 594, 2. In their religious ceremonies, it was usual to place garlands of flowers upon the shrines, statues, and altars of the gods. Thus, Virg. Æn. II. 248. *Nos delubra Deûm miseri, quibus ultimus esset Ille dies, festa velamus fronde per urbem.* The verb *ἐρέφω* is, properly, *to cover* or *arch over with earth*, and hence, generally, *to cover*. Compare Il. Ω. 450. Apoll. Rhod. II. 1079. Scholiast. *ἔρεψα· ἐστεφάνωσα.* In this sense it occurs also in Apoll. Rhod. II. 159. *Ξανθὰ δ' ἐρεψάμενοι δάφνῃ καθύπερθε μέτωπα.* Eurip. Bacch. 323. *κισσῷ τ' ἐρεψόμεσθα.* Oppian. Cyneget. IV. 260. *Πρύμναν δ' ὡραίῃ σέλινος καὶ κισσὸς ἔρεπτον.* Hesychius, however, has explained this word by *ᾠκοδόμησα*, and so also Plato understood it; but this interpretation must be incorrect. Hence the adjective *ἀμφηρεφής*, *undique contectus*, in v. 45.—*χαρίεντα.* For *χαριέντως*, adverbially. See Pentalog. Gr. on Soph. Œd. T. 180. Of *ποτέ*, see on v. 202.

40. *κατὰ μηρί' ἔκηα.* See on v. 460, infra.

41. *κρήηνον.* *Poëticè* for *κρῆνον*, from *κραίνω*, *perficio.* Compare Od. Υ. 115.

45. *ἀμφηρεφέα τε φαρέτρην.* The arrows were completely covered in the quivers of the ancients, which were closed at the top. Eustathius: *ἐοίκασιν οὐ μικραὶ τοῖς παλαιοῖς αἱ φαρέτραι εἶναι, οὐδὲ τοὺς ὀϊστοὺς ἔξω προκύπτοντας ἔχειν, ἀλλὰ ὅλους αὐτοὺς ἔσω στέγειν.* The top of the quiver was called *πῶμα*, from its resemblance to an inverted *drinking-cup.*

46. *ἔκλαγξαν δ' ἄρ ὀϊστοὶ κ. τ. λ.* So Virg. Æn. IV. 149. *Tela sonant humeris.* IX. 660. *Pharetramque fuga sensere sonantem.* XI. 652. *Aureus ex humero sonat arcus.* The rattling of the arrows beautifully marks the irregular and hurried motion of the angry god; in which respect Clarke considers the passages cited from Virgil as greatly inferior. The Latin poet, however, is describing a similar motion, as Heyne justly remarks, quoting also a similar expression from Valer. Flacc. II 511. *Pulsentque graves ut terga pharetræ.*

47. *αὐτοῦ κινηθέντος.* *As he moved.* The genitive absolute is often thus used as a definition of time; and would be resolvable by the adverbs *ὅτε*, *ἐπειδή*, &c. and the finite verb. See Matt. Gr. Gr. § 565, 1. Eustathius observes that *νυκτὶ ἐοικὼς* implies, in its direct signification, *ἄγριον τὴν ἰδέαν*, *terrible in aspect*; comparing Il. M. 463, where Hector is described as *νυκτὶ θοῇ ἀτάλαντος ὑπώπια.* So Milton, P. L. vi. 832. *gloomy as night.* He considers the expression, however, as an allegorical allusion to the thick and vapoury appearance of the atmosphere, proceeding from the corruption of the air during the season of a pestilence. P. Knight, after Bentley, rejects the line as spurious, regarding the first hemistich as a mere gloss, and the latter as tacked on to complete the verse. Surely this is hasty criticism.—*ἤϊε.* This may be the third person, either of the Ionic perfect *ἤϊα*, which occurs in Herod. IV. 82. Hom. Od. Δ. 427, and elsewhere; or of the imperf. *ἤϊον* (Od. K. 274.) from the verb *εἶμι*, *to go.* Matthiæ observes (Gr. Gr. § 214, 4), that the *η* appears to be a sort of augment to *ἴε*, as in *ἠείδειν* for *ᾔδειν*, from *εἴδω* (Il. X. 280), which was used in order to keep the chief syllable of the verb distinctly marked.

Ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκε·
Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς· 50
Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς
Βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
'Εννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,
Τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν 'Αχιλλεύς·
Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.

48. *μετά.* That is, *μετὰ νῆας, towards the ships:* in which sense *μετὰ* is used by the poets. See Matt. Gr. Gr. § 587, 3. c; and on v. 484, infra. Some consider the words *μετὰ δ' ἰὸν ἕηκε*, as a Tmesis for *μεθέηκε*, which is not Greek. The proper construction would be *ἰὸν ἐφῆκε*, followed by a dative, as in v. 51.

50. *οὐρῆας μὲν πρῶτον κ.τ.λ.* Wakefield refers to the remark of Heraclides Ponticus, in his Treatise on the Allegories of Homer, that, from the concurring testimony of physicians and philosophers, the commencement of pestilential diseases first discovers itself among four-footed animals. Eustathius attributes this to the subtilty of their smell. Aristotle (de Poet. 26) intimates that Homer intended to represent the Deity as backward to punish, and giving the Greeks the first intimation of his anger, by destroying the most useful of their cattle. Thus, in the plagues of Egypt, the murrain among the cattle preceded the boils and blains (Exod. ix. 1).—So close is the connexion between the particles *μὲν* and *δὲ*, that when the latter is found alone, the former must be considered as suppressed. So also when *μὲν* occurs without *δὲ*, it is generally followed by some equivalent particle; as in this passage, *et passim* in Homer, by *αὐτὰρ*, or *ἀτὰρ*, and by *ἀλλὰ*, *μέντοι*, and the like, in the Attic writers. See Matt. Gr. Gr. § 606, 5; and compare v. 282, infra. Before *ἐπῴχετο* we must supply *βέλος*, from the following line. Compare v. 53.

51. The poetic particle *αὐτὰρ*, in prose *ἀτὰρ*, is nearly the same with the adversative particle *δὲ*, except that it always begins a sentence, and that *ἄρα*, with which it is compounded, imparts to it an *inferential* power, as infra v. 118, where it is followed by *γάρ*. See on v. 8. Hoogeveen *de Particulis*, p. 79. It is frequently followed, as in this verse, by *ἔπειτα*, which together signify, *but then, and then, and hereupon.* Also, by *ἐπειδὴ*, *but as;* and by *ἐπεὶ*, *but when.* See also on v. 35.—*ἐχεπευκές.* Properly, *bitter.* Eustathius, *ἔχον τι πεύκης, πικρίαν δηλαδή· καὶ γὰρ πικρὸν καὶ τῆς πεύκης τὸ δάκρυον.* Hence, *powerful*, or perhaps, *destructive, deadly.* It is the opinion of Bp. Blomfield, however, that there was originally a noun *πευκὸς*, *amaritudo*, bearing some affinity with *πικρὸς*, from which *πευκὴ* was derived. Hence, also, the words *πευκεδανὸς*, *πευκήεις*, *πευκάλιμος*. See Gloss. on Æsch. Choëph. 381. According to Buttmann, it means *sharp-pointed.*

53. *ἐννῆμαρ. For nine days.* Plutarch, in Vit. Hom. c. 22. *καὶ ἐν πολλοῖς τῷ τῶν τριῶν, καὶ πέντε, καὶ ἕπτα, ἀριθμῷ χρῆται, μάλιστα δὲ τῷ τῶν ἐννέα.* Eustathius attributes this preference to the poet's partiality towards the Muses. See Il. Β. 96. 654. Ζ. 174. Η. 161. Π. 785. Σ. 578. There is a similar affection in the sacred writers for the number *seven.* Compare Lev. xxv. 18. Numb. xxiii. 1. Job xlii. 8. Ps. cxix. 164. Jer. xv. 9. Ezek. xxxix. 9. Zech. iii. 9. Matt. xviii. 22. Luke xvii. 4. Rev. i. 4. 20. v. 6.

54. *τῇ δεκάτῃ.* We must supply *ἡμέρᾳ*, which is evident from the preceding adverb, *ἐννῆμαρ.* The ellipsis of this substantive is very common after the numeral adjectives *μία*, *δευτέρα*, *τρίτη*, and the rest. After *δεκάτη* it is omitted in Arist. Av. 388. *εἰς δεκάτην γάρ ποτε κ.τ.λ.* 585. *οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ.* With the present omission we may compare Theoc. Idyl. XXVI. 29. *εἴη δ' ἐνναέτης, ἢ καὶ δεκάτῳ ἐπιβαίνοι.* See Bos, Ellips. Gr. p. 108. ed. Oxon.—*ἀγορήνδε.* The termination *δε*, affixed to the accusative case of a noun, constitutes an adverb of place, answering to the question *whither?* as *οἶκονδε*, *πεδίονδε*, *κλισίηνδε.* Somewhat similar are the expressions *homeward*, *seaward*, and the like. It abounds in Homer, who sometimes uses the termination twice, as *ὅνδε δόμονδε*, in Il. Π. 445. If *ς* precedes the *δε*, *σδ* is changed into *ζ*, as *θύραζε* for *θύρασδε*; and when the termination had once obtained, it was annexed also to other words, without respect to the form of the accusative. Thus, we have *φύγαδε* for *φύγηνδε*, and *οἴκαδε* for *οἶκονδε.* See Matt. Gr. Gr. § 259.

56. *ῥα.* See on v. 8.

Οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τε γένοντο,
Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς 'Αχιλλεύς·
'Ατρείδη, νῦν ἄμμε παλιμπλαγχθέντας ὀΐω
Ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
Εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς 'Αχαιούς·

57. οἱ δ' ἐπεὶ οὖν κ. τ. λ. *When, therefore, they &c.* The conjunction ἐπεὶ is applied in a twofold signification; to denote a consequence, whether of *time* or of *argument.* The analogy of the two usages is easily discernible; in the first of which it is to be rendered by *when*, as in this verse; in the latter, by *since, because*, as infra v. 112, and elsewhere. The particle οὖν primarily denotes the final determination of any argument or circumstance; and thence it generally signifies *then, therefore.* It must not, however, be confounded with ἄρα, which is simply *inferential*, whereas οὖν is *conclusive.* See Hoogeveen, *de Particulis*, p. 446. Hence, it is often used in resuming the thread of a discourse, which has been some time discontinued, as in Il. Φ. 49: since this resumption is, as it were, a new beginning, and therefore necessarily implies a prior conclusion. The expression οἱ δ' ἐπεὶ οὖν repeatedly occurs in Homer, wherein the particular import of each component particle is distinctly marked.—ἤγερθεν. By Syncope for ἠγέρθησαν, *they had been collected*; 3 pers. pl. Aor. 1. pass. from ἀγείρω, *colligo, congrego*; and not from ἐγείρω, *excito*, as some have thought. This will readily appear by comparing the following passages: Il. B. 438. 664. Γ. 47. Δ. 28. 377. I. 388. Λ. 715. 769. Π. 129, and elsewhere. Neither is there any tautology in the following member of the sentence, which expresses an act posterior to that already performed. *When the chiefs had been assembled* (by Achilles), *and were* (in consequence) *gathered together.* The termination θεν, for θησαν, is considered by the author of the Etym. Mag. under this word, as peculiar to the Æolic and Doric dialect. We have, however, an example or two of its adoption by the Tragic poets; for instance, Æsch. Pers. 994. Eurip. Hippol. 1242.

58. πόδας ὠκὺς 'Αχιλλεύς. It is usual with Homer to select some quality of mind or body, for which his several heroes were remarkable, and apply it to them as a distinguishing, yet honourable, designation. Thus, upon the same principle with the present characteristic of Achilles, we repeatedly meet with πολύμητις 'Οδυσσεύς, βοὴν ἀγαθὸς Διομήδης, ἀρηΐφιλος Μενέλαος, and the like. Equivalent to πόδας ὠκύς, are the adjectives ποδώκης and ποδάρκης, continually applied to Achilles. Euripides, also, in Androm. 1225, calls him ταχὺν πόδας, and so Hom. Il. N. 348. The particle δὲ, in the foregoing line, is repeated in this, in the same manner as, in Latin, *cum autem* is answered by *tum vero.* See also on v. 137, infra.—τοῖσι μετέφη. For ἔφη μετὰ τοῖσιν, i. e. *among them.* See Matt. Gr. Gr. § 587, 3 b.

59. παλιμπλαγχθέντας. *Wandering back*; which is invariably the idea of πάλιν in Homer, whether in or out of composition. Its use to signify *again*, is of later date. *Imago est a sagitta*, says Damm, *illisa solido alicui, a quo resilit et repellitur.* Compare Il. A. 351. Some have supposed an allusion to the custom, if an expedition turned out unsuccessful, of returning home to consult anew the oracles, and continuing to do so till the omens were favourable. Thus, Virg. Æn. II. 176. *Extemplo tentanda fuga canit æquora Calchas; Nec posse Argolicis exscindi Pergama telis, Omina ni repetant Argis.* It should seem, however, that this was a Roman, rather than a Grecian practice. The adverb ἂψ is frequently redundant, not only with πάλιν (Il. Σ. 280), but also after the verbs compounded with the preposition ἀνὰ, as in Il. Γ. 35. ἂψ ἀνεχώρησεν, and so B. 411. Δ. 392, &c.—ἄμμε is the Doric or Æolic accusative plural for ἡμᾶς; and in the same way we meet with ἄμμι and ὔμμι, for ἡμῖν and ὑμῖν, in the dative: and in the nominative ἄμμες for ἡμεῖς, and ὔμμες for ὑμεῖς. Some, however, consider ἄμμε as the dual. Dionysius Halicarnas. in his treatise περὶ τέχνης, c. 9, has pointed out the peculiar beauty and address of this speech of Achilles, and the reply of Calchas. "Ἴδωμεν οὖν τοὺς ἑκατέρων λόγους, πῶς ἔχουσι δι' ἀλλήλων, καὶ πῶς τὸ εὐπρεπὲς ἔχουσιν· οἱ μὲν τοῦ 'Αχίλλεως ἐν βαθύτητι ζητήσεως, οἱ δὲ τοῦ μάντεως ἀσφαλείᾳ πρὸ τῆς ἀποκρίσεως. Though perhaps we should not altogether agree with this writer's observations, yet the entire passage is worthy of perusal.

60. εἴ κεν θάνατόν γε φύγοιμεν. On this construction, see v. 32. The particle γε is at once the most forcible and the most beautiful in the Greek language. Its primary signification is *certe, saltem* (Anglice, *at least*), in which sense Hoogeveen considers it elliptical, as in Hom. Il. E. 303. ὃ οὐ δύο γ' ἄνδρε φέροιεν, i. e. *two*

Ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν, ἢ ἱερῆα,
Ἢ καὶ ὀνειροπόλον, (καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν·)
Ὅς κ' εἴπῃ, ὅ, τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
Εἴτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης· 65
Αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων

men at least, if not more. Hence, it derives various significations, such as *yet*, infra vv. 82. 553; in which last place, and elsewhere, it is expressive of indignation: *perhaps*, vv. 393. 527: and others, particularly in connexion with other particles, which will be noticed as occasion requires. In the following line, εἰ is used simply as an inferential particle, followed by an indicative; εἰ δή, *since, indeed.* Hoogeveen *de Particulis*, p. 152. Compare infra v. 574. M. 79. Π. 66. Φ. 216.

62. τινα μάντιν ἐρείομεν, κ. τ. λ. Augury, or divination (μαντεία), seems to have been rising into repute in the age of Homer. Of the various persons who practised the art, two only are here mentioned; the ἱερεὺς, who deduced his observations from the sacrifices to the gods, and the ὀνειροπόλος, or interpreter of dreams. Of the various kinds of divination, and the method of practising them, the student should consult Robinson's Archæol. Græca, book III. ch. 17.—Ἐρείομεν is the Ionic form of the subjunctive, which is used in exhortations or wishes, in the first person plural, for ἐρέωμεν. When the penultima is long, the long vowel is changed into the short one without the insertion of the ι. Thus, in Il. B. 72. θωρήξομεν for θωρήξωμεν. That these are real subjunctive forms is evident, since passages are to be found in which the common form is used alternately with them. Il. K. 449. ἀπολύσομεν ἠὲ μέθωμεν. See Matt. Gr. Gr. § 495, 7. In similar hortatory passages the optative is used, when the verb is in the second or third person. Compare Matt. Gr. Gr. § 513. § 515. and § 521. Obs. I. *note.*

63. ἢ καί. *Or even.* Καὶ, besides its use as a conjunctive particle, has this also among other significations, which it may bear, perhaps, in the following parenthesis, καὶ γάρ τ' ὄναρ κ. τ. λ. *for even dreams, &c.* where Hoogeveen improperly understands καὶ γάρ τοι. *De Particulis*, p. 263. On the addition of the particle τε, see on v. 81. Hence, also, καὶ is sometimes joined with a participle or adjective, in the sense of *although*, as in Il. A. 653. τάχα κεν καὶ ἀναίτιον αἰτιόωτο. See Matt. Gr. Gr. § 607. Obs.—Divination by dreams was in far less repute than other kinds of augury, from the variety of dreams which admit of no satisfactory interpretation, and from the frivolous nature of dreams in general. See Aristotle's Treatise on this subject; Cicero *de Nat. Deor.* III. 40. If the above interpretation, therefore, be the true one, the parenthesis will imply, that although this species of divination was inferior to that which consisted in the inspection of the entrails, &c. of sacrificed victims, still dreams, or at least some of them, were really notifications of the divine will. Compare Il. B. 20. K. 496. And there can be no doubt that this was the popular belief; the origin of which may, perhaps, be traced to a higher source than Pagan superstition. We know that, in cases of high import, the God of Israel frequently revealed his will to the prophets and holy men, and sometimes even to heathens, such as Pharaoh and others, by dreams and visions. See Gen. xx. 3. xl. 5. xli. 1. Numb. xii. 6. Matt. ii. 12. and elsewhere.

64. The vulgar reading, which Heyne retains, is ὅς κ' εἴποι, in the optative; which would be *qui fortasse dicat.* We have adopted the reading of the Vienna MS. Compare Il. I. 165. The relative is frequently used for ἵνα, as in Latin, *qui* for *ut.* See Matt. Gr. Gr. § 528, 3.

65. ἑκατόμβης. *The hecatomb*, which was properly a sacrifice of one hundred oxen, is used in Homer, by a very common poetical figure, for any animal sacrifice, whatever the number of victims might be. In Il. Z. 115, it consisted only of twelve oxen, which appears from v. 93; and in Ψ. 146, 7, it is a sacrifice of fifty sheep. We are told in Herodotus (VI. 129.) that a real hecatomb was offered by Clisthenes.—The repetition of εἴτε is the same with that of the Latin *sive.* See also on v. 8; and of the noun εὐχωλὴ on Il. B. 160. In the construction there seems to be an ellipsis of the particle ἕνεκα, which is supplied infra v. 94.

66. τελείων. It was essential that there should be no imperfection in the victim. The same was also enjoined to the Israelites, respecting the sacrifice of the paschal lamb (Exod. xii. 5). See also on v. 458; and on Il. K. 293.—The construction in the Attic and the later writers would have been εἰ βούληται ἄν, or ἐὰν βούληται. See on v. 60. Most MSS. and edd. read κνίσσης. Hesychius, Photius, and other grammarians, however, spell the noun with

Βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.
Ἤτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
Ὃς ᾔδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα, 70
Καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
Ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
Ὅ σφιν ἐϋφρονέων ἀγορήσατο, καὶ μετέειπεν·
Ὦ Ἀχιλεῦ, κέλεαί με, Διΐ φίλε, μυθήσασθαι
Μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος. 75
Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσσον,

a single σ, and this orthography is well defended by Bp. Blomfield on Æsch. Prom. 505. Thus also the Venetian Scholiast: κνίση, ἀπὸ τοῦ κνίζω, κνίσω, ὃ σημαίνει τὸ λεπτύνω· λεπτότατος γάρ ἐστιν ὁ ἐπίπλους.

67. ἀντιάσας. From ἀντιάζω, not from ἀντιάω, since the penultima is short. The two verbs are the same in signification, and, with a genitive, imply *fruition, enjoyment* (ἀπόλαυσιν γευστικήν). See Damm in v.

68. The particle ἤτοι, *igitur*, is always affirmative in Homer, and never used to mark the division of a whole into distinct parts. It is, therefore, distinct from ἤτοι, which is so used in later writers, and which is a compound of the disjunctive particle ἤ. See Hoogeveen in v. Damm considers it as synonymous with μὲν, except that it is more poetical, and that it always occurs at the beginning of a sentence: as αὐτὰρ is a poetical equivalent for δέ. But since ἤτοι μὲν are frequently used in conjunction, as infra vv. 141. 211. and elsewhere, it should seem that when the former is followed by δὲ, as in this place, the latter must be considered as suppressed. Before τοῖσι, there is an ellipsis, which is very frequent, of the preposition ἐν.

69. ὄχ' ἄριστος. In Homer and the Ionic poets, ἔξοχα, and by aphæresis, ὄχα, are frequently joined adverbially to superlatives, in order to strengthen the signification. Compare Il. B. 761. E. 843. Z. 76. O. 282. Sometimes, in the same sense, we find πολλὸν, as infra v. 91; and μέγα, as in Il. B. 82, where the Attics would use πολλῷ or μακρῷ. In Eur. Alcest. 758. 924, however, the Homeric form occurs. See Matt. Gr. Gr. § 461. Pierson on Mœris, p. 194.

70. ὃς ᾔδη κ.τ.λ. Virg. Georg. IV. 392. *Novit namque omnia vates, Quæ sint, quæ fuerint, quæ mox ventura trahantur.* We may also compare a similar expression in the Revelations, i. 19. γράψον ἃ εἶδες, καὶ ἅ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα. In the poets τε is frequently used as a connecting particle, and that, too, many times successively. See above, v. 38. This usage in prose also, though more rarely, sometimes occurs. Matt. Gr. Gr. § 607. For ᾔδει, Homer uses not only ᾔδη, but also ᾔδεε and ἐείδη. See Matt. Gr. Gr. § 198, 4. Buttm. Gr. Gr. § 109. III. 3.

71. Ἴλιον εἴσω. In Attic the adverbs εἴσω and ἔσω are always joined with the genitive. Some copies have γνώμην ἔσω in Eur. Hipp. 512; but this has been properly corrected in the best editions. In Homer they always take the accusative. The Augurs were persons of great importance in the armies of the early Greeks. They were consulted upon all occasions, and their advice punctually followed. Calchas had already been referred to in matters of difficulty. See Il. B. 300.

73. ὅ σφιν. Most Edd. have ὅς σφιν. Wolf has properly restored ὅ σφιν, upon the authority of the best grammarians: and so *passim*. The MSS. vary.—Some render ἐϋφρονέων by *benevolus*; others by *prudens*. The latter would in some instances create a tautology. Compare Od. B. 160.

76. τοιγὰρ ἐγὼν ἐρέω. The affirmative particles τοὶ and ἤ, which latter occurs in the two following lines, are nearly synonymous, except that the former does not begin a sentence. They may be rendered in Latin by *nimirum*, in English, *certainly, doubtless*. Hoogeveen thinks, that, besides τοὶ, two other particles enter into the composition of τοιγὰρ, namely, γε and ἄρα, of which the former limits the force of τοὶ, and the latter conveys its usual notion of consequence or effect. See on v. 8. This is most probably correct, though the illustration of the use of the particle in reference to this passage is unsatisfactory. Calchas would say, *Since it is your desire, I shall, therefore, certainly speak: but you, at least, will undertake to protect me.* The condition upon which he speaks, plainly marks the limiting power of γε.

Ἦ μέν μοι πρόφρων ἔπεσι καὶ χερσὶν ἀρήξειν.
Ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
'Αργείων κρατέει, καί οἱ πείθονται 'Αχαιοί.
Κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
'Αλλά γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,

Some consider τοὶ as the Doric dative of the pronoun σὺ, which would not materially alter the signification of the particle. After σύνθεο, we must supply θυμῷ. Compare Il. Z. 334. The ellipsis is filled up in Il. H. 44. σύνθετο θυμῷ βουλήν. Od. A. 328. φρεσὶ σύνθετο θέσπιν ἀοιδήν. In the same manner Cicero simply employs *agitare* for *agitare animo,* in Offic. I. 24. See Bos, Ellips. Gr. p. 121. ed. Oxon.

77. ἦ μέν μοι. Hesych. Ὄντως μέν μοι. It seems probable that this is the Ionic form of expression for ἦ μὴν, which is used by later writers, and sometimes by Homer himself, to introduce any energetic asseveration, such as an oath, a promise, a threat, or the like. Xen. Cyrop. VIII. 4. 7. νῦν δὲ θεοὺς ὄμνυμι, ἦ μὴν ἐμοὶ δοκεῖν, κ. τ. λ. So Thucyd. IV. 88. VIII. 81. Compare Il. I. 57.

78. χολωσέμεν. This verb seems to be derived by epenthesis from χώομαι (v. 80), of which the root is, χέω, *fundo;* whence the substantive χόλος implies any violent, though transitory, emotion or perturbation of the mind, in contradistinction to κότος (v. 82), which denotes suppressed anger or malice, *manens alta mente repostum* (Virg. Æn. I. 26). Hence Eustathius: χόλος καταπεφθεὶς (v. 81.) κότος γίνεται· τοῦτο δὲ καὶ ὁρισμὸς μνησικακίας ἐστίν. Another species of anger, μῆνις, is explained in the note on v. 1. Nemes. de Nat. Hom. § 21. εἴδη δὲ τοῦ θυμοῦ τρία· θυμὸς μὲν γὰρ, ἀρχὴν καὶ κίνησιν ἔχων, ὀργὴ καὶ χολὴ καὶ χόλος λέγεται· μῆνις δὲ χολὴ εἰς παλαίωσιν ἀγομένη, παρὰ τὸ μένειν· κότος δὲ ὀργὴ ἐπιτηροῦσα καιρὸν εἰς τιμωρίαν, παρὰ τὸ κεῖσθαι. Clarke, and the generality of interpreters, render χολωσέμεν by *iratum fore,* which is incorrect: the active verb χολοῦν is *to exasperate;* the passive, χολοῦσθαι, *to be enraged.* Il. Σ. 111. ὡς ἐμὲ νῦν ἐχόλωσεν. So the Scholiast, εἰς ὀργὴν ἐμβαλεῖν.

79. καί οἱ πείθονται. For καὶ ᾧ. The demonstrative pronoun is frequently used for the relative, in a continued proposition beginning with a relative, which should be repeated in a different case. So also in Latin. Compare Cic. Tusc. V. 41. Phil. I. 10. The construction is somewhat similar, when the relative occurs only once, and must be supplied again in another case; as in Il. Γ. 235. See Matt. Gr. Gr. § 468, 3.

80. χέρηϊ. This is the dative of the old positive χέρης, from which were derived the well-known comparative χερείων, and superlative χείριστος. The accusative occurs in Il. Δ. 400. Od. Ξ. 178. O. 324. The word has, however, both a comparative sense and government. See Matt. Gr. Gr. § 135.

81. The enclitic περ (v. 131) subjoined to the conditional εἰ, gives it the signification of the Latin *quamvis,* or *si modo.* Hence, the passage may be thus rendered: *for even though he may, perhaps, subdue his anger for the present day,* &c.; in which not one of the several particles is redundant. In the Ionic dialect in particular, the particle τε is frequently put after γὰρ, δὲ, μὲν, when it gives a degree of emphasis to the expression. This position of the particle seems to have originated in the early state of the language, and to have first given that connecting power, which afterwards existed between μὲν and δέ. Hence Il. E. 139. τοῦ μέν τε σθένος ὦρσεν, ἔπειτα δέ τ' οὐ προσαμύνει. See Koen. ad Gregor. p. 192. Matt. Gr. Gr. § 607. Obs.—The verb καταπέπτειν is here metaphorically applied in the sense of *to repress, to subdue:* ὁ γὰρ κρυψιχόλος, says Eustathius, πέσσειν δοκεῖ τὸν χόλον. Compare Il. Δ. 513. I. 561. Other metaphoric senses of πέσσω are noticed in Il. B. 235. Θ. 513.—Eustathius also observes, that the sentiment contained in this and the following lines, is the first moral sentiment which occurs in Homer, and compares Eurip. Med. 119. καὶ πῶς 'Ολίγ' ἀρχόμενοι, πολλὰ κρατοῦντες, Χαλεπῶς ὀργὰς μεταβάλλουσιν. Hence the sentence of Publius Syrus: *Fulmen est, ubi cum potestate habitat Iracundia;* which may be illustrated in the character of Tiberius given by Tacitus: *Animo revolvente iras, etiam si impetus offensionis langueret, memoria valebat.* Pindar also seems to have had his eye on this passage in Olymp. X. 47. νεῖκος δὲ κρεισσόνων ἀποθέσθ' ἄπορον. Add Claudian in Ruf. 2. *Sensu dolor hæret in alto Abditus, et tacitas vindictæ præstitit iras.*

82. 'Αλλά γε. These particles, taken

Ἐν στήθεσσιν ἑοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.
Τὸν δ᾽ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Θαρσήσας μάλα, εἰπὲ θεοπρόπιον, ὅ τι οἶσθα. 85
Οὐ μὰ γὰρ Ἀπόλλωνα, Διῒ φίλον, ᾧτε σὺ, Κάλχαν,
Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
Οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
Σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
Συμπάντων Δαναῶν· οὐδ᾽ ἢν Ἀγαμέμνονα εἴπῃς, 90
Ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.

separately, amount to *but at least;* hence, conjointly, *nevertheless.* On the construction of ὄφρα with the subjunctive, see on v. 26.

83. σὺ δὲ φράσαι, εἴ με σαώσεις. *Consider*, or *reflect with yourself, in order that you may protect me.* The particles εἰ, ὡς, ὅπως, are frequently used by Homer instead of ἵνα, and the verb φράζομαι, in the middle, signifies *to reflect.* Thus, Il. P. 144. φράζεο νῦν, ὅππως κε πόλιν καὶ ἄστυ σαώσῃς. Compare infra 554. B. 14. Π. 646. X. 358, *et passim.* Hence the phrase συμφράζεσθαι βουλὰς, *to concert a plan with another*, in vv. 537. 540, and elsewhere.

84. ἀπαμειβόμενος. Properly the verb ἀμείβειν denotes *alternation;* as in Eur. Hec. 1145. διαδοχαῖς ἀμείβουσαι χεροῖν, *moving them from hand to hand successively.* Compare Od. Θ. 379. Hence transferred to speech, it signifies *to interchange words*, i. e. *to answer;* in which sense it continually occurs in Homer. In v. 604 infra, it refers to the different parts taken in singing by the respective performers.

85. θεοπρόπιον. *An oracle:* and in Il. M. 228. θεοπρόπος, *a diviner.* The old grammarians derive the words either from θεὸς and προειπεῖν, or ἀπὸ τοῦ τὰ τοῖς θεοῖς πρέποντα λέγειν. Buttmann however, in his *Lexilogus*, deduces them immediately from the primitive signification of πρέπειν, i. e. *emicare.* See Il. M. 104. Hence θεοπρόπιον will be *an oracle* sent forth from a god, and θεοπρόπος, *its interpreter.*

86. οὐ μὰ γὰρ Ἀ. The adverb μὰ is used only in adjurations, and it is almost invariably accompanied by the affirmative ναὶ or the negative οὐ, to determine its power. In negative asseverations, it is sometimes used as a solitary particle, as if for μή; but never, at least in Homer, in affirmations without ναὶ prefixed. Thus, infra v. 234. ναὶ μὰ τόδε σκῆπτρον. See on v. 286.—Κάλχαν is the proper vocative from the original nominative Κάλχανς, in which the ν is rejected, and the preceding short vowel lengthened. Thus also Αἶαν, Θόαν, and the like. We find, however, Πουλυδάμα, in Il. N. 751; and some other exceptions. See Matt. Gr. Gr. § 74, 3.

88. ἐπὶ χθονὶ δερκομένοιο. *Me vivente et vidente*, as in Terent. Eun. I. 1. 28. The verbs δέρκεσθαι, βλέπειν, and ὁρᾷν, are frequently used, and more especially in the Tragic poets, in the sense of ζῆν, *to live.* Eurip. Hec. 311. Οὐκ οὖν τόδ᾽ αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ Χρώμεσθ᾽, ἐπεὶ δ᾽ ὄλωλε, μὴ χρώμεσθ᾽ ἔτι; Suppl. 77. τὰ γὰρ φθιτῶν τοῖς ὁρῶσι κόσμος. Iph. T. 719. Soph. Aj. 982. More frequently still with the addition of φῶς, or φέγγος, or the like. Eur. Hipp. 4. φῶς ὁρᾷν ἡλίου. Hec. 250. ὥστ᾽ εἰσορᾷν γε φέγγος ἡλίου τόδε. Alcest. 18. θανὼν πρὸ κείνου, μηκέτ᾽ εἰσορᾷν φάος. Compare vv. 282. 683. And so Hom. Il. Σ. 61. ὄφρα δέ μοι ζώει καὶ ὁρᾷ φάος ἠελίοιο. Thus the Latins use *lux* for *vita.* Virg. Æn. IV. 31. *Anna refert: O luce magis dilecta sorori.* See also the note on Eurip. Phœn. 1100. Pentalog. Gr. p. 336.

90. ἢν εἴπῃς. When a condition is expressed, which may probably or possibly take place, this particle is used, as it is here, with the subjunctive.

91. Madame Dacier observes, that the verb εὔχεται is intended to throw a degree of contempt upon the authority of Agamemnon, who, though he now (νῦν) boasted of his sovereignty over all the Grecian forces, would, at the close of the war, be reduced to a level with the princes of the other Grecian states, as king of Mycenæ. But the Homeric signification of the verb εὔχομαι is not *to boast*, but simply *to profess;* or, more properly, εὔχεται εἶναι is nothing more than a simple periphrasis for ἐστι. In proof of this. Ernesti adduces Il. B. 82, where Nestor uses precisely the same words, to add to the authority of Agamemnon, which are here supposed to detract from it. Platon. Gorg. ΣΩ. ῥήτορα ἄρα χρή σε καλεῖν; Γ. ἀγαθόν γε, ὦ Σώκρατες· εἰ δὴ, ὅ γε εὔχομαι εἶναι, ὡς ἔφη Ὅμηρος, βούλει με καλεῖν.—Of the expression πολλὸν ἄριστος, see the note on v. 72.

Καὶ τότε δὴ θάρσησε, καὶ ηὔδα μάντις ἀμύμων·
Οὔτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, οὐθ' ἑκατόμβης,
'Αλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' 'Αγαμέμνων,
Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
Τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν 'Εκηβόλος, ἠδ' ἔτι δώσει·
Οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
Πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην

92. ἀμύμων. *Irreproachable.* Schol. ἄμωμος, ἀγαθὸς, καὶ ἄψογος. It should seem, however, that the words θεοείκελος, ἀμύμων, θεοειδὴς, δῖος, and the like, are not intended to imply perfection, but merely superiority in some particular qualifications; as *courage* in Achilles, *wisdom* in Ulysses, &c. Thus, δῖος, as applied to the *sea*, in v. 141, must be rendered *great, vast, expansive.* Virg. Æn. V. 618. *per mare* magnum *Italiam sequimur fugientem.* Thus also with respect to the word under consideration, it is remarked by Apollonius the sophist, that, as applied to *Ægisthus* (Od. H. 29), it must mean, οὐχ ὁ καθόλου ἀμώμητος, ἀλλὰ πρὸ τῆς μοιχείας. Of the particle δὴ, with adverbs of time, see on v. 6. In the next line, ἄρα retains its primary signification, though the clauses of the sentence are inverted : *The god is incensed on account of his priest, and not therefore on account &c.* See on v. 8.

97. χεῖρας. Markland conjectures κῆρας, which Wolf approves. But the genitive is not in regimen ; the sense being that Apollo will *not restrain his hands from the plague*, i. e. from sending it among the Greeks, *until &c.* Such is the constant import of ἀπέχειν τί τινος in Homer. Thus Il. Z. 96. Αἴ κεν Τυδέος υἱὸν ἀπόσχῃ 'Ιλίου ἱρῆς. The particle πρὶν, together with ἕως, ἔστ' ἂν, μέχρι οὗ, which denote a space of time beyond which something takes place, are usually constructed, like ἵνα, ὡς, &c., with the optative, when the action of the proposition is past, and with the conjunctive when it is present or future. See on v. 26. Matt. Gr. Gr. § 522. In Homer, however, in future actions, it is often constructed with the indicative, as in the present case, supra v. 29, and elsewhere. The general signification of πρὶν, in the poets, is that of a simple adverb, *formerly*, in the sense of πρότερον, as used by prose writers. Thus, in Il. B. 112, it is opposed to νῦν. Compare Il. E. 472 ; and so πολὺ πρὶν, *long ago*, in A. 236. N. 161. Hence, in the same manner as πρότερον is followed by πρὶν in prose, the poets frequently double πρὶν, as in Il. B. 348. 354. Ξ. 46. 839. Σ. 334. T. 170. Φ. 294. Ω. 781. In these instances the former particle is not redundant, but adds a degree of emphasis to the proposition, which is here and elsewhere increased by the addition of γε in the succeeding clause. Eustathius observes, that wherever πρὶν is thus repeated, the latter must be followed by an infinitive. But though universally true in Homer, the rule does not apply to succeeding writers. Aristoph. Pac. 1112. οὐ γὰρ οἷόν τε 'Ημῖν πρὶν διδόναι, πρὶν καὶ λύκος οἶν ὑμεναιοῖ. Hoogeveen *de Particulis*, p. 477.

98. ἀπὸ π. φ. δόμεναι. A Tmesis. As a subject, supply αὐτὸν, i. e. *Agamemnon.* See Matt. Gr. Gr. § 294. Buttm. § 129. Obs. 8. Heyne prefers the derivation of the adjective ἑλίκωψ, or ἑλικῶπις, from the verb ἑλίσσω, to roll ; *vigore oculorum per mobilitatem declarato.* Hence it would be rendered, *having rolling eyes.* Eustathius derives the word in the same manner, but his explanation is different : ἑλίκωπες· οἱ ἀξιοθέατοι καὶ ἑλίσσοντες τοὺς ὦπας τῶν βλεπόντων εἰς ἑαυτούς· κούρη δὲ ἡ ἑλικῶπις, ἡ ἀξιοθέατος καὶ τοὺς ἐραστὰς ἐφελκομένη. Thus it would imply, *attractive, beautiful* ; and, as applied to the Grecian princes in v. 389, *majestic, dignified.* Perhaps, however, the best interpretation is that of the Scholiast and others, who deduce the word from ἑλικὸς, *black*, which is evidently the root of the cognate word ἑλικοβλέφαρος, in Pind. Pyth. IV. 305. It is certain that large and black eyes were looked upon by the ancients as marks of great beauty. Hor. Od. I. 32. 11. *Et Lycum nigris oculis nigroque Crine decorum.* And hence arose a custom, which was prevalent throughout the East from the earliest ages, and which is frequently alluded to in Holy Writ, of tinging the corners of the eyes with *black*, for the purpose of increasing their lustre, and making them appear larger. (Jerem. iv. 30. Ezek. xxiii. 40. 2 Kings ix. 30.) See Lowth on Isaiah iii. 16. The same peculiarity is noticed as still in existence by Sonnini, who relates in his Travels, vol. i. p. 263, that "the most remarkable trait of beauty in the East is large black eyes, and it is well known that nature has made this a characteristic of the women of those countries. But not contented

Ἀπριάτην, ἀνάποινον, ἄγειν θ᾽ ἱερὴν ἑκατόμβην
Ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. 100
Ἦτοι ὅγ᾽ ὣς εἰπὼν κατ᾽ ἄρ᾽ ἕζετο· τοῖσι δ᾽ ἀνέστη
Ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
Ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαιναι
Πίμπλαντ᾽, ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην.
Κάλχαντα πρώτιστα κάκ᾽ ὀσσόμενος προσέειπε· 105
Μάντι κακῶν, οὔπω ποτέ μοι τὸ κρήγυον εἶπας.

with these gifts of nature, those of Egypt employ every art to make their eyes appear larger and blacker. For this purpose, females of every description, Mahometan, Jew, Christian, rich and poor, all tinge the eyebrows and eyelashes with black lead; an operation which the Roman ladies practised of old, and which Juvenal has described with so much exactness. They besides mark with it the angles of the eye, which makes the fissure appear greater." The passage of Juvenal to which the traveller alludes, is Sat. II. 93. *Ille supercilium madida fuligine tactum Obliqua producit acu, pingitque tumentes Attollens oculos.* Tertullian observes in his Treatise *De Habitu Mulierum*, ch. II. *Nigro pulvere oculorum exordia producuntur.* See also Jul. Polluc. V. 16. Plin. N. H. XXXII. 6.

100. *πεπίθοιμεν.* See Prelim. Obss. Sect. IV. § 2. Of the construction, see the note to v. 32.

103. *φρένες.* The *Diaphragm.* In general, *φρὴν* is the principle of thought and action, *the understanding*; as distinguished from *θυμὸς*, *mental energy.* Damm: *θυμὸς dat impetum; φρὴν vero consilium.* From the intimate connexion, however, between the operation of the mind, and the *præcordia* or *diaphragm*, the word is frequently transferred from the mental to the corporeal functions. Eustathius: *φρένες· οὐ μόνον ἀσωμάτως καὶ νοητῶς ἐπὶ λογισμοῦ, ἀλλὰ καὶ μέρος τι τῶν σπλάγχνων, ὃ καὶ διάφραγμα λέγεται.* Pollux, II. 4. 45. *τὸ διάφραγμα, ὃ καλοῦσι φρένας.* In this sense it is not unusual in Homer. Compare Il. Π. 481. 504. So also in Æsch. Prom. 906. *κραδία δὲ φόβῳ φρένα λακτίζει.* The epithet *μέλαιναι* is appropriate, as in violent bursts of passion the veins about the *præcordia* become swoln and black with blood. Schol. *μέλαιναι· τεταραγμέναι διὰ τὴν ὀργήν.* See, however, on Il. P. 83.

104. *ὄσσε.* See on Il. Ψ. 477.—*ἐΐκτην.* Plusq. Perf. for *ἐῳκείτην*, from *εἴκω*, *to resemble*; used only in the perfect. The vowel or diphthong in this tense is frequently syncopated in the poets: as, in Il. B. 341. *ἐπέπιθμεν* for *ἐπιποίθειμεν.* I. 49. *εἰλήλουθμεν* for *εἰληλούθαμεν.* See Matt. Gr. Gr. § 195, 5. With the expression compare Virg. Æn. XII. 101. *His agitur furiis, totoque ardentis ab ore Scintillæ absistunt; oculis micat acribus ignis.*

105. *κάκ᾽ ὀσσόμενος.* This should not be translated *torvè intuens*, with the generality of commentators; but *male præsagiens*, 'boding ill.' Although *ὄσσομαι* would be the regular Æolic form for *ὄπτομαι*, it usually, though not invariably, signifies *to presage.* Compare Il. Ξ. 17. Σ. 224. Ω. 172. Hence it may be derived from *ὄσσα*, which in this poet denotes *an ominous* or *prophetic voice*; as in Il. B. 93, where it is personified, and represented as *Διὸς ἄγγελος.* So Villoison: and Porphyry, in his *Quæstiones Homericæ*, 16. *ἔστι Ὄσσα ἡ θεία φήμη.* See also Od. A. 283. Ω. 413. Afterwards it came to signify *Fame*; and thence *the voice* simply, as in Hesiod. Theog. 10. 43. 852. In like manner *ὀμφὴ* and *φήμη* were used primarily of *an ominous voice*; as in Il. B. 41. Od. B. 35. Υ. 100. Compare Herod. V. 72. Derived from the former is *Ζεὺς πανομφαῖος* in Il. Θ. 250.

106. *μάντι κακῶν, οὔπω κ. τ. λ.* This passionate invective of Agamemnon illustrates the proverb, *Veritas odium parit*; and particularly in regard to persons in exalted stations, who are peculiarly impatient of reproof. We have a similar instance in Holy Writ, in Ahab's reply to Jehoshaphat, respecting the prophet Micaiah: 1 Kings xxii. 8. LXX. *Εἷς ἐστιν ἀνὴρ εἰς τὸ ἐπερωτῆσαι δι᾽ αὐτοῦ τὸν Κύριον, καὶ ἐγὼ μεμίσηκα αὐτὸν, ὅτι οὐ λαλεῖ περὶ ἐμοῦ καλὰ, ἀλλ᾽ ἢ κακὰ, Μιχαίας υἱὸς Ἰεμβλαά.* The former unfavourable predictions of Calchas, to which Agamemnon alludes, related to the ten years' duration of the siege of Troy; without reference, however, to the necessity of the expiatory sacrifice of his daughter Iphigenia at Aulis, which was unquestionably an invention subsequent to the age of Homer. See on Il. I. 145. The repetition of the same thing in this and the two following lines is attri-

Αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
'Εσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὔτ' ἐτέλεσσας.
Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
'Ως δὴ τοῦδ' ἕνεκά σφιν 'Εκηβόλος ἄλγεα τεύχει, 110
Οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
Οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
Οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
Κουριδίης ἀλόχου, ἐπεὶ οὔ ἑθέν ἐστι χερείων,

buted by Eustathius to the violent passion of the speaker, which makes him insist on the subject uppermost in his mind. The enclitic πω, which is subjoined for the most part to negative particles, as in οὔπω, μήπω, οὐδέπω (v. 108), and the like, limits either the *time* or *manner* of an action; and is respectively equivalent to *hitherto*, or *by any means*. See also on v. 124. infra. In its *temporal* use it is often followed by πότε, which it limits to *the present and the past;* thus in this place, οὔπω ποτὲ, *never hitherto;* οὔποτε, of itself, being indefinitely, *never;* as in v. 234. Of ποτὲ, see on v. 202.—κρήγυον. Eustath. τὸ ἀγαθὸν, as opposed to μάντι κακῶν. In the same sense, ἐσθλὸν follows immediately. Hesych. ἀγαθὸν, ὠφέλιμον, ὑγιές. Villoison: τὸ τῷ κέαρι ἡδὺ καὶ προσηνές. And so Porphyr. Quæst. Hom. 16. The word does not occur again in Homer. In Theocrit. Epigr. 21, it is opposed to πονηρὸς, and in Idyl. XX. 19, it is translated *verum*, 'true'; which is certainly not its signification here. The article in this and the next line is strictly agreeable with the Attic idiom. See on v. 9.

107. ἐστὶ φίλα. For ἐστὶ φίλον. See Matt. Gr. Gr. § 443.

111. Χρυσηΐδος. *For Chryseïs*, i. e. the daughter of Chryses. *Female* patronymics are formed by changing the final syllable of the genitive of the father's name into ίας or ϊς, as Λητωΐας (Callim. H. Dian. 83), Χρύσης, ηος, Χρυσηΐς· Βρισεὺς, ῆος, Βρισηΐς; or into ίνη or ώνη, according as a vowel or consonant precedes the termination, as, 'Ακρίσιος, ου, 'Ακρισιώνη· "Αδρηστος, ου, 'Αδρηστίνη. See Matt. Gr. Gr. § 101. For the formation of *male* patronymics, see on v. 1.—Before κούρης there is an ellipsis of the preposition ἀντὶ, which is very usual after verbs of *buying* and *selling*, and other words of the same class. Thus Eur. Alcest. 7. τῶνδ' ἄποινα. Compare also Matt. x. 29. Act. Apost. vii. 16. The ellipsis is supplied in Joel iii. 3. LXX. Hebr. xii. 16. See Bos, Ellips. Gr. p. 415. Buttm. Gr. Gr. § 132. 6. 2.

112. πολὺ βούλομαι. *I much wish.* The verb βούλομαι differs from ἐθέλω, in the beginning of the line, as denoting a *simple desire*, whereas the latter verb expresses a wish accompanied with *action*. At the same time the distinction is not always preserved, since βούλεσθαι is uniformly applied to the will of the gods; probably because with them *to will* is to *execute*. See Il. H. 364. *et passim.* It may here be stated that προβέβουλα, in the next verse, is the perf. 2. of the unused form προβούλω. The form θέλω is never found in Homer.

113. καὶ γάρ ῥα. *Nec mirum hoc; nam illam uxori præfero.* Heyne. Such is the power of this expression, in which the force of each particle is manifest, either from an inversion of the clauses, or from a repetition of the foregoing, thus: *and I therefore wish it, for I prefer her, &c.* So that καὶ is *copulative*, ῥα *inferential*, and γὰρ assigns the *reason* for the inference. The form is poetic, and equivalent to καὶ γὰρ οὖν, in prose. See Hoogeveen *de Particulis*, p. 215. Matt. Gr. Gr. § 613. VII.

114. κουριδίης ἀλόχου. *A lawful wife;* as opposed, not exactly to a *concubine*, but to wives of an inferior class, of which, in the heroic and patriarchal ages, it was not uncommon with men of rank to have several. Thus Abraham, with the consent of his wife Sarah, and the divine sanction, married *Hagar* (Gen. xvi. 3); and *Bilhah* and *Zillah* were, in like manner, married to Jacob (Gen. xxxv. 22). Compare also Judg. viii. 31. 2 Sam. iii. 7. v. 13. 2 Kings xi. 3. 1 Chron. ii. 46. 48. vii. 14. 2 Chron. xi. 21. It has been usual indeed, as in the earlier editions of this work, to interpret κουρίδιος πόσις of *a young husband married to a virgin*, and κουριδίη ἄλοχος, of *a wife married when a virgin.* Compare Virg. Æn. I. 349. The other sense, however, is far more suitable to this place, and is more than confirmed by the fact that Briseis, who was already the wife of Achilles in the lower sense, entertained hopes of becoming his κουριδίη ἄλοχος (Il. T. 298). As denoting the rightful mistress or master of the family, the epithet has been derived from κούριος, *poeticè* for κύριος; but Buttmann (Lexil.

Οὐ δέμας, οὐδὲ φυὴν, οὔτ' ἂρ φρένας, οὔτε τι ἔργα. 115
Ἀλλὰ καὶ ὧς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.
Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικε·
Λεύσσετε γὰρ τόγε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ. 120
Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
Ἀτρείδη κύδιστε, φιλοκτεανώτατε πάντων,
Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

p. 32) retains the received derivation from κοῦρος, with reference to the fact that marriages between youths and virgins of *free* and *noble* birth were never of the secondary character; and this explanation will apply to all the cases where the words occur in Homer. See Il. E. 414. H. 392. O. 40. Od. A. 430. N. 45. O. 22. 356. T. 580. Ω. 196.—ἕθεν. Æolic, for οὗ, and that for αὐτῆς. Of the particle ἐπεὶ, see on v. 57.

115. οὐ δέμας, οὐδὲ κ. τ. λ. The accusative is frequently placed in this manner after verbs or adjectives, without a preposition, when the signification must be completed by the English *with respect to*. Thus πόδας ὠκὺς Ἀχιλλεὺς, *passim*. See Matt. Gr. Gr. § 423, 4. The grammarians supply κατά; but in Il. Γ. 158, εἰς is employed in a similar construction. The variation of the particle in the latter part of the line, implies a variation in the tenor of the sentence, the former part of which relates to the personal qualifications of Chryseis, and the latter to her mental endowments. See Hoogeveen, p. 437. For ἔργα denoting female accomplishments, as *spinning*, embroidery, &c. see Od. A. 556. B. 117. H. 108, and elsewhere.

116. ἀλλὰ καὶ ὧς. *But even thus; nevertheless.*—δόμεναι πάλιν. *To give back; to restore.* Of the word πάλιν, see on v. 59.

117. βούλομ' ἐγὼ κ. τ. λ. Hence the maxim, *Salus populi suprema lex.* In the construction we must supply μᾶλλον. The same ellipsis occurs in Il. Γ. 41. Λ. 319. P. 331. Ψ. 594, and elsewhere. So in Soph. Aj. 966. ἐμοὶ πικρὸς τέθνηκεν, ἢ κείνοις γλυκύς. Eur. Androm. 351. Πόσας δ' ἂν εὐνὰς θυγατέρ' ἠδικημένην Βούλοι' ἂν εὑρεῖν, ἢ παθεῖν ἃ 'γὼ λέγω. See also Herod. I. 172. Longin. de Sublim. § 33. Arist. Plut. 273. Thucyd. II. 11. Themist. Orat. p. 14. A: and in N. T. Matt. xviii. 6. Luke xv. 7. xvii. 2. xviii. 14. 1 Cor. xiv. 19. Compare Genes. xlix. 12. LXX. Similarly in Latin, particularly in Tacitus: German. c. 7. *Consilii, quam formidinis arbitrantur.* And so Sallust, B. C. 8. *Fortuna res cunctas ex libidine, quam ex vero celebrat.* Plaut. Rud. IV. 4. 7. *Tacita bona est mulier semper, quam loquens.* See Bos, Ellips. Gr. p. 480.

118. γέρας. Properly, *a present set apart for an elder*, from γέρων, *senex*; and hence, for any person of distinction. It appears that a certain portion of the booty, taken in any engagement or expedition, was set apart as prizes for the chiefs, previous to the division of the remainder among the soldiery. These prizes were called γέρατα, or γέρατα ἐξαίρετα; hence γέρας is frequently used to signify any distinguished *office or dignity*, as in Il. Υ. 182. The custom of assigning female captives as presents to the conquerors, is recognized in Scripture history; Judg. v. 30.—The particle ὄφρα is peculiar to the poets, signifying, in general, *as long as*; and referred to the corresponding particle τόφρα, *so long*; which latter, though not always expressed, is usually understood. From representing a continued action, it is naturally transferred to the termination of such action, and is often rendered by *donec*, 'until'; as infra v. 509. N. 141. Hence its place is generally supplied in prose by ἕως. Frequently, however, it is used simply to express a final cause, and is equivalent to ἵνα, *that*: as in this verse, and infra v. 158. See Hoogeveen, p. 453. Of its construction, see on vv. 26. 97.

120. ἔρχεται ἄλλῃ. Supply ὁδῷ. The ellipsis of this noun is very common. See Bos, Ellips. Gr. p. 207. Schol. ἤγουν ἀπέρχεται ἀλλαχοῦ. *This my prize is going elsewhere*; i. e. is going from me. In the construction, the relative ὃ must be referred to τόγε γέρας; or it must be taken for καθ' ὃ, or ὅτι, as frequently after the verbs *to see, to know*, and the like. Thus in Il. E. 433. Θ. 140. 362, and elsewhere.

123. πῶς γάρ τοι κ. τ. λ. In this passage γὰρ refers to a prior member of the sentence, which, supposed to be passing rapidly in the speaker's mind, is elegantly omitted in his hurried address: as if he had said, *This cannot be, for how shall the Greeks, &c.* A similar omission occurs in Il. E. 22, where Clarke compares Virg.

Οὐδέ τί πω ἴδμεν ξυνήϊα κείμενα πολλά·
Ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
Ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
Τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
Δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
Μὴδ' οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
Κλέπτε νόῳ· ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
Ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὔτως

Æn. II. 428; in which a sentence must be supplied before the words *Dis aliter visum*. A case more in point would be Virg. Georg. IV. 445. Nam *quis te, juvenum confidentissime, nostras Jussit adire domos;* in which something is understood before *nam*. In the N. T. the same process is required in Matt. xxv. 14. Mark xiii. 34. Acts xxvii. 25. Rom. xiv. 10, and elsewhere. See Markland on Eur. Suppl. 8. The ellipsis is evidently recognized in the conjunction οὐδὲ, in the following line, which properly refers to οὐ μὲν in the member omitted.

124. οὐδέ τί πω. See on v. 106. In addition to what is there said, we may remark, that τι, in conjunction with a negative particle, as οὐ, οὐδὲ, οὔτε, &c. completes the negation, so as to exclude every exception. The same entire exclusion is implied, when τι is separated from the other particle, so as to depend upon a verb, as in Il. B. 486, or agree, in its pronominal acceptation, with a substantive; as infra v. 542. Where there is nothing to which it can be thus referred, as in this instance, the preposition κατὰ must be supplied. Perhaps, however, in this place, οὐδ' ἔτι που, the correction of Wolf, is a better reading.—ἴδμεν for ἴσμεν, *Doricè;* and that by Syncope for ἴσαμεν, from ἴσημι.

125. ἀλλὰ τὰ μὲν κ. τ. λ. The article at the end of the line is used for the pronoun demonstrative ταῦτα. See on v. 9. In the beginning it is for the relative ἃ, for which it is frequently put in Ionic and Doric writers; and in particular cases by the Tragic Poets. See Pentalog. Gr. Note on Soph. Œd. T. 1379.—ἐξεπράθομεν. Aor. 2 from ἐκπέρθω, by Metathesis, for ἐξεπάρθομεν. The verb signifies *to carry off the booty,* including the idea of previous devastation.

128. τριπλῇ τετραπλῇ τε. Supply μοίρᾳ. This ellipsis is not uncommon. See Bos, Ell. p. 190; and compare note on Il. A. 704.

129. δῷσι. 3 sing. aor. 2. subjunct. for δῷ, from δίδωμι. The Ionic dialect added the syllable σι, to this person of the subjunctive, as in ἔλθῃσι, λάβῃσι, and the like; and Homer has retained the addition in this verb, whereby it resembles the indicative. He also uses δώῃσι, infra v. 324; and δώωσιν, in the plural, v. 137; as if from δώω. See Matt. Gr. Gr. 207, 9.

131. ἀγαθός περ ἐών. *Bold;* or, perhaps, with Heyne, *prudent, cunning as thou art.* Villoison: τὸ δὲ ἀγαθὸς σημαίνει καὶ τὸν ἀνδρεῖον, καὶ τὸν φρόνιμον, καὶ τὸν δίκαιον. The power of the enclitic περ, connected with a participle, seems to be that of the Latin, *quamvis,* or *quantumvis;* thus, infra v. 241. ἀχνύμενός περ, *quamvis dolens;* i. e. *much as he was grieved.* Compare infra v. 275. 352. B. 246. I. 373. and elsewhere. In these instances, however, the signification of περ is easily deducible from its primary meaning, *prorsus, penitus,* as derived from περὶ, or περισσῶς. See Il. Φ. 410. 441. Indeed, by referring it to the adjectives, this primary meaning would give them the power of superlatives, as ἀγαθός περ, *very brave;* precisely analogous to the class of Latin adjectives, *perfortis, permagnus, perdurus,* and the like. It is found only in the poets as a solitary particle, being always joined in prose to some other word; as in ὅσπερ, εἴπερ, &c. —Plato *de Repub.* VI. θεοείκελον· τὸ φύσει δίκαιον, καὶ καλὸν, καὶ σῶφρον. See on v. 92.

132. κλέπτε νόῳ. The verb κλέπτω, signifying *to deceive,* is illustrated in the Lexicon to Pentalog. Gr.—παρελεύσεαι. From παρέρχομαι, properly *to pass by, to overtake;* as in Il. Ψ. 345. Hence, metaphorically, to *over-reach.* These two verbs are also used in conjunction by Hesiod. Theogon. 613. ὡς οὐκ ἔστι Διὸς κλέψαι νόον, οὔτε παρελθεῖν.

133. ἦ ἐθέλεις, κ. τ. λ. Of the interrogative particle ἦ, see on v. 190. It is evident from the change of construction, that the clause, ὄφρ' αὐτὸς ἔχῃς γέρας, does not depend upon ἐθέλεις. The particle αὐτὰρ, however, is not redundant; but, retaining its adversative power, must be rendered

Ἧσθαι δευόμενον; κέλεαι δέ με τήνδ' ἀποδοῦναι;
Ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ, 135
Ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται—
Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
Ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
Ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι.
Ἀλλ' ἤτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις· 140
Νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
Ἐς δ' ἐρέτας ἐπίτηδες ἀγείρομεν, ἐς δ' ἑκατόμβην
Θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρῃον
Βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,

by *contra*:—*Do you desire, while you yourself retain your prize, that I, on the contrary, should sit down thus, deprived of mine?* The adverb αὔτως is sometimes the same with οὕτως, and sometimes synonymous with μάτην, *frustra*. Either signification will apply here.

135. ἀλλ' εἰ μὲν δώσουσι κ. τ. λ. In conditional propositions, particularly in animated addresses, the consequence is frequently omitted in the first member; and the sense must be supplied, as it readily may, from the context. Thus, in this passage, at the end of the first clause, we must supply the words καλῶς ἔχει, or something to that effect. *If they give me an equivalent*, well; *but if not*, &c. Similar omissions occur repeatedly; as in vv. 341. 580. Z. 150. Θ. 423. Σ. 101. and elsewhere. So also in Xenoph. Cyrop. VIII. εἰ ἐγὼ ἱκανῶς διδάσκω ὑμᾶς οἵους χρὴ πρὸς ἀλλήλους εἶναι· εἰ δὲ μὴ, κ. τ. λ. Plato de Leg. IX. καὶ ἐὰν μέν σοι δρῶντι ταῦτα λωφᾷ τι τὸ νόσημα· εἰ δὲ μὴ, κ. τ. λ. Also in the N. T. Mark xiv. 49. Luke xiii. 9. John i. 8. xiv. 30. xv. 25; and in like manner 1 Kings xiii. 14. LXX. See Kuster on Aristoph. Plut. 461. Matt. Gr. Gr. 608, 3.

136. ἄρσαντες. Either from ἄρω, *apto*, of which the Æolic future is ἄρσω; or from ἀρέω, the same as ἀρέσκω, *placeo*. In either case the expression ἄρσαντες κατὰ θυμὸν will signify, *doing what is agreeable to my mind*; i. e. satisfying my mind. Eustath. πάντως ὅπερ τις ἄρσει κατὰ θυμὸν, ὅ ἐστιν, ἁρμόσει ἢ ἀρέσει, θυμήρες ἐκεῖνό ἐστι.—Some commentators understand τίμημα before ἀντάξιον. See Bos, Ellips. p. 293. ed. Oxon. It should seem better to repeat γέρας from the preceding line.

137. εἰ δέ κε μὴ δώωσιν, κ. τ. λ. In conditional propositions, where a probable event is supposed, the verb which denotes the condition is put by Homer in the subjunctive, with εἴ κε, or αἴ κε, instead of ἐὰν, or ἢν, as in prose. Compare Il. Γ. 281. 284. 288. See Matt. Gr. Gr. § 523, 1. In the latter clause, a prose writer would have used ἑλοίμην ἂν in the optative; or the future without ἄν. See on vv. 32. 184. In this passage both constructions are intermixed, unless we agree with Longinus, as preserved in the commentary of Eustathius, in rejecting v. 139 as inelegant and useless. The repetition of the particle δὲ in two dependent clauses, is not unusual, though it more frequently happens, when a proposition beginning with a demonstrative pronoun is referred to one beginning with a relative, as in v. 57.

139. ὁ δέ κεν κεχολώσεται. Dr. Burgess has produced this passage in answer to the Canon of Dawes, who affirms that the particle ἂν is never found with the future indicative. *Misc. Crit.* p. 166. ed. Kidd. There is another instance, infra v. 174. παρ' ἔμοιγε καὶ ἄλλοι, Οἵ κέ με τιμήσουσι. Others also may be found, though, in many cases, they may be nothing more than the old form of the subjunctive; as in Il. K. 43. 449. Brunck has produced several examples from Aristophanes in his note on the Nubes, v. 465. See also Markl. ad Iph. T. 894. In this case, the particle generally seems to soften the decisiveness of the question. See Matt. Gr. Gr. § 598. d.—Before ὃν we must supply εἰς or ἐπὶ, which are frequently understood after words of motion. In the following lines, ἐρύσσομεν, ἀγείρομεν, θείομεν, βήσομεν, are the old subjunctive forms above alluded to. See above on v. 62.

141. εἰς ἅλα δῖαν. See above on v. 92.

142. ἐπίτηδες. For κατὰ τὸ ἐπίτηδες. So in Od. O. 28.

144. βήσομεν. This verb is frequently used transitively in the Ionic poets. It occurs also in an active sense in Pind. Pyth. X. 19. Lucian. D. M. VII. 4. See

Ἢ Αἴας, ἢ Ἰδομενεὺς, ἢ δῖος Ὀδυσσεὺς, 145
Ἠὲ σὺ, Πηλείδη, πάντων ἐκπαγλότατ᾽ ἀνδρῶν,
Ὄφρ᾽ ἡμῖν Ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας.
Τὸν δ᾽ ἄρ ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Ὤ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
Πῶς τίς τοι πρόφρων ἔπεσι πείθηται Ἀχαιῶν, 150
Ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἶφι μάχεσθαι;
Οὐ γὰρ ἐγὼ Τρώων ἕνεκ᾽ ἤλυθον αἰχμητάων
Δεῦρο μαχησόμενος, ἐπεὶ οὔτι μοι αἴτιοί εἰσιν·—
Οὐ γὰρ πώποτ᾽ ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
Οὐδέ ποτ᾽ ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155

also Porson on Eur. Orest. 1427.—ἀνὴρ βουληφόρος. The council consisted of the chiefs only.

146. The adjective ἔκπαγλος (by metathesis, for ἔκπλαγος, from ἐκπλήσσω) conveys an idea either of *admiration* or of *dread;* and may be rendered either by *admirabilis* or *horribilis.* In the worst sense it occurs in Il. Ν. 413. 445. Φ. 452. and elsewhere; and in the better, in Il. Ε. 423. Σ. 170. From this last-cited passage, in which precisely the same expression recurs, it should seem best to understand it in the same acceptation here, considering the compliment as ironical. In the same manner, Juvenal uses the word *admirabilis:* Sat. XIII. 53. *Improbitas illo fuit* admirabilis *ævo.* The word is explained in Hesychius by θαυμαστότατος, and in the Etym. Mag. by φοβερώτατος.

147. ἱερὰ ῥέξας. In reference to the offering of sacrifices, Homer always uses ῥέζειν or δρᾶν. The verb θύειν, *sacrificare,* is of later date. In the same manner the Latins employ *facere.* Virg. Eclog. III. 79. *Cum* faciam *vitula pro frugibus.*

149. ἀναιδείην ἐπιειμένε. *Clothed with impudence;* i. e. ἀναιδής, *shameless.* Compare Il. Η. 164. Ι. 231. Similar forms of metaphorical expression are not unfrequent in Holy Writ. Psalm xxxiv. 26. LXX. ἐνδυσάσθωσαν αἰσχύνην καὶ ἐντροπὴν οἱ μεγαλοῤῥημονοῦντες ἐπ᾽ ἐμέ. cix. 18. ἐνεδύσατο κατάραν ὡς ἱμάτιον. 3 Macc. vii. 5. ἐμπεπορπημένοι ὠμότητα. So in N. T. also; 1 Pet. v. 5. τὴν ταπεινοφροσύνην ἐγκομβώσασθε. Add Ps. cix. 29. Isa. xi. 5. Rom. xiii. 14. Eph. vi. 14. 1 Tim. ii. 9. In classic authors we meet with the like figures. Ælian. V. H. I. 6. ἠμπείχετο σωφροσύνῃ. Tacit. Ann. XI. 7. *Induere magnum animum.* Quintil. Inst. Orat. I. 1. *Induere sibi falsam persuasionem scientiæ.* The meaning of κερδαλεόφρον (*selfish, avaricious,*) is determined by v. 122, where the epithet φιλοκτέανος is evidently used in the same sense. It has been thought, indeed, to signify *crafty, cunning,* as if from κερδώ, *a fox,* instead of κέρδος, *gain;* but compare Od. Β. 88. ἥ τοι περὶ κέρδεα οἶδεν.

151. ὁδὸν ἐλθέμεναι. Thus *ire viam,* in Latin. See Ælian. V. H. V. 5. Hence, in a military sense, it may be extended to signify *expeditionem facere;* and, as opposed to the words ἀνδράσιν ἶφι μάχεσθαι, it may be more immediately rendered *insidias struere;* as λόχονδ᾽ ἰέναι infra v. 227. See note, and compare the passages. In a similar sense, Demosthenes (in Aristocr. p. 637) has ἐν ὁδῷ καθελεῖν: though, as Clarke justly observes, the meaning of ὁδὸς is there more distinctly marked by καθελεῖν, than here by ἐλθεῖν. Compare also Pind. Ol. XI. 31. Eustathius observes:—δύναται δὲ καὶ πλατυκώτερον λέγεσθαι πρὸς διαστολὴν ἀντιπροσώπου παρατάξεως· καὶ τὸ ἐπὶ λείᾳ ἀπελθεῖν που, καὶ τὸ ἐπὶ κατασκοπεύσει λαοῦ, ἢ τείχους ἀναμετρήσει.

152. οὐ γὰρ ἐγὼ κ. τ. λ. Here γὰρ is again elliptical, as in v. 123. Clarke supplies the omission thus: *Quomodo quisquam tibi lubens obsequatur:* cum eos tam male accipias, qui *tui solius* causa bellum gerunt? *Non* enim *ego Trojanorum, &c.*

153. The Lexicons in general render αἴτιος, *qui in causa rei est;* and so Maltby, citing his authority from Il. Γ. 164. But Eustathius observes that Homer always uses the word in the sense of αἰτιατέος, καὶ ὑπὸ μέμψιν καὶ αἰτίασιν κείμενος, i. e. *blameworthy:* assigning the other use of the word to later writers. The two significations, however, are nearly allied to each other.

154. οὐ γὰρ πώποτ᾽ ἐμὰς βοῦς κ. τ. λ. Such were the constant causes of feuds between neighbouring princes in those early times, and they cannot fail to recal the very similar state of things which prevailed among our own border chieftains, even so late as the beginning of the last

Καρπὸν ἐδηλήσαντ'· ἐπειὴ μάλα πολλὰ μεταξὺ
Οὔρεά τε σκιόεντα, θάλασσά τε ἠχήεσσα·—
'Αλλά σοι, ὦ μέγ' ἀναιδὲς, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
Τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
Πρὸς Τρώων· τῶν οὔτι μετατρέπῃ, οὐδ' ἀλεγίζεις. 160
Καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
Ὧι ἔπι πολλὰ μόγησα, δόσαν δέ μοι υἷες 'Αχαιῶν.
Οὐ μέν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' 'Αχαιοὶ
Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
'Αλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο 165

century. The student will remark the use of a *feminine* adjective, when speaking of a class *generally*.

156. ἐπειή. *Since*, or *since indeed*. Either for ἐπειδή, according to Hoogeveen, the δ being omitted *poëticè*; or else, simply ἐπεὶ, with the η paragogic. This passage is imitated in Ovid. Trist. IV. 7. 21. *Innumeri montes inter me teque, viæque, Fluminaque et campi, nec freta pauca jacent.*

158. ἅμα. Of this adverb Viger remarks: *ἅμα cum dandi casu, tempus significante, eleganter jungitur.* This is true, not only in reference to time, but universally. The dative, however, is not governed by the adverb, but by the preposition σὺν understood. In the same manner, *simul* is used in Latin. Hor. Sat. I. 10. 85. *Simul his te, candide Furni.* Ovid. Trist. V. 10. 29. *Quippe simul nobis habitat discrimine nullo Barbarus.*

159. τιμὴν ἀρνύμενοι κ. τ. λ. The verb ἄρνυμαι properly signifying *to procure*, or *to retain* (Il. Z. 446), here implies only a *wish* or *endeavour*, and must be rendered *to seek, to require.* It is natural to speak of those things, of which we desire the performance, as if they were already performed; and hence verbs are often found to denote the *wish*, or the *attempt* to do the action which they represent. Compare v. 239. Thus κτείνω is merely *to intend to kill*, in Soph. Œd. C. 993. Aj. 1126. Eurip. Phœn. 1617. Thus, also, Herod. IX. 109. πόλις ἐδίδου, i. e. *wished to give.* See Lysias, Orat. VII. p. 146. and Taylor's note *in loco.* In the N. T. we meet with the same idiom; as Heb. xi. 17. προσενήνοχεν, *he was ready to offer.* Hence, probably, the future signification of εἶμι and its compounds. See on v. 29. Here, indeed, ἀρνύμενος is a various reading, which would thus refer to Agamemnon alone; but it is of very little authority. Compare Il. E. 552.—τιμήν. *Compensation, satisfaction*; as in Il. Γ. 286. 288. Compare v. 290.—Of κυνώπης, the meaning is explained by κυνὸς ὄμματ' ἔχων in v. 225. See note ad loc. Impudence is frequently thus characterised as a canine propensity. See Il. Γ. 180. Θ. 423. I. 373. Σ. 396. Φ. 481. Od. P. 248. Compare also Plaut. Mostell. I. 1. Terent. Eun. IV. 7. 33. In v. 160. πρὸς with the genitive signifies *from:* and so again in Il. Π. 85.

160. τῶν οὔτι μετατρέπῃ. The verb μετατρέπομαι, in the middle voice, signifies properly, *to turn oneself towards another*; as infra v. 199. Hence, in Homer, it frequently signifies to concern oneself about anything; and is nearly synonymous with ἀλεγίζω, which follows. Compare Il. I. 626. M. 238. In a like sense, ἐντρέπομαι is used in Il. O. 554. Od. A. 60; and so Soph. Œd. T. 724. ὧν ἐντρέπου σὺ μηδέν. These verbs are regularly joined with a genitive. We find however, in Il. Π. 388. θεῶν ὄπιν οὐκ ἀλέγοντες. Compare Hesiod. Op. D. 249; and see Matt. Gr. Gr. § 326. It is almost needless to remark, that τῶν cannot be referred to Τρώων, with the Scholiast. Of the government of ἀφαιρεῖσθαι, in the next verse, see on v. 182. infra.

162. In the second clause, the relative must be repeated in the accusative. See on v. 79.

163. ἔχω. That this must be taken in a future signification, as the present is frequently used in Homer, is evident from the circumstance that Τρώων πτολίεθρον never refers to any of the towns of the Troad, but always to *Troy itself:* as, for instance, in Il. B. 133. Besides, the particles of time, ἐπεὶ, ὁπότε, &c. with a subjunctive aorist, relate to a future action, in the sense of the Latin *future perfect.* See on v. 168.

165. πολυάϊκος πολέμοιο. Schol. πολλὰς ὁρμὰς καὶ κινήσεις ἔχοντος. And so Eustathius. Thus, again, Il. Υ. 328, and in E. 811. κάματος πολυάϊξ. Hence it may be translated, *harassing, laborious*; from πολὺ and ἀΐσσω. Heyne considers it as an epithet belonging to the warrior, and hence transferred to the war itself, *in*

Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
Σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
Ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
Νῦν δ' εἶμι Φθίηνδ', ἐπειὴ πολὺ φέρτερόν ἐστιν
Οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὀΐω, 170
Ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύξειν.
Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
Λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἔμοιγε καὶ ἄλλοι,
Οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς. 175
Ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλήων,
Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
Εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τόγ' ἔδωκεν.
Οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισι,

qua pugnantes ἀΐσσουσι πολλά. Compare Soph. Œd. C. 299. 1541. There is no authority for such an interpretation, except in Od. T. 177. Δωριέες τε τριχάϊκες. But though Eustathius considers the formation of the two adjectives similar, the exposition of the latter is by no means agreed upon.

166. The adversative particle ἀτὰρ refers to μὲν in the last line. See on v. 24.

167. ὀλίγον τε φίλον τε. *Parvum quidem*, (i. e. in comparison of Agamemnon's,) *quod tamen gratum sit.* HEYNE.

168. ἔρχομ' ἔχων κ. τ. λ. The present for the future; as in v. 163.—The subjunctive is put with the particles of time, ἐπὴν, ἐπειδὰν, ὅταν, ὁπόταν (i. e. ἐπεὶ ἂν, ἐπειδὴ ἂν, &c.), when an action, frequently repeated, is mentioned in a present or future tense; except with the aorist, where a simple action is meant to be expressed by the Latin *future perfect.* When the reference is to a past action, frequently repeated, the optative is used with ὅτε, ὁπότε, &c. Sometimes ὅταν, ἐπειδὰν, are found with the optative; and ὅτε, ἐπειδὴ, with the subjunctive; but the latter only in Homer; as in v. 163. See Matt. Gr. Gr. § 521.—Of the form κεκάμω, see Prel. Obss. Sect. IV.

170. νηυσὶ κορωνίσι. The κορώνη was a curved wooden beak, strengthened with brass, which was fixed at the prow of the ship. Eustathius: ἀπὸ τοῦ ζώου τῆς κορώνης (*the crow*), εὐλύγιστον ἐχούσης τὸν τράχηλον. Hence some would render the adjective κορωνὶς, *black,* from the colour of the bird. The curved extremities of a bow, to which the string was attached, were also called κορῶναι. See on Il. Δ. 111.—The following sentence has been variously explained; some referring the parenthesis, ἐνθάδ' ἄτιμος ἐὼν, to Agamemnon, and others to Achilles. Both the sense and the construction, however, require the latter reference; and the order of the words will stand thus:—οὐδὲ (ἐγὼ), ἐνθάδ' ἄτιμος ἐὼν, οἴω σε ἀφύξειν κ. τ. λ. Bentley takes σ' for σοι, and Bohte reads οὐδέ σοι οἴω: but either conjecture is equally unsuited to the language of Homer. —The verb ἀφύσσω properly signifies, *to pour from a larger vessel into a smaller.* Infra v. 598. νέκταρ ἀπὸ κρητῆρος ἀφύσσων. Hence, *to collect,* to draw from the stores of others into one's own.—Eustath. ἄφενος μὲν, ὁ δι' ὀλίγου συναγόμενος· πλοῦτος δὲ, ὁ διὰ πολλῶν ἐτῶν. The origin of the words is more distinctly marked by the Scholiast: ἄφενος λέγεται ἡ ἀπὸ ἑνὸς ἐνιαυτοῦ περιουσία· πλοῦτος δὲ ἡ ἀπὸ πολλῶν.

173. ἐπέσσυται. For ἐπισέσυται. See Prelim. Obss. Sect. IV.

175. μητίετα. For μητιέτης, *Æolicè.* See Prelim. Obss. *ubi supra.*

176. On the Homeric epithets διοτρεφεῖς and διογενεῖς, Heyne cites the following from the Scholiast on Pindar (Pyth. IV. 313): ἐκ Διὸς εἶναι λέγουσι βασιλεῖς, οὐχ ὅτι γόνος εἰσὶ τοῦ Διὸς, ἀλλ' ὅτι τὸ βασιλεύειν ἐκ Διὸς ἔχουσι.

178. εἰ μάλα κ. τ. λ. Hence the maxim, *Omne bonum, Dei donum.* So 1 Cor. iv. 7. τί δὲ ἔχεις, ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; Compare Jerem. ix. 23. The enclitic που is used primarily as an adverb of place, implying uncertainty, and to be rendered *somewhere,* as in Il. E. 193. P. 446. Hence employed generally as a conjectural particle, *perhaps, probably;* as in Il. Ξ. 144. O. 43. Φ. 83. Ω. 488. and elsewhere. In irony and invective, as in the present case,

Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
'Ως ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος 'Απόλλων,
Τὴν μὲν ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισι
Πέμψω· ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον,
Αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὖ εἰδῇς, 185
Ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
Ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.
  Ὣς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
Στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
Ἢ ὅγε, φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ, 190
Τοὺς μὲν ἀναστήσειεν, ὁ δ' 'Ατρείδην ἐναρίζοι,
'Ηὲ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
Ἕως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,
Ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' 'Αθήνη

it insinuates an undeniable fact; at the same time, with a degree of indecision, which detracts something from a positive assertion, nearly in the sense of the Latin parenthetical *Ni fallor*.

180. Μυρμιδόνεσσιν ἄνασσε. The verb ἀνάσσειν, and others signifying *to rule*, are usually constructed with a genitive; either because derived from substantives, or as implying the idea of a comparative. Supra v. 38. Τενέδοιο ἶφι ἀνάσσεις. Il. Ξ. 84. στρατοῦ σημαίνειν. Sometimes, however, in reference to a personal object, they are found with a dative: as infra, v. 288. Φ. 86. and elsewhere. See Matt. Gr. Gr. § 338. Of the *Myrmidones* of Achilles, see on Il. B. 684.

182. The verb ἀφαιρεῖσθαι governs two accusatives. So again, infra v. 275. Compare Il. Z. 70. O. 462. Sometimes, however, it takes a dative of the person, as in v. 161; and sometimes the case of the person is altogether omitted, as in v. 230. Z. 28. See Matt. Gr. Gr. § 412, 5.

184. ἐγὼ δέ κ' ἄγω. The subjunctive with ἂν or κε is frequently used in Homer for the future. Thus, again, infra v. 205. See on v. 137. Sometimes ἂν is wanting, as in Il. H. 87. Z. 459. καί ποτέ τις εἴπῃσιν. Compare v. 462. See Matt. Gr. Gr. § 516. Brisëis is the patronymic of *Hippodamia*, daughter of Brises. Eustathius mentions an ancient tradition, that Brises and Chryses were brothers, sons of Ardys; so that Brisëis and Chrysëis were cousins: and that the former dwelt at *Pedasus*, upon the river *Asturion*, about a day's journey from *Chrysa*.

186. στυγέῃ. Schol. εὐλαβηθῇ. So Hor. Epist. 6. I. 52. Oderunt *peccare boni virtutis amore*.

187. ἶσον ἐμοὶ φάσθαι. *To call himself my equal.* Thus it will better suit with ὁμοιωθήμεναι ἄντην, than by understanding it with Eustathius for ἐναντίον εἰπεῖν. Schol. ἐξισωθῆναι.

188. ἐν δέ οἱ ἦτορ κ. τ. λ. Virg. Æn. V. 701. *Nunc huc ingentes, nunc illuc pectore curas Mutabat versans.* The adjective λάσιος properly signifies *covered with hair, hairy*; as in Il. Ω. 125. Hence, *strong, intrepid, manly*. Compare B. 851. Π. 554.

190. ἢ ὅγε, κ. τ. λ. In two questions which mutually exclude each other, where, generally, πότερον, or πότερα, is followed by ἢ in the second clause, Homer doubles the latter particle. In simple questions the particle ἢ is frequently used, as supra v. 133, but it is sometimes omitted. See Matt. Gr. Gr. § 609.

191. τοὺς μὲν ἀναστήσειεν. The verb ἀνίστημι properly signifies *to raise up* (Il. Ω. 550. 756); or *to rouse* (Il. K. 32); also, *to excite* (H. 116. K. 176. 179). Hence, in this passage, it has been severally rendered *to raise a mutiny or sedition* (i. e. ἀναστάτους ποιεῖν); *to throw into confusion; to move aside*. The latter seems most agreeable to the sense, in reference to the confusion of the assembly making way for Achilles, as he rushed towards Agamemnon.

193. ἕως ὁ ταῦθ'. Of the metrical peculiarity of this line, see Prelim. Obss. Sect. V. § 2; and of the distinction between φρὴν and θυμὸς, on v. 103. So Virg. Æn. VII. 11. *magnam cui mentem animumque Delius inspirat vates*.

194. ἦλθε δ' 'Αθήνη. Of the repetition

Οὐρανόθεν· πρὸ γὰρ ἧκε θεὰ λευκώλενος Ἥρη, 195
Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
Στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλείωνα,
Οἴῳ φαινομένη, τῶν δ' ἄλλων οὔτις ὁρᾶτο.
Θάμβησε δ' Ἀχιλεὺς, μετὰ δὲ τράπετ', αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην, δεινὼ δέ οἱ ὄσσε φάανθεν· 200

of the particle δὲ, see on vv. 58. 137. In this instance, however, it has given offence to the critics, as impeding the construction; and Barnes and Bentley propose to read ἦλθεν Ἀθήνη. But it does not appear to be without its adversative force. The first δὲ answers directly to μὲν, understood in the preceding clause; and the second, which is considered objectionable, evidently points to a change of purpose to be effected in Achilles by the appearance of Minerva. Eustathius considers the descent of Minerva, at the request of Juno, as an allegory; by which we are to understand, that *Wisdom*, represented in the person of its patron goddess, excited by the *regal majesty* (of which Juno was the emblem) of Agamemnon, produced the effect attributed to the personal interference of the deity. But although the mythology of the Greeks, derived principally from Egypt, and reduced to a system, as Herodotus informs us, by Homer himself (Herod. II. 53), consisted, in a great measure, in the deification of certain abstract qualities; or rather, in dividing the attributes of the true God, of which the knowledge was originally obtained from primæval revelation, and thence gradually corrupted and misapplied, among a multiplicity of divinities, to which popular superstition had given rise: still it is certain that the early Greeks considered their gods as possessing actual existence, and it does not seem that Homer intended to refine upon the general opinions of the age in which he lived. The gods, indeed, are frequently represented in the Iliad as visiting the earth, and sometimes, though rarely, in visible form; and the most splendid actions are attributed to the personal interference of some divinity. Compare Il. B. 182. Γ. 440. Z. 108. *et passim.* To understand such passages allegorically, *Bacon* regards as inconsistent with the dramatic action of the poem; and the Scholiast observes on Il. N. 521. παρὰ τῷ ποιήτῃ οἱ θεοὶ σωματικῶς λαμβανόμενοι ἀνθρωποειδῶς ἐπίστανται, καὶ ἀθανασίᾳ μόνον διαφέροντες ἀνθρώπων τοῖς αὐτοῖς ἐνέχονται πάθεσι. It was not, indeed, until many centuries after the age of Homer, when philosophy had made considerable progress in Greece, and men began to be disgusted with the absurdity and grossness of the prevailing superstition, that Socrates and others indirectly opposed them, and explained them as mystical representations of abstract qualities. Such is the opinion of Cicero (N. D. I.): —*In secundo autem libro Chrysippus vult Orphei, Musæi, Hesiodi, Homerique fabellas accommodare ad ea, quæ ipse primo libro de diis immortalibus dixerit; ut etiam veterrimi poetæ,* qui hæc ne suspicati quidem sint, *Stoici fuisse videantur.* See also Tusc. Quæst. I. 29. These notions, moreover, were by no means general; and even in the time of St. Paul, the people of Lystra proposed to worship him and Barnabas, under the idea that they were the gods *Jupiter* and *Mercury,* in the likeness of men. See Acts xxv. 11. sqq. His address to the Athenians also (Acts xvii. 22. sqq.) is equally opposed to the notion of materialism, as forming the basis of the religion of Greece. Still there are some few allegorical descriptions in Homer: of which the personifications of Λιταὶ and Ἄτη in Il. I. 498. may be cited as instances. Those who would wish to see to what extravagance the fancy of allegorizing Homer has been carried, will be more amused than edified by a reference to the *Gesta Romanorum,* II. 300. Fabric. Bibl. Gr. II. 6. 15. Jacobi Hugonis *Vera Historia Romana* (1655), and G. Crœsii *Homerus Hebræus* (1704).

197. κόμης ἕλε Πηλείωνα. Those verbs which signify *to seize, to touch,* and the like, take a genitive of the part on which the seizure is made, while the whole is put in the accusative. See Matt. Gr. Gr. § 366. Eustathius accounts for the construction either by an ellipsis of the preposition ἐκ, or by a change of case for κόμην Πηλείωνος.

200. δεινὼ δέ οἱ ὄσσε φάανθεν. Some refer this to Achilles; but there can be no doubt that Minerva is intended. There was a popular opinion among the ancients that the gods were to be distinguished by a peculiar brightness in the eye. Thus, Virg. Æn. V. 647. *divini signa decoris, Ardentesque notate oculos.* The particle δὲ is frequently put for γὰρ, as in Il. Z. 203, where a reason is evidently assigned for the anger of Prœtus. Hence, οἱ is for αὐτῇ, as supra v. 114. ἕθεν for αὐτῆς.—φάανθεν for ἐφάνθησαν. See on v. 57.

Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
Ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρείδαο;
Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀΐω,
Ἧς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ. 205
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
Ἦλθον ἐγὼ παύσουσα τεὸν μένος, αἴ κε πίθηαι,
Οὐρανόθεν· πρὸ δέ μ' ἧκε θεὰ λευκώλενος Ἥρη,

201. ἔπεα πτερόεντα. Virg. Æn. XI. 380. Verbis *quæ tuto tibi magna* volant.

202. τίπτε. By syncope, for τί ποτε. The adverb ποτὲ, though it generally denotes a past time, is not confined to that signification, as Hoogeveen seems to imply (*De Particulis*, p. 471), but is frequently used in a future sense; and, in fact, refers to every time indiscriminately, from one long past to one indefinitely future. Thus, directly below, in v. 205. τάχ' ἄν ποτε, *presently*. In B. 547. 797. it signifies *formerly*, in which sense it is sometimes joined in the tragic writers with πάλαι. In Il. Θ. 108. *lately*; and so Ξ. 45. In I. 355. *once*; and not unfrequently it may be rendered by the Latin *aliquando*, 'some time or other'; as in Il. Δ. 182. I. 491. Hence, compounded with τι, it is equivalent to the Latin *cur tandem*, denoting a degree of anxiety and earnestness in asking a question. Compare Il. B. 323. Δ. 243. 340. N. 250. Φ. 369. and elsewhere.—The particle αὖτε Homer frequently uses for αὖ, which is the root of the adverb αὖτις, and employed almost in the same sense. See on v. 27. Its primary sense is *back, backwards*; as infra v. 459. Θ. 325; and hence applied to any change in the tenor of a discourse, it implies, *again, on the contrary*; and so, generally, *again*; as infra v. 540. Φ. 394. Hence, in a continued conversation, it marks the alternate replies of the speakers; so that it is not here redundant, but answers to αὖτε, repeated in v. 206. As an adversative particle, it is also sometimes used for δὲ, as in Il. A. 367; and with μὲν preceding, in vv. 108. 237. In Il. B. 493. 618. it is equivalent to δή. See Hermann on Viger, p. 614. ed. Oxon.—With respect to the epithet αἰγίοχος, Eustathius refers its derivation to a tradition, that the infant Jupiter was nursed by a *goat*; the skin of which he afterwards preserved as a memorial, stretched upon a shield, which was thence called αἰγὶς, *Ægis*. Hence, some have rendered the epithet, *a capra nutritus*: which is altogether inadmissible. Il. E. 738. Ἀμφὶ δ' ἄρ' ὤμοισι βάλετ' αἰγίδα θυσσανόεσσαν. Compare Δ. 167. And so Virg. Æn. VIII. 354. *ipsum Credunt se vidisse Jovem, cum sæpe nigrantem Ægida concuteret dextra.*

203. ἦ ἵνα ὕβριν ἴδῃ κ. τ. λ. The particle ἦ is not only affirmative, as in v. 76, but also *interrogative*; and seems to differ from ἤ (with the *acute* accent), in confidently proposing the question without hesitation, or doubt as to the reply. See on v. 190.

205. The primary import of the adverb τάχα is, *quickly, soon*; from the neuter plural ταχέα. In later writers it signifies *perhaps*, whence it is sometimes interchanged with ἴσως. In Homer, however, it never loses its proper signification; as Eustathius justly observes on Odyss. Λ. 251. On the construction of ἂν, with the subjunctive, see on v. 137; and on the word ὑπεροπλία, see the note on Soph. Ant. 130. Pental. Græc. p. 222. The verb ὄλλυμι signifies *to destroy*; but θυμὸν ὀλεῖν is an Homeric expression for *to lose one's life*; i. e. to expose it to destruction.

206. The adjective γλαυκῶπις is commonly rendered *blue-eyed*. But the derivation of the word from γλαύσσω, *to look earnestly*, seems to support the interpretation of Mr. P. Knight, who translates it *keen-eyed, quick-sighted*. So Damm, after Eustathius:—*Epitheton Minervæ, non tantum* γλαυκοὺς ἐχούσης ὀφθαλμοὺς, *sed etiam* δείνης τὴν ὄψιν καὶ ἐκπληκτικῆς, κατὰ τὰ γλαυκωπὰ τῶν θηρίων· γλαυκοὶ γὰρ οἱ λέοντες, *reges ferarum*. Thus, in Il. Υ. 172. the verb γλαυκιάω, *to glare fiercely*, is applied to a lion darting upon his prey; aud hence Plin. Nat. Hist. VIII. 21. *Oculi glauci* (γλαυκοὶ) *iidem qui et cæsii, quales sunt felis, leonis, et noctuæ oculi.* Lucian also thus describes Minerva in D. D. VIII. 3. γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο, ἡ κόρυς. See Hemsterhuis *ad locum*; and Tollius on Apollon. Lex. Hom. p. 208. The idea of colour seems to have attached itself to the word γλαυκὸς, as an epithet of the *sea*, Il. Π. 34. But here, also, as Damm observes, *color maris respicit* τὸ φοβερὸν, *num per tenebras varie lucet mare suis undis.*

Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
Ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί· 210
Ἀλλ' ἤτοι ἔπεσι μὲν ὀνείδισον, ὡς ἔσεταί περ.
Ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
Καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα,
Ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Χρὴ μὲν σφωΐτερόν γε, θεὰ, ἔπος εἰρύσασθαι, 216
Καὶ μάλα περ θυμῷ κεχολωμένον· ὣς γὰρ ἄμεινον.
Ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ.
Ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
Ἂψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησε 220
Μύθῳ Ἀθηναίης· ἡ δ' Οὔλυμπόνδε βεβήκει,
Δώματ' ἐς αἰγιόχοιο Διὸς, μετὰ δαίμονας ἄλλους.
Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρείδην προσέειπε, καὶ οὔπω λῆγε χόλοιο·

211. *ὡς ἔσεταί περ.* Tmesis. The clause rendered *ad verbum*, will be, *just as it shall be;* i. e. just as the terms of reproach occur to you. Eustathius observes, that Minerva does not place too great a check upon the fiery spirit of Achilles, lest, by forbidding him to vent his wrath in reproaches, there should be greater difficulty in restraining him from actual violence.

212. *ὧδε γὰρ ἐξερέω, κ. τ. λ.* In comparing this line with v. 204, the contrast between the positive assurance of the deity, which is verified in Il. T. 140, and the uncertainty of the determination of the mortal, which is completely frustrated, is worth remarking. The order of the following sentence stands thus: *παρέσσεταί σοί ποτε καὶ τρὶς τόσσα δῶρα*, in which the force of the particles is evident.

216. The word *ἔπος*, which signifies, properly, *a word*, is thence transferred to any composition or collection of words whatever: as, for instance, *a speech, discourse*, or *poem; a prayer, a threat, a command;* also, *advice.* In this place, it signifies *a command* or *injunction;* and in the same sense we have *μῦθος*, in v. 221. The dual *σφωΐτερον* applies both to Juno and Minerva.

217. *καὶ μάλα περ.* For *καίπερ, although.* The adverb *ὥς*, with the acute accent, is for *οὕτως, sic;* as distinguished from *ὡς, ut.* See v. 513.

218. *ἔκλυον. They are wont to hear.* On this signification of the tenses, see on v. 37. The sentiment, which is here put into the mouth of Achilles, is cited in the Treatise on the *Life and Poetry* of Homer, attributed to Plutarch, as the origin of the celebrated saying of Pythagoras: *θεῷ ἕπου.* Hence Seneca *de Vit. beata:—Vetus præceptum, Deum sequere.* See also Cic. de Fin. IV. Arrian. Epict. I. 10. Philo (*de Migrat.*) attributes the precept to Moses. It has been quoted repeatedly as an expression of pious obedience; and is not without several parallels in Holy Writ. Thus John ix. 31. *οἴδαμεν ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβὴς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.* Compare Ps. xxxiv. 15. lxvi. 19. Prov. i. 28. xv. 29. Isa. i. 15. *et alibi.*

219. *ἦ.* For *ἔφη.* For *ἔφην*, also, we have *ἦν*, not only in Homer, but in the Attic writers. Aristoph. Lysis. 514. Vesp. 795. Plato de Repub. lib. I. *sub initio, et passim.* The first person present *ἠμὶ* occurs in Arist. Ran. 37. Nub. 1145. See Viger, p. 19.

220. *μέγα ξίφος.* Two weapons of the sword kind were in use in the heroic age, very different from each other, the *ξίφος* and the *μάχαιρα.* The former was a large broad-sword; the other was but a large knife, and used for other purposes as well as for a weapon. Compare Il. Γ. 271. Λ. 843. T. 252. See *Mitford's Hist. of Greece*, vol. I. p. 79. note.

221. *βεβήκει. She was gone.* In this sense, the aorist is generally used; but the pluperfect seems to indicate the sudden and instantaneous result of an action, which had been previously performed. See Matt. Gr. Gr. § 505. III. 2. Compare H. in Apol. 196.

223. *ἀταρτηροῖς.* The same with *ἀτηροῖς, angry, reproachful.*

Οἰνοβαρὲς, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225
Οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι,
Οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν 'Αχαιῶν,
Τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
Ἦ πολὺ λώϊόν ἐστι, κατὰ στρατὸν εὐρὺν 'Αχαιῶν
Δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ, 230
Δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
Ἦ γὰρ ἂν, 'Ατρείδη, νῦν ὕστατα λωβήσαιο.
'Αλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι·
Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους

225. *οἰνοβαρές. Overpowered with wine.* Od. Γ. 139. *Οἱ δ' ἦλθον οἴνῳ βεβαρηότες υἷες 'Αχαιῶν.* Hence it appears, that although intoxication was regarded as highly disgraceful in the heroic ages, it was not altogether without example; but the politeness of Achilles, in thus branding Agamemnon with drunkenness, impudence, and cowardice, has been called in question both in ancient and modern times. Thus, Plato de Repub. III. 5. in reference to this passage: *τί δὲ τὰ τοιάδε; ἆρα καλῶς; οὐ καλῶς.* But freedom of speech seems to have been in repute in the heroic ages; and this piece of invective is highly characteristic of the impetuous Achilles, as described in Hor. A. P. 121. *Impiger, iracundus, inexorabilis, acer, Jura neget sibi nata, nihil non arroget armis.* This line is parodied by Timon, in Athenæus, lib. IV. *Δειπνομανὲς, νεκροῦ ὄμματ' ἔχων, κραδίην δ' ἀκύλιστον.*

227. *λόχονδ' ἰέναι.* Eustathius observes, that Homer represents an ambuscade as the most enterprising manner of fight; for which a few men only, and the most intrepid, were selected. See, especially, the speech of Idomeneus in Il. N. 275.

229. *ἦ πολὺ λώϊόν ἐστι.* This is ironical. In the following, the construction must be thus supplied:—*δῶρ' ἀποαιρεῖσθαι ἐκεῖνον, ὅστις κ. τ. λ.* See on v. 182.

232. *ἦ γὰρ ἄν.* Viger, Hoogeveen, Heyne, and others, take these three particles in conjunction, considering them as a formula equivalent to *alioquin*, 'otherwise'; and understanding, with Eustathius, an ellipsis which must be supplied from the preceding clause. Thus, *ἦ γὰρ ἂν, εἰ μὴ οὐτιδανοῖσιν ἤνασσες, νῦν ὕστατα λωβήσαιο. For doubtless, unless it were so, you would now for the last time, &c.* Here, however, every particle evidently retains its proper import, and the formula is to be rendered *profecto enim*, and not *alioquin.* And so again in Il. B. 242. Where the conditional clause is not omitted, as infra v. 293, the sense of *otherwise*, as Hoogeveen observes, would be inadmissible (*de Particulis*, p. 228).

233. *ἐπὶ ὅρκον ὀμοῦμαι.* Schol. *ἐπόμνυσθαι ἐστι, τὸ ὑπισχνούμενον ὀμόσαι· ἀπομνύναι δὲ, τὸ ἀποφάσκειν.* Of the latter, with reference to a negative declaration, see examples in Od. K. 345. Herod. II. 179. Soph. Phil. 1289. Eur. Cycl. 266. Arist. Nub. 1232.

234. *ναὶ μὰ τόδε σκῆπτρον, κ. τ. λ.* See on v. 86. supra. Eustathius observes, that Achilles, hurried on by his passion, swears by the first thing that presents itself. But it was customary with kings, as he himself notices, to swear by the sceptre, as an emblem either of power or of justice. See the note on Æsch. Theb. 525. Pent. Græc p. 444. Somewhat similar is the oath of Nebuchodonosor by his throne and kingdom, in Judith i. 12. It may be doubted, also, whether this description of the sceptre is symbolical,—at least, in the degree which Eustathius understands it,—of the utter impossibility of any reconciliation between the two princes, represented in the impossibility of re-uniting the sceptre with the tree from which it was originally taken, so that it should again shoot out with leaves and branches; or, whether it is simply ornamental. At all events, it will be sufficient to adopt Clarke's interpretation: *Quam certo hoc lignum nunquam repullulabit, tam certo ingens mei desiderium Achivos, Hectori posthac succumbentes, afficiet, neque tu eis opitulari valebis.* And this is all that Virgil seems to have understood by the description, which he has almost transcribed for the sceptre of Latinus: Æn. XII. 206. *Ut sceptrum hoc—sceptrum dextra nam forte gerebat—Nunquam fronde levi fundet virgulta nec umbras; Cum, semel in sylvis imo de stirpe recisum, Matre caret, posuitque comas et brachia ferro; Olim arbos, nunc artificis manus ære decoro Inclusit, patribusque dedit gestare Latinis.* Compare also Valer. Flacc. III. 707.

Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
Οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψε
Φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
Ἐν παλάμῃς φορέουσι δικασπόλοι, οἵτε θέμιστας
Πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὅρκος·
Ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν 240
Ξύμπαντας, τοῖς δ' οὔτι δυνήσεαι ἀχνύμενός περ
Χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
Θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

235. *ἐπειδὴ πρῶτα.* *Cum semel;* as in the passage cited from Virgil in the note above: and so again Il. T. 9. and elsewhere.—*τομή.* Properly, *a section,* from *τέμνω.* Hence, *the trunk of a tree,* from which a bough is lopped. Some, however, would read *κόμην,* to agree with the parallel from Virgil.

236. *χαλκός.* The ancients had brought to great perfection the art of giving a degree of hardness and polish to this metal, which we translate *brass,* so as to enable them to employ it for military weapons, and cutting instruments of every description. Pausan. Lacon. III. 3. Ὅτι δὲ ἐπὶ τῶν Ἡρώων τὰ ὅπλα ὁμοίως χαλκᾶ ἦν πάντα, μαρτυρεῖ μοι καὶ Ὅμηρος· βεβαιοῖ δὲ καὶ ἄλλως μοι τὸν λόγον, ἐν Φασηλίδι ἀνακείμενον, ἐν Ἀθηνᾶς ἱερῷ, τὸ δόρυ Ἀχιλλέως· καὶ Νικομηδεῦσιν, Ἀσκληπιοῦ ναῷ, μάχαιρα ἡ Μέμνονος. Καὶ τοῦ μὲν ἥ τε αἰχμὴ καὶ ὁ σαυρωτὴρ, ἡ μάχαιρα δὲ καὶ διὰ πάσης, χαλκοῦ πεποίηται. Ταῦτα μὲν δὴ ἴσμεν ἔχοντα οὕτως. The metal, however, so employed, was, most probably, a simple metal (*copper,* perhaps); and not the compound which is now in use under the name of *brass.* See Od. A. 99.—*περιέλεψε.* A Tmesis.

237. *νῦν αὖτε.* See on v. 202.

238. *δικασπόλοι, οἵτε θέμιστας κ. τ. λ.* The ancient Greek princes were invested not only with the prerogatives of religious supremacy and military command, but also with judicial power. Aristot. Polit. III. 14. Κύριοι δὲ ἦσαν τῆς τε κατὰ πόλεμον ἡγεμονίας, καὶ τῶν θυσιῶν, ὅσαι μὴ ἱερατικαί· καὶ πρὸς τούτοις τὰς δίκας ἔκρινον. Τοῦτο δ' ἐποίουν οἱ μὲν οὐκ ὀμνύοντες, οἱ δ' ὀμνύοντες· ὁ δ' ὅρκος ἦν τοῦ σκήπτρου ἐπανάστασις. (v. 234.) In the exercise of these functions, Homer takes frequent occasion to attribute to them a kind of divine right to respect and authority. Thus, in Il. B. 204. εἷς κοίρανος ἔστω, Εἷς βασιλεὺς, ᾧ δῶκε Κρόνου παῖς ἀγκυλομήτεω Σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφιν ἐμβασιλεύῃ. Hence it further appears that the poet was also a warm friend to the monarchical government of the Grecian states; which, however, was not absolute, but limited by established laws and customs. Dion. Halicarn. Ant. Rom. lib. V. Κατ' ἀρχὰς μὲν γὰρ ἅπασα πόλις Ἑλλὰς ἐβασιλεύετο· πλὴν οὐχ, ὥσπερ τὰ βάρβαρα ἔθνη, δεσποτικῶς, ἀλλὰ κατὰ νόμους τε καὶ ἐθισμοὺς πατρίους· καὶ κράτιστος ἦν βασιλεὺς, ὁ δικαιότατός τε καὶ νομιμώτατος. See *Mitford's Hist. of Greece,* vol. I. p. 124. and on v. 278. infra.—Of the forms *παλάμῃς* and *θέμιστας,* see Prelim. Obss. Sect. IV.

239. *πρὸς Διὸς εἰρύαται.* See on v. 159. The verb *εἰρύω,* or *ἐρύω,* signifies generally, *to draw;* hence, *to derive, to receive;* which may be the meaning here. Compare Il. I. 99. It is, however, more usually rendered *to defend, to guard, to protect;* as in Il. Z. 403. A. 363. and elsewhere. Schol. *εἰρύαται· ῥύονται, φυλάσσουσι.* It may be added, that *εἰρύαται* is put *Ionicè* for *εἴρυνται.* And so *ἐφθίατο* for *ἔφθιντο,* v. 251; *πυθοίατο* for *πύθοιντο,* v. 257; and *κεχαροίατο,* with the Ionic reduplication, for *χάροιντο,* v. 256.

242. *Ἕκτορος ἀνδροφόνοιο.* Hor. Epod. XVII. 12. *Homicidam Hectorem.* The adverb *εὖτε* is generally a particle of *time,* signifying *when;* as in Il. E. 396. Z. 392. 515. M. 373. and elsewhere. With *ἂν* subjoined, it has the same construction with *ἐπὴν* and *ἐπειδάν.* See on v. 168. Its primary use, however, seems to be in comparisons; as in Il. Γ. 10: in which sense Homer more frequently employs the Ionic form *ἠΰτε.* Compare infra v. 359. B. 87. 445. Γ. 3. Δ. 243. *et passim;* and see Zeunè on Viger, p. 323.

243. *θυμὸν ἀμύξεις.* The verb *ἀμύσσειν* properly is, *to tear, to lacerate:* as in Il. E. 425. T. 284. It is here used metaphorically. Eustath. *ἀμύσσειν δὲ κυρίως τὸ ξέειν ὡς καὶ αἷμα, ῥυΐσκεσθαι· τὸ δὲ τὴν ψυχὴν ἀμύσσειν μεταφορικόν ἐστιν ἀπὸ τοῦ σώματος.* Theocrit. XIII. 71. *χαλεπὸς γὰρ ἔσω θεὸς ἧπαρ ἄμυσσε.*

244. *οὐδὲν ἔτισας.* See below on v.

Ὣς φάτο Πηλείδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
Χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός.
Ἀτρείδης δ' ἑτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
Ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
Ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδὲ γένοντο
Ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν.
Ὅ σφιν ἐῢφρονέων ἀγορήσατο, καὶ μετέειπεν·
Ὦ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει·

330. It is to be observed that ὅτε, not ὅτι, is the particle here employed, in the sense of *quandoquidem*; as in vv. 412. 518. See Matt. Gr. Gr. § 548.

245. ποτὶ δὲ σκῆπτρον βάλε. Tmesis, for πρόσβαλε. Homer uses προτὶ, and the Doric ποτὶ, indifferently for πρός. Telemachus, in the same manner, throws his spear upon the ground in Odyss. B. 80. Compare also Æsch. Agam. 195.

246. χρυσείοις ἥλοισι πεπαρμένον. *Adorned with golden studs*: a species of ornamental workmanship much in use in those times. Compare Il. Λ. 29. 632.

249. τοῦ καὶ ἀπὸ γλώσσης κ. τ. λ. Plutarch (*de Vita Hom.*) observes, that this is the highest encomium which could have been passed upon an orator. Hence Eurip. Fragm. Incert. Εἴ μοι τὸ Νεστόρειον εὔγλωσσον μέλι, Ἀντήνορός τε, τοῦ Φρυγὸς, δοίη θεός. The same comparison has been frequently adopted both in sacred and profane writers. Psalm cxviii. 103. LXX. ὡς γλυκέα τῷ λάρυγγί μου τὰ λόγιά σου, ὑπὲρ μέλι τῷ στόματί μου. Compare Ps. xviii. 10. Theocr. Idyll. I. 146. πλῆρές τοι μέλιτος τὸ καλὸν στόμα, Θύρσι, γένοιτο. VIII. 83. κρέσσον μελπομένω τεῦ ἀκούεμεν ἢ μέλι λείχεν. Pind. Nem. XI. 23. μελίζειν τὸν ἀοιδαῖς. Isth. II. 46. μελικόμπων ἀοιδᾶν. Æsch. Prom. 179. μελιγλώσσοις πειθοῦς ἐπαοιδαῖσιν. So Hor. Epist. I. 19. 44. *Poetica mella*. Calphurn. Eclog. IV. 49. *Verum quæ imparibus modo concinuistis avenis, Tam liquidum, tam dulce sonant, ut non ego malim, Quod Peligna solent examina, lambere nectar*. See also on v. 254. It seems that, even in Homer's age, the art of eloquence was greatly studied, and to be a good public speaker was esteemed among the most admired qualifications. The ἀγορὴ, or public assembly, was then known; whence Nestor is here called λιγὺς ἀγορητής. See Mitford's *Hist. of Greece, ubi supra*; and on Il. Γ. 212. Compare also v. 490. infra. It is a canon of Dawes (*Misc. Crit.* p. 449. ed. Kidd), that the penultima of comparatives in ίων is always long in Attic. On the contrary, in all other poets, it is universally short. Mr. Gaisford has illustrated this difference by parallel examples, in a learned note to his edition of Markland's Eurip. Suppl. 1101=1111. p. 206.

250. δύο μὲν γενεαὶ κ. τ. λ. By the three ages which Nestor is said to have lived, Ovid understood three centuries; and with him agrees the old poet Accius, who calls him *trisæcli senex*. So Hyginus, c. 10. *Chloris in urbe Seti, Amphionis filia, quæ ex septem superaverat. Hanc habuit in conjugem Neleus Hippocoontis filius; ex qua procreavit liberos masculos duodecim. Hercules cum Pylum expugnaret, Neleum interfecit, et filios ejus decem. Undecimus autem Periclymenes, beneficio Neptuni avi in aquilæ effigiem commutatus, mortem effugit. Duodecimus Nestor in Ilio erat, qui tria sæcula vixisse dicitur Apollinis beneficio. Nam quos annos Chloris et fratrum Apollo eripuerat, Nestori concessit.* It seems better, however, on the score of probability, to understand γενεὰ, as signifying *a generation*, or period of thirty years, which is the time in which one generation of men is computed to succeed another. Hence Herodotus (II. 142.) remarks that a century contains three generations; and, in fact, this is the only acceptation consistent with the addition of the words μερόπων ἀνθρώπων. It seems probable that the two generations are not to be counted from his birth, but from his accession to the sovereignty of Pylos; since otherwise the age of 90 years would be nothing so peculiarly remarkable. The epithet μέροψ is applied to man, as endowed with the power of speech. Eustath. μέροπες δὲ οἱ ἄνθρωποι παρὰ τὸ φύσει μεμερισμένην ἔχειν τὴν ὄπα εἴς τε λέξεις, καὶ εἰς συλλαβὰς, καὶ εἰς στοιχεῖα. From μείρω, *divido*, and ὄψ, *vox*.

251. τράφεν ἠδὲ γένοντο. This is an instance of the figure called ὕστερον πρότερον, of which see on Il. E. 118.

254. ὦ πόποι, κ. τ. λ. Hor. Epist. I. 2.

Ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες, 255
Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
Εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιϊν,
Οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
Ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
Ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἠέπερ ὑμῖν, 260

11. *Nestor componere lites Inter Peliden festinat et inter Atridem.* This speech of Nestor has been greatly admired for its judicious and eloquent language of reconciliation; for the earnest yet inoffensive manner in which he urges the public good, as a motive for unanimity; and for the general wisdom and equity of his advice. Some of the moderns however, particularly Scaliger, have objected to the freedom with which he talks of his own merits, as futile and disgusting. But it does not seem to have been so considered by the ancients. Plutarch, in his treatise on *Self-Praise,* defends it, as intended to excite the emulation of his hearers; and he even considers it justifiable in Achilles, in order to remind those who were forgetful of his services, and reproach them with their ingratitude. Hence, also, Cicero *de Senect.* 10. *Videtisne, ut apud Homerum sæpissime Nestor virtutibus suis prædicet? Tertiam enim jam ætatem hominum vivebat: nec erat ei verendum, ne, vera de se prædicans, nimis videretur aut insolens aut loquax. Etenim, ut ait Homerus, ex ejus lingua melle dulcior fluebat oratio; quam ad suavitatem nullis egebat corporis viribus: et tamen dux ille Græciæ nusquam optat, ut Ajacis similes habeat decem, at ut Nestoris; quod si acciderit, non dubitat, quin brevi Troja sit peritura.* See Il. B. 372.—The expression ὦ πόποι, used repeatedly as an interjection in Homer, seems to be equivalent to the Latin *Proh Dii!* Plutarch, vol. II. p. 22. C. Δρύοπες δὲ πόπους τοὺς δαίμονας καλοῦσι. A different origin of this word is given in the Etym. M. p. 823. 30. οἱ Σκύθαι, ἀγάλματά τινα ἔχοντες ὑπόγαια τῶν θεῶν, πόπους αὐτὰ καλοῦσι. The word occurs in the nominative case in Lycophr. Cassand. 943. τοιγὰρ πόποι φύξηλιν ἤνδρωσαν σπόρον.

255. ἦ κεν γηθήσαι κ. τ. λ. In conditional propositions, where a consequence is adduced as the probable result of an event which may or may not happen, the optative is used, as in this passage, with εἰ in the premises without ἂν, followed by the optative with ἂν in the conclusion. See Matt. Gr. Gr. § 523. 2. Parallel with the sentiment is the following line of Theognis: Οἴμοι ἐγὼ δειλὸς, καὶ δὴ κατάχαρμα μὲν ἐχθροῖς. Demosth. *de fals. Legat.* φησὶ δέ γε ἡ μαντεία ἀεὶ δεῖν, ὅπως μὴ χαίρωσιν οἱ ἐχθροὶ, ποιεῖν. Aristotle also (de Rhetor. I. 6.) has quoted the passage of Homer in illustration of a similar sentiment; and Virgil has expressed it in Æn. II. 104. *Hoc Ithacus velit, et magno mercentur Achivi.* Compare also 2 Sam. i. 20. Ps. lxxxix. 42.

258. In the construction of this line, the preposition κατὰ must be supplied: οἳ περίεστε Δαναῶν κατὰ βουλὴν καὶ κατὰ μάχην. See on v. 115. Many of the older editions read βουλῇ in the dative after Eustathius: in which case the meaning would be, *in the council;* as in Il. B. 202. and elsewhere. Compare, however, Il. N. 631. Od. A. 66. Σ. 247. The infinitive is used without the article, as a noun in the accusative. See the note on Soph. Antig. 1050. Pent. Græc. p. 279.

259. ἀλλὰ πίθεσθ'· ἄμφω δὲ κ. τ. λ. The respect for old age, amongst the ancients, would give Nestor's counsel peculiar weight. Ovid. Fast. V. 57. *Magna fuit quondam capitis reverentia cani; Inque suo pretio ruga senilis erat. Martis opus juvenes, &c.* Hence, also, the advice of Cyrus the Elder to his sons, in Xenoph. Cyrop. VIII. 7. 10. Ἐπαιδεύθην δὲ καὶ αὐτὸς οὕτως ὑπὸ τῆσδε τῆς ἐμῆς τε καὶ ὑμετέρας πατρίδος, τοῖς πρεσβυτέροις οὐ μόνον ἀδελφοῖς, ἀλλὰ καὶ πολίταις, καὶ ὁδῶν καὶ θάκων καὶ λόγων ὑπείκειν· καὶ ὑμᾶς δὲ, ὦ παῖδες, οὕτως ἐξ ἀρχῆς ἐπαίδευον, τοὺς μὲν γεραιτέρους προτιμᾷν, τῶν δὲ νεωτέρων προτετιμῆσθαι· ὡς οὖν παλαιὰ καὶ εἰθισμένα καὶ ἔννομα λέγοντος ἐμοῦ, οὕτως ἀποδέχεσθε. See also on Il. Ω. 788; and compare 1 Pet. v. 5. The particle δὲ is here used for γὰρ, as in v. 200. See also on v. 24.

260. ἤδη γάρ ποτ' ἐγὼ κ. τ. λ. The adverb ἤδη differs from νῦν, in describing an action on the eve of being performed; thus denoting a time closely bordering on the present, though not actually arrived. Suidas: τὸ ἤδη ἀντὶ τοῦ ἐγγὺς τοῦ παρόντος. Like νῦν, however (v. 27), it is constructed with past tenses also, as just above (v. 251), where it defines the time with less precision than νῦν; and in the present line, with ποτὲ annexed, it may refer to a time indefinitely remote. With the future, it indicates a time which

'Ανδράσιν ὡμίλησα, καὶ οὔποτέ μ' οἵγ' ἀθέριζον.
Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
Οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ', 'Εξάδιόν τε, καὶ ἀντίθεον Πολύφημον,
Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι. 265
Κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο
Φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
Τηλόθεν ἐξ 'Απίης γαίης· καλέσαντο γὰρ αὐτοί· 270

will be shortly present; as in Il. Ψ. 20. The two adverbs together, as in v. 456, exclude every idea of delay, as *jam nunc* in Latin. It is proper to observe also, that the enclitic περ, in composition with the comparative adverb ἤ, is not redundant, but limits the comparison. This will clearly be seen by considering the expression as elliptical: ἢ ὑμῖν καίπερ κρατίστοις οὖσι. See Hoogeveen *de Particulis*, pp. 221. 236.

261. The verb ἀθερίζειν, *to slight*, is constructed with an accusative in Homer. Compare Od. Θ. 112. Ψ. 174. Elsewhere with a genitive; as in Apoll. Rhod. I. 123. II. 477. See Matt. Gr. Gr. § 326. Obs. 2.

262. οὐδὲ ἴδωμαι. The subjunctive is here put for the future indicative, the particle ἂν, as is sometimes the case, being omitted. See on v. 184; and compare Il. O. 350. X. 418.

263. ποιμένα λαῶν. This appellation, which frequently recurs in Homer, will remind the student of the language of Holy Writ, in which kings and prophets are designated by the title of *shepherds*. Ps. lxxvi. 20. LXX. ὡδήγησας ὡς πρόβατα τὸν λαόν σου ἐν χειρὶ Μωϋσῆ καὶ Ααρών. Compare 1 Chron. xxi. 17. Ezek. xxxiv. 2. *et alibi*. See also D. Chrysost. de Regn. Orat. IV.

264. Καινέα. Clarke and Heyne would pronounce the two final syllables of the accusative of nouns in ευς, as coalescing into one; because the last syllable is always long in the Attic poets. The reason, however, is not valid, since there are instances to be met with in the Tragic writers and Aristophanes, where the last syllable is necessarily short. See Prelim. Obss. sect. V. § 5. The next verse is rejected by Knight as spurious; on the ground that *Theseus* is a name of little note in the Homeric Poems. Hence also he would cancel Od. A. 630.

268. φηρσὶν ὀρεσκῴοισι. By *mountain-beasts*. Here and at Il. B. 743, Eustathius, the Scholiasts, and the generality of commentators, understand the *Centaurs*: and it is true that the heroes, whom Nestor has just enumerated, assisted the Lapithæ in their quarrel with these people, who seem to have been the early inhabitants of Thessaly, at the nuptials of Pirithous and Deidamia. Hence Madame Dacier takes occasion to point out the accuracy of Homer as to the age of Nestor; since, if we suppose him to have been twenty years of age at the date of that event, which happened about fifty-six years before the Trojan war, he must have been in his eighty-sixth year at the time of the opening of the Iliad, in the tenth year of the war. All this might be very true; and yet there would be no necessity for the above interpretation: since the common acceptation of the words is sufficiently obvious, and the traditions respecting the Centaurs are not altogether consistent with the appellation of *mountain monsters*. The hospitality with which Hercules was treated by Pholus, and the education of Achilles under Chiron, exalt two, at least, of the community above such a designation: and in Od. Φ. 295, the epithet ἀγακλυτὸς, applied to Eurytion, is altogether at variance with it. Suidas, indeed, calls them ἄγριόν τι φῦλον, but assigns no reason for the expression, and none of the commentators seem to know what to think of them. The fable respecting them seems to have arisen from the circumstance, that Thessaly was early famous for its breed of horses, and from the skill of that people in horsemanship; and Palæphatus relates, that they pursued on horseback a herd of wild bulls, and destroyed them with their javelins; whence, ἀπὸ τοῦ κεντεῖν τοὺς ταύρους, the etymology of the name. See Mitford's *History of Greece*, vol. I. p. 45. note. Of the adjective ὀρεσκῷος, see Lex. Pental. Græc. *in voce*.

270. τηλόθεν ἐξ 'Απίης γαίης. Apis, a Pelasgian adventurer, crossing the Corinthian Gulf from Ætolia, first rendered Peloponnesus habitable, by destroying the

Καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔτις
Τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο·
Καὶ μέν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
'Αλλὰ πίθεσθε καὶ ὔμμες, ἐπεὶ πείθεσθαι ἄμεινον·
Μήτε σὺ τόνδ', ἀγαθός περ ἐὼν, ἀποαίρεο κούρην, 275
'Αλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες 'Αχαιῶν·
Μήτε σὺ, Πηλείδη, 'θέλ' ἐριζέμεναι βασιλῆϊ
'Αντιβίην, ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
Σκηπτοῦχος βασιλεὺς, ᾧτε Ζεὺς κῦδος ἔδωκεν.
Εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
'Αλλ' ὅγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
'Ατρείδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
Λίσσομ' 'Αχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν

wild beasts; and thence it was originally called *Apia.* Some suppose this Apis to have been a physician. See Tzetzes on Lycoph. 176; the note on Soph. Œd. C. 1301. Pent. Græc. p. 181; and Stephan. Byzant. *in voce.* The grammarians, however, and Strabo (p. 371. D.), explain it, absurdly enough, by τῆς μακρὸν ἀπούσης.

271. καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ. Schol. κατ' ἐμαυτοῦ δύναμιν, *pro virili.* But Heyne properly observes that this would be κατ' ἐμὲ, not κατ' ἐμαυτόν. The meaning seems to be, *I fought by myself;* i. e. *apart from the rest:* as Virgil says in Æn. V. 500. *validis incurvant viribis arcus Pro se quisque viri.* Compare Il. B. 366. It is to be remarked, that Homer never uses the compound pronouns ἐμαυτοῦ, ἑαυτοῦ, as one word, but always separate. Thus in Il. I. 124. οἷ αὐτῇ. They are transposed in Herod. II. 10. IV. 134. VII. 38. αὐτοῦ ἐμεῦ, αὐτῷ μοι. See Matt. Gr. Gr. § 148. Obs. I.—In the next line the verb μάχεσθαι implies, *to be equal in fight.* Eustathius: ἔστι δὲ τὸ μάχοιτο ἀντὶ τοῦ ἐρίσοι καὶ ἐξισωθείη τὰ εἰς μάχην.

273. ξύνιεν. For ξυνίεσαν, imperfect from ξυνίημι. Dr. Clarke, after Madame Dacier, interprets this line and the following thus: *Auscultate vos mihi seni juvenes, cui etiam juveni auscultaverunt senes.* Such was the reply of Augustus, preserved in the *apophthegms* of Plutarch, with which he silenced the murmurs of certain young men against some of his imperial edicts: ἀκούσατε νέοι γέροντος, οὗ νέου γέροντες ἤκουον.

276. ἀλλ' ἔα. Scil. αὐτὸν ἔχειν τὸ γέρας. Heyne.

278. ἐπεὶ οὔποθ' ὁμοίης κ. τ. λ. Scil. τῇ τοῦ 'Αγαμέμνονος τιμῇ. Agamemnon, as general of the whole united Grecian army, was superior in power and influence to the other princes of the several petty states into which Greece was, in those early times, divided: each having its own independent government. In this and the following lines, Nestor inculcates the right of kings to respect and reverence, as deriving their authority from Jupiter, even from the noblest and most powerful of their subjects. The duty of allegiance is enforced on higher authority than that of Homer, in N. T. 1 Pet. ii. 13. 'Υποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· εἴτε ἡγεμόσιν, κ. τ. λ. Compare also Rom. xiii. 1. Tit. iii. 1; and see on v. 238. supra.

282. 'Ατρείδη, σὺ δὲ παῦε κ. τ. λ. The impropriety of the old interpretation of this passage was first pointed out by Henry Stephens, in his Thes. Ling. Gr.; and the proper acceptation of it is vindicated by Porson on Orest. 663. against the unsatisfactory arguments of Bellanger. It is well known to every tyro, that the verb λίσσομαι governs only the accusative, as in vv. 75. 173; and, therefore, 'Αχιλλῆϊ cannot be referred to it, but must depend upon χόλον, thus: *Do thou, Atreides, repress your rage; and then* (αὐτὰρ) *I entreat you, to give up your anger with respect to Achilles.* The common rules of grammar will not admit of the latter clause being rendered, *but I entreat Achilles to dismiss his anger:* and the sense of αὐτὰρ, which this passage requires, is not unfrequent in transitions from one part of a subject to another. Compare infra vv. 458. 464. 467. 469. There is the same construction with ἀφιέναι in Demosth. de fals. Leg. § 116. ἀλλ' ὅμως ὑμεῖς ἄφετ' Αἰσχίνῃ τὰ δεινὰ ταῦτα. See also Brunck on Arist. Ran. 851. That the latter part of the exhortation is not a mere tautological repetition of the former, will be evident from the use of

Ἕρκος Ἀχαιοῖσι πέλεται πολέμοιο κακοῖο.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
Ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
Πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀΐω.
Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες, 290
Τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;
Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
Ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
Εἰ δή σοι πᾶν ἔργον ὑπείξομαι, ὅ, ττι κεν εἴπῃς.
Ἄλλοισι δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
Σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀΐω.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι·
Χερσὶ μὲν οὔτοι ἔγωγε μαχήσομαι εἵνεκα κούρης
Οὔτε σοὶ, οὔτε τῳ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες·

the word χόλος, which is altogether different in signification from μένος. See on v. 78. supra. Nestor first endeavours to check the violence of Agamemnon's burst of rage (μένος), and then entreats him to give up his anger entirely, and not to harbour a spirit of revenge, χόλον καταπέπτειν (v. 18), against his adversary. In the sense which this passage requires, μένος is used in vv. 103. 207. Eurip. Hippol. 987.

284. ἕρκος. Properly, *a fence*, or *enclosure;* Il. E. 90. Also, *a court-yard;* Il. Π. 231. Ω. 306. Hence, metaphorically, applied to persons, *a defence, a bulwark*. Compare Il. Γ. 229. Z. 5. H. 211. and elsewhere. So Æsch. Agam. 247. Ἀπίας γαίας μονόφρουρον ἕρκος.

286. κατὰ μοῖραν. That is, *according to reason, justice, or propriety*. The expression recurs frequently in Homer, in reference to a variety of actions. Compare Il. Θ. 146. K. 169. Π. 367. T. 256. Od. Γ. 497. Δ. 783. I. 245. Schol. κατὰ τὸ προσῆκον, κατὰ τὸ πρέπον. The affirmative adverb ναὶ, *yes, certainly*, is used in answer to questions, and in assenting to the opinion of others, or confirming one's own. The particle δὴ annexed, strengthens the assent or affirmation. It is also used in adjurations with μὰ and πρὸς, but never alone, as Eustathius supposes. See on v. 86. Viger, p. 336.

288. πάντων μὲν κρατέειν κ. τ. λ. See above, on v. 180.

289. ἅ τιν' οὐ πείσεσθαι ὀΐω. For καθ' ἅ. *In which respect I do not think that any one will obey him.* The verb οἴω, *to think*, is frequently used in Homer to imply a degree of confidence and certainty as to the issue of the supposition. Thus again, in v. 296, where Achilles retorts the same expression upon Agamemnon. Compare vv. 204. 427. 558. 561. Heyne reads ἅτιν', but the sense is improved by separating the compound, and considering τινα as the accusative singular. See Matt. Gr. Gr. § 478, a. and § 487, 2.

291. τοὔνεκά οἱ προθέουσι κ. τ. λ. Eustathius: τοὔνεκά οἱ προτρέχουσιν ὀνείδεα μυθήσασθαι· τουτέστιν, εἰ δὲ ἀνδρεῖός ἐστι, διὰ τοῦτο αἱ ὕβρεις αὐτῷ τοῦ λέγειν προτρέχουσι. So also the Scholiast explains προθέουσι, evidently mistaking the drift of the passage, and destroying the grammatical construction. The verb is the old form for προτιθεῖσι, from θέω, the obsolete root of τίθημι, and it is evidently employed to follow up the idea, which is conveyed in the simple verb ἔθεσαν, in the line above. If Herodotus is correct in his derivation of θεὸς from θέω, the use of these words in connexion with θεοὶ is peculiarly expressive. These are the historian's words: II. 52. θεοὺς δὲ προσωνόμασάν σφεας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. Others, however, have assigned a different origin to the word. Still it is not correct to render the verb *to permit*, with Heyne, Clarke, and others; but *to ordain, to dispose.*

292. The adverb ὑποβλήδην implies *interruption*. Hesych. ὑποβλήδην· ὑποβάλλων τὸν λόγον, πρὶν σιωπῆσαι τὸν λέγοντα. On this class of adverbs, see Matt. Gr. Gr. § 255. b. Viger *de Idiom.* p. 294.

Τῶν δ' ἄλλων, ἅ μοί ἐστι θοῇ παρὰ νηῒ μελαίνῃ, 300
Τῶν οὐκ ἄν τι φέροις ἂν ἑλὼν, ἀέκοντος ἐμεῖο.
Εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνώωσι καὶ οἵδε·
Αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί.
῾Ως τώ γ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν
᾽Ανστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν ᾽Αχαιῶν. 305
Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας ἐΐσας
῎Ηϊε σύν τε Μενοιτιάδῃ καὶ οἷς ἑτάροισιν·
᾽Ατρείδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσσεν,
᾽Ες δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην
Βῆσε θεῷ, ἀνὰ δὲ Χρυσηΐδα καλλιπάρῃον 310
Εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις ᾽Οδυσσεύς.
Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα.
Λαοὺς δ' ᾽Ατρείδης ἀπολυμαίνεσθαι ἄνωγεν.
Οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·

301. *τῶν οὐκ ἄν τι φέροις ἂν ἑλών.* The repetition of *ἂν* with the same verb occurs, for the most part, only in the Attic poets, whence Dr. Clarke and other editors read *ἀνελών.* But this particle is not unfrequently joined with participles, to which it gives the same signification as if they were resolved by means of the finite verb. Hence, therefore, in this and other passages, where it appears twice, it may be considered as once referred to the participle, and once to the finite verb. And so, also, when it occurs with an infinitive. See Matt. Gr. Gr. § 597. I. and § 599. e.

302. *εἰ δ' ἄγε μὴν, κ. τ. λ.* It is usual in this and similar expressions, where the particle *εἰ* stands without any government before imperatives, to supply the verb *βούλει*, or *ἐθέλεις.* Thus again in Il. I. 46. *εἰ δὲ καὶ αὐτοὶ κ. τ. λ.* where Eustathius notes: *ἀντὶ τοῦ, εἰ δὲ βούλονται.* Others understand no ellipsis whatever, considering the particle as an abbreviation of the interjection *εἶα.* Heyne on Il. Z. 376. observes, that the form may have been originally elliptic, and afterwards have extended itself into a regular idiom. See Schæfer on Lamb. Bos, p. 366. Hermann on Viger confines the idiom to the epic poets.

303. *ἐρωήσει.* See on Il. B. 179. II. 302.

306. *νῆας ἐΐσας.* The epithet *ἐΐσος*, employed repeatedly by Homer with the nouns *ναῦς* and *δαὶς*, and occasionally with *ἀσπὶς* and *φρὴν*, has been variously interpreted. Eustathius explains it by *πορευτικὸς καὶ ταχὺς*, as if from *ἰέναι, to go;* but this signification, though it may apply here, will not suit its usage elsewhere; and it probably arose out of the words *νηὸς ἰούσης*, infra v. 482. Heyne and Ernesti, after Zenodotus, cited by Clarke on v. 468, consider it the same as *ἀγαθός.* It seems better to adopt the interpretation of those who receive it as a poetic form of *ἴσος.* Scholiast: *ἐΐσας· ἰσοτοίχους.* In the only instance, indeed, in which it occurs in Homer apart from the nouns before mentioned, it must signify *equal:* viz. in Il. B. 765. See also on v. 468. The epithet is found in the feminine gender only.

308. The particle *ἄρα* is not redundant; but it refers, as Clarke observes, to the determination expressed by Agamemnon, v. 141. supra.

312. *κέλευθα.* This is one of the class of nouns, which, being masculine or feminine in the singular, are neuter in the plural. Of the same kind are, *δίφρος, δίφρα· κύκλος, κύκλα· δεσμὸς, δεσμά· σῖτος, σῖτα· λύχνος, λύχνα· σταθμὸς, σταθμά· δρυμὸς, δρυμά· ἰὸς, ἰά· δόρπος, δόρπα· Τάρταρος, Τάρταρα·* &c. Perhaps, however, there were, in fact, two forms of the same substantive, of which only one remains in use in the singular, and one in the plural; for we occasionally meet with an instance of both usages. Thus, we have *κύκλοι*, in Il. Υ. 280. *δεσμοὺς*, Od. Θ. 724. &c. See Porson on Eur. Med. 494. Blomfield on Æsch. Prom. 6. Matt. Gr. Gr. § 98.

314. *λύματα.* The word comes from *λούω, eluo;* the same verb from whence *ἀπελυμαίνοντο*, which precedes in the line, is derived. Perhaps this lustration might be used as a physical remedy in cleansing them from the contagion of the plague: as Pausanias tells us it was by the Arcadians. Pope.

Ἕρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας 315
Ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
Κνίση δ' οὐρανὸν ἷκεν ἑλισσομένη περὶ καπνῷ.
Ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
Λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.
Ἀλλ' ὅγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε, 320
Τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·
Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος,
Χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον.
Εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
Ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325
Ὣς εἰπὼν, προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
Τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.
Τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
Ἥμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. 330
Τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα

315. *τεληέσσας.* For *τελείας.* See on v. 66.

316. *ἀτρυγέτοιο. Unfruitful.* This seems to be the proper meaning of the word; from *τρύγη, fruit.* See the note on Eur. Phœn. 216. Pental. Gr. p. 316. The earth, on the other hand, is called *πολύφορβος.* Eustathius mentions other interpretations, but their derivations are less satisfactory. See on Il. P. 425.

321. *θεράποντε.* In Homer, *θεράπων* does not convey the idea of *servility*, but *companionship.* Patroclus, for instance, who in v. 345. is called the *ἕταιρος* of Achilles, is elsewhere his *θεράπων*; and so Merion is described in Il. Ψ. 528, as *θεράπων ἐῢς Ἰδομενῆος.* It was the custom of warriors, in the heroic ages, to attach to themselves companions of more humble birth, or less honourable pretensions. The word *δοῦλος* does not occur in Homer, by whom *δμῶς* is used to denote a *slave*, or *servant.* There is a like distinction between the term *ἀμφίπολος* and *δούλη* in the femine. Once only, in Il. Γ. 409, the feminine *δούλη* occurs. From *ὀτρύνειν*, the adjective *ὀτρηρὸς* signifies *prompt, zealous.*

322. *ἔρχεσθον κλισίην.* Supply *ἐπὶ*, as in v. 139. Compare v. 328.

326. *κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.* See on v. 25. In *προΐει, misit*, the preposition is redundant. See on v. 3.

327. *τὼ δὲ βάτην κ. τ. λ.* The duals of this and the following line are interchanged in vv. 329. 332. for *εὗρον, προσεφώνεον*, and *ἐρέοντο*, in the plural. See Matt. Gr. Gr. § 300; and note on v. 567 infra.

330. *οὐδὲ γήθησεν.* Eustath. *ὑπερελυπήθη δηλονότι.* An observation of Hermogenes, *περὶ μεθόδου δεινότητος*, c. 37, is cited by Clarke, that the negation of the contrary is frequently stronger than a positive assertion. Thus, supra v. 244. *οὐδὲν ἔτισας* for *ἠτίμησας.* Virg. Æn. VI. 392. Nec *vero Alciden me* sum lætatus *euntem Accessisse.* See also on Il. O. 11.

331. *τὼ μὲν ταρβήσαντε κ. τ. λ.* There was required a very remarkable management to preserve all the characters which are concerned in this nice conjuncture; wherein the heralds were to obey at their peril, Agamemnon was to be gratified by an insult on Achilles, and Achilles was to suffer so as to become his pride, and not have his violent temper provoked. From all this the poet has found the secret to extricate himself, by only taking care to make his heralds stand in sight and be silent. Thus they neither make Agamemnon's majesty suffer by uttering their message submissively, nor occasion a rough treatment by Achilles by demanding Brisëis in the peremptory air he ordered: and at the same time Achilles is gratified by the opportunity of giving her up, as if he rather sent her, than was forced to relinquish her. The art of this has been taken notice of by Eustathius. Pope. Hence it appears that *βασιλῆα*, i. e. Agamemnon, must only be referred to *αἰδομένω*, and that *μιν*, sc. Achilles, must be understood afte *ταρβήσαντε.* In adopting this suggestion of Mr. Jones, a writer in the *Classical Journal* (T. III. p. 376), there seems to be no necessity for referring to

Στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
Αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·
Χαίρετε, κήρυκες, Διὸς ἄγγελοι, ἠδὲ καὶ ἀνδρῶν·
Ἄσσον ἴτ'· οὔτι μοι ὔμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
Ὅς σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
Ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,
Καί σφῶϊν δὸς ἄγειν· τὼ δ' αὐτὼ μάρτυροι ἔστων
Πρός τε θεῶν μακάρων, πρός τε θνητῶν ἀνθρώπων,
Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος. Εἴποτε δ' αὖτε 340
Χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
Τοῖς ἄλλοις·—ἦ γὰρ ὅγ' ὀλοῇσι φρεσὶ θύει,
Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
Ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.
Ὣς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345
Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρῃον,
Δῶκε δ' ἄγειν· τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν.
Ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς,

some other of his illustrations of Homer, wherein he enters too deeply into minutiæ, from which his deductions are not equally satisfactory.

334. *κήρυκες, Διὸς ἄγγελοι.* The *κήρυκες*, or heralds, usually attended the ambassadors: but in the earlier ages they were themselves employed in embassies or missions of importance, and their office was accounted sacred, as being descended from Mercury. Schol. *ἄσυλον καὶ θεῖον τὸ γένος τῶν κηρύκων. Ἑρμῆς γὰρ μιγεὶς Πανδρόσῳ, τῇ Κέκροπος θυγατρὶ, ἔσχεν υἱὸν ὀνόματι Κήρυκα, ἀφ' οὗ τὸ τῶν Κηρύκων γένος, ὡς ἱστορεῖ Πτολεμαῖος· ἢ ὅτι τὰς ἑορτὰς τῶν θεῶν ἀγγέλλουσιν· ἢ ὅτι ἀπὸ Ἑρμοῦ εἰσιν, ὄντος ἀγγέλου Διός.* Hence Eurip. Suppl. 120. *κήρυξιν Ἑρμοῦ.* A degree of sanctity was afterwards attached to the office, implied in the name of *πρέσβυς*, and continued to the Roman *legatus*. Statius: *Legatus sanctum populis per secula nomen.*

335. *ἐπαίτιοι.* See on v. 153.

338. *τὼ δ' αὐτὼ μάρτυροι ἔστων.* Namely, of the insult passed upon Achilles by Agamemnon. Such is, doubtless, the sense of the passage; for the insertion of the particle *δὲ*, after *εἴποτε* in v. 340, and the general tenor of the speech, evidently require a pause at *ἀπηνέος*.

339. *πρὸς θεῶν.* *Before the gods.* See Matt. Gr. Gr. § 590. *δ*.

341. *λοιγὸν ἀμῦναι Τοῖς ἄλλοις.* An aposiopesis. Achilles breaks off suddenly in the middle of his address, probably from an unwillingness to include the rest of the Greeks in the consequences, with which he was threatening Agamemnon. Heyne supplies the sense thus: *Tum sentiet ille quam et cui injuriam hanc fecerit.*—On the metrical construction of v. 342. see Prelim. Obss. Sect. V. § 2.—The verb *θύω*, in Homer, signifies *to rage:* in which sense it occurs very rarely in later writers. Æsch. Agam. 1206. *θύουσαν ᾅδου μητέρα.* See Blomfield's Gloss. *in loc.*

343. *πρόσσω καὶ ὀπίσσω.* These words are generally translated *præsentia et futura.* But Heyne is undoubtedly right in rendering *τὰ πρόσω*, *the future*; and *τὰ ὀπίσω*, *the past.* The meaning is: *He has not sense to judge of the future from the past.* Agamemnon had frequently witnessed the past services which Achilles had rendered to the Greeks; and yet he deprived them of his future support, by provoking him to withdraw from the field.—The expression *οἶδε νοῆσαι* is a periphrasis, similar to the common forms *ἔφη λέγων*, Soph. Aj. 768. Herod. III. 156. V. 36. *οἴχεσθαι ἀπιὼν*, Aristid. Orat. p. 248. E. So also, Il. B. 71. *ᾤχετο φεύγων*. 666. *βῆ φεύγων*, and the like.

347. *παρὰ νῆας.* *To* or *towards the ships.* This is the general signification of *παρὰ* with the accusative. Herod. III. 15. *ἦγον παρὰ Καμβυσέα.* Thucyd. I. 115. *παρ' Ἀθηναίους ἐλθόντες.* See Matt. Gr. Gr. § 588. c.

348. *αὐτὰρ Ἀχιλλεὺς, Δακρύσας, κ.τ.λ.* Eustathius observes on this passage, that it is no weakness in heroes to weep, but the very effect of humanity, and proof of a generous temper; of which he offers several instances, and takes notice, that if

Δακρύσας, ἑτάρων ἄφαρ ἕζετο νόσφι λιασθεὶς
Θῖν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπὶ οἴνοπα πόντον. 350
Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·
Μῆτερ, ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
Τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
Ἦ γάρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων 355
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
Ὣς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
Ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι·
Καρπαλίμως δ' ἀνέδυ πολιῆς ἁλὸς, ἠΰτ' ὀμίχλη.
Καί ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·

Sophocles would not let Ajax weep (v. 580), it is because he is drawn rather as a madman than a hero. But this general observation is not all we can offer in excuse for the tears of Achilles. His are tears of anger and disdain, of which a great and fiery temper is more susceptible than any other: and even in this case, Homer has taken care to preserve his high character, by making him retire to vent his tears out of sight. Pope. The instances cited by Eustathius are those of Agamemnon in Il. I. 14, and of Patroclus in Il. Π. 7, introduced by the proverb ἀγαθοὶ δ' ἀριδάκρυες ἄνδρες. To these may be added that of Hercules in Il. Θ. 364, and of Æneas in Virg. Æn. I. 463. *et passim*. Thus also, in Xen. Cyr. I. 7. ἐδάκρυσε (Tigranes), ὥσπερ εἰκος. See also Soph. Phil. 277.—The adverb ἄφαρ, *forthwith, immediately*, must be referred to λιασθεὶς, and the genitive ἑτάρων is governed by νόσφι. *But Achilles immediately hastened to the shore, and sate weeping, apart from his companions.*

350. οἴνοπα πόντον. The Homeric epithet οἶνοψ, and μέλας also, as applied to the sea in Il. Ω. 79, may be illustrated by the following passage from Cic. *Quæst. Acad.* iv. 33. *Mare illud, quod nunc Favonio nascente* purpureum *videtur, nobismet ipsis* cœruleum *videbatur: mane* flavum, *nunc, quia a sole collucet,* albescit *et vibrat.* Thus also οἶνος, from which it is derived, is found with the epithets ἐρυθρὸς and μέλας, in Homer; so that οἶνοψ πόντος may be regarded as identical with κῦμα πορφύρεον, *infra* v. 482; and ἃλς πορφυρέη, in Il. Π. 391. Hence Virg. Georg. IV. 373. *In* mare purpureum *violentior influit amnis.*

351. χεῖρας ὀρεγνύς. The Scholiast observes, that in offering their prayers, the ancient heroes stretched forth their hands towards the gods whom they addressed; whether in heaven, upon earth, or in the sea. So Virg. Æn. V. 233. *Ni, palmas ponto tendens utrasque, Cloanthus Fudissetque preces, Divosque in vota vocasset; Di, quibus imperium est pelagi, quorum æquora curro, Vobis lætus ego, &c.*

352. μινυνθάδιόν περ ἐόντα. This alludes to a story which Achilles tells the ambassadors of Agamemnon (Il. I. 411), that he had the choice of two fates; one less glorious at home, but blessed with a very long life; the other, full of glory at Troy. The alternative being thus proposed to him, not from Jupiter, but Thetis, who revealed the decree, he chose the latter. Pope. The plaintive expostulation of Achilles has been imitated by Virgil, in Georg. IV. 321. sqq.

356. ἑλὼν γὰρ ἔχει γέρας. The verb ἔχω is often joined with an active participle, where the latter, as a finite verb, would have been sufficient: in which case, ἔχω shows the possession of an object, and the participle the manner of arriving at it; or the verb may simply express the continuance of the action indicated by the participle. Sometimes, however, it only forms a circumlocution. See the examples cited in Matt. Gr. Gr. 559. b. and the note on Soph. Œd. T. 557. Pent. Gr. p. 44.—It is undecided whether the participle ἀπούρας is put by syncope for ἀπουρίσας, *Ionicè* for ἀφορίσας, from ἀφορίζω, or whether it be for ἀπαυρήσας, Aor. 1. *Ionicè* from ἀπαυράω. The latter is certainly more agreeable with the sense and the usage of Homer. Compare Il. Z. 17. K. 495. Λ. 115. with Φ. 296; and Il. A. 344. with v. 432. But see Matt. Gr. Gr. § 223.—αὐτὸς ἀπούρας. For ὃ ἀπηυρεν.

359. ἠΰτ' ὀμίχλη. See on v. 242.

Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
Ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω.
Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Οἶσθα· τίη τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω; 365
Ὠιχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἠετίωνος,
Τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα.
Καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
Ἐκ δ' ἕλον Ἀτρείδῃ Χρυσηΐδα καλλιπάρῃον.
Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370
Ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμμα τ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιούς,
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
Χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380
Εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
Ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
Θνῆσκον ἐπασσύτεροι· τὰ δ' ἐπῴχετο κῆλα θεοῖο
Πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις
Εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο. 385
Αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
Ἀτρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς

363. *ἵνα εἴδομεν ἄμφω.* We should say, *that I may know as well as you.* Heyne accounts for the use of ἵνα with the indicative, whereas the construction requires the subjunctive, by observing that the rules of grammar were not so strictly fixed when Homer wrote, as they were afterwards; so that he frequently makes them subservient to his metre. But εἴδομεν is, in fact, no other than the old Ionic form of the subjunctive, as in v. 62. *et passim.*

365. *ἰδυίῃ ἀγορεύω.* So Il. K. 250. The expression is so frequent, as to have become an idiom. Æsch. Prom. 450. Ἀλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυίαισιν ἂν Ὑμῖν λέγοιμ' ἄν. Thucyd. II. 36. μακρηγορεῖν ἐν εἰδόσιν οὐ βούλομαι. Dr. Blomfield has collected other examples in his Glossary to Æsch. Agam. 1373. The inquiry of Thetis, however, is perfectly natural, and must be referred to her maternal anxiety, not to actual ignorance of the cause of her son's complaint; and though Achilles is well aware of her being acquainted with the facts, yet his recapitulation of them is perfectly consistent with the state of mind in which he then was.

366. *ἱερήν.* *Præclaram.* See the note on v. 92; and of the situation of Thebè, and other particulars relating thereto, see the notes on the Catalogue, Il. B. 691.

371. *ἦλθε θοὰς κ.τ.λ.* These lines are repeated from v. 12 supra; and similar repetitions abound in Homer. See Prelim. Obss. Sect. II.

382. *οἱ δέ νυ λαοί.* *And hereupon, &c.* See on v. 27.

383. *ἐπασσύτεροι.* Hesych. ἄλλοι ἐπ' ἄλλοις. Dr. Blomfield, in his Glossary on Æsch. Choëph. 420, derives this word from ἐπανασσεύομαι, and not from ἆσσον, with the grammarians.

384. *ἄμμι δὲ μάντις κ.τ.λ.* See on v. 59.—Heyne observes, that ἀγορεύειν θεοπροπίας is nothing more than *vaticinari*, as εἰπεῖν θεοπρόπιον, in v. 85. No oracle had been actually delivered from Apollo;

Ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστί.
Τὴν μὲν γὰρ σὺν νηῒ θοῇ ἑλίκωπες Ἀχαιοὶ
Ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
Τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
Κούρην Βρισῆος, τήν μοι δόσαν υἷες Ἀχαιῶν.
Ἀλλὰ σὺ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
Ἐλθοῦσ' Οὔλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
Ἢ ἔπει ὤνησας κραδίην Διὸς, ἠὲ καὶ ἔργῳ. 395
Πολλάκι γάρ σέο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
Εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
Οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
Ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ', ἠδὲ Ποσειδάων, καὶ Παλλὰς Ἀθήνη· 400
Ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεὰ, ὑπελύσαο δεσμῶν,
Ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
Ὃν Βριάρεων καλέουσι θεοὶ, ἄνδρες δέ τε πάντες

and, therefore, θεοπροπία Ἑκάτοιο is the declaration of the prophet, as inspired by his god.

388. ὅ. For ὅς. See on v. 125.

389. ἑλίκωπες Ἀχαιοί. Supra v. 98.

393. παιδὸς ἑῆος. Wolf, Heyne, Bekker, and most recent commentators, read ἐῆος with the soft breathing, taking it as the *Ionic* genitive for ἐέος, from the adjective ἐΰς, *brave*. In the first edition, the old reading ἑῆος was retained, and explained as the Ionic genitive of the possessive pronoun ἑὸς, *suus*.* Besides this place, this derivation would suit well with Il. O. 138. Ω. 422. 550. But there are three other passages in Homer, in which that from ἐΰς is infinitely preferable, if, indeed, any other can be admitted: viz. Il. T. 342. Od. Ξ. 505. O. 450. Nor indeed is it altogether certain that the passages, adduced to prove that a pronoun of the third may be used instead of those of the first and second, will substantiate the point. See on Il. T. 174. True it is that there is no similar instance of the change of εος into ηος, in the genitive of adjectives in ευς; but the declension of ἐΰς is, in other respects, irregular. Thus we meet with the genitive plur. fem. ἐάων, as if from ἑὸς, ἑὰ, ἑόν. See Koen. ad Gregor. p. 204; and the note on Il. Ω. 528.—εἰ δύνασαί γε. For ἐπεὶ δύνασαι. See Hermann on Viger, p. 643. § 410.

396. πατρὸς ἐνὶ μεγάροισι. Schol. ἐν τοῖς τοῦ πατρός μου, Πήλεως, οἴκοις· ἐν θαλάσσῃ γὰρ Πηλεὺς κατοικεῖν οὐκ ἠδύνατο. The pronoun σέο must be understood of Thetis, and construed with εὐχομένης.

398. οἴη ἐν ἀθανάτοισι κ. τ. λ. *Te solam perniciem ab eo depulisse.* On this construction of the infinitive, with its subject in the nominative, see note on Eurip. Phœn. 488. Pent. Gr. p. 331.—Eustathius takes occasion to point out the nicety with which the persuasive, which Achilles suggests to Thetis, is adapted to the exigence of the occasion. The three deities, who are mentioned in v. 400 as being the enemies of Jupiter, when Thetis effected his deliverance, were those who principally favoured the Grecian cause; so that, by calling their ancient enmity to his recollection, he would be more readily induced to comply with her wishes, in thwarting their intentions. In v. 400, for Παλλὰς Ἀθήνη, some read Φοῖβος Ἀπόλλων, and others reject the verse altogether. Heyne seems to favour the latter opinion, objecting to the specific mention of three deities, after the indefinite expression Ὀλύμπιοι ἄλλοι. But it should seem that Juno, Neptune, and Minerva, are more particularly named, for the reason above given by Eustathius.

401. ὑπελύσαο δεσμῶν. *You rescued him from the chains*, viz. with which they intended to bind him; since they did not effect their purpose. Compare v. 406.

403. ὃν Βριάρεων κ. τ. λ. Besides the assistance here afforded to Jupiter, Briareus is related by Hesiod (Theog. 734.) to have given his powerful support against the Titans; and hence, perhaps, originated the mistake of the Scholiast, who refers this account of Homer to the same transaction. But the expression Ὀλύμπιοι ἄλλοι, which he explains by οἱ Τιτᾶ-

Αἰγαίων'· ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων·
Ὅς ῥα παρὰ Κρονίωνι καθέζετο, κύδεϊ γαίων. 405
Τὸν καὶ ὑπέδδεισαν μάκαρες θεοὶ, οὐδέ τ' ἔδησαν.
Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λάβε γούνων,
Αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς
Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
Γνῷ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων

νες, cannot, properly, be so interpreted; more especially in connexion with v. 400. A doubt also arises as to the parentage of Ægæon, who was the son of Uranus and Terra, according to Hesiod (Theogon. 147); but the son of Neptune, according to the Scholiast. The latter opinion seems to be more agreeable with the parenthesis in v. 404, in which *οὗ πατρὸς* may have some reference to the contest in which Neptune was engaged; though it must be confessed, that in this case his filial duty was completely forgotten. It appears also from Callim. H. 141, that for some offence afterwards committed against Jupiter, Briareus was confined under Ætna; and Virgil speaks of him as receiving punishment in Tartarus for arming against Jupiter, in the war with the Titans, contrary to the statement of Hesiod. But whatever difference there may be in the mythological history of this giant, all agree in encumbering him with a hundred hands and fifty heads. Virg. Æn. X. 567. *Ægæon qualis, centum cui brachia dicunt, Centenasque manus.* It is not at all improbable, that the origin of the Homeric mythology respecting this rebellion of the gods, and other fabulous narratives, such as the precipitation of Vulcan from heaven, v. 590; the ejection of the Dæmon of Discord, in Il. T; and Jupiter's threatening the inferior gods with Tartarus, in Il. Θ; were derived from imperfect and corrupted traditions of the Scriptural account of the punishment of the rebellious angels. See 2 Pet. ii. 4. Jude ver. 6. The opinion of Clarke and Pope, that these fables are nothing more than poetic allegories, borrowed from the doctrines of the ancient philosophers, is certainly inverting the order of things. With respect to the two names of the giant, one of which is assigned to the gods, and the other to men, the same mode of expression frequently occurs in Homer; e.g. Il. B. 813. Ξ. 291. Υ. 74. Od. K. 305. Hence Ovid. Met. XI. 640. *Hunc Icelon superi, mortale Phobetora vulgus Nominat.* The Scholiast suggests that the divine appellation was more ancient, the other of more recent invention; but the distinction most probably relates to the difference which exists in poetical and common modes of expression. Thus the poetry of Homer has been frequently denominated *the language of the gods.* The appellations themselves are precisely similar in signification: the first being deduced from the intensitive particle *βρι*, and *ἄρης*, *strength;* the latter from *ἀΐσσω*, *to rush impetuously*, and thus implying *strength;* the excess of which in the giant seems to have given rise to the fable of his century of hands, in strict analogy with the early custom of giving life to abstract ideas, so peculiarly prevalent in the East.

404. *ὁ γὰρ αὖτε.* *For he, on the other hand.* See on v. 202.

407. *παρέζεο, καὶ λάβε γούνων.* To throw themselves at the feet, and embrace the knees of the person to whom they addressed themselves, has been the custom of suppliants in all ages. Hence Pliny justly observes (N. H. XI. 45):—*Genibus quædam religio inest, observatione gentium: hæc supplices attingunt: hæc ut aras adorant; fortasse quia ipsis inest vitalitas.* See Potter's Archæol. Gr. B. II. c. 5. Sometimes they touched the knees with one hand and the chin with the other (v. 501); and sometimes kissed the hands and knees (Il. Ω. 478). The verb *λαμβάνω* is here joined with a genitive, being used in the same sense with *ἅπτομαι*, infra v. 512. O. 76. Φ. 65. Ω. 357. and elsewhere.

409. *τοὺς Ἀχαιούς.* See on v. 11. The preposition *ἀμφὶ* does not govern *ἅλα*, but *ἀμφιέλσαι* is separated by Tmesis; being the aor. 1. infin. by syncope for *ἔλασαι*, from *ἐλάω*, or *ἐλαύνω*, *abigo.* Compare Il. H. 450. Σ. 564.

410. *ἵνα πάντες ἐπαύρωνται βασιλῆος.* Some understand *ἕνεκα*, but the verb *ἐπαύρεσθαι*, *to enjoy*, is properly followed by a genitive; as in Il. O. 17. See Matt. Gr. Gr. § 361, 4. The expression is ironical, and has a parallel in Holy Writ:—Prov. i. 31. *τοιγαροῦν ἔδονται τῆς ἑαυτῶν ὁδοῦ τοὺς καρποὺς, καὶ τῆς ἑαυτῶν ἀσεβείας πλησθήσονται.* The strict sense might be obtained by supplying *ἄτης*, from v. 412. The case of the object is

῍Ην ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισε.
Τὸν δ' ἠμείβετ' ἔπειτα Θέτις, κατὰ δάκρυ χέουσα·
῏Ω μοι, τέκνον ἐμὸν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
Αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
῏Ησθαι, ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δήν·
Νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀϊζυρὸς περὶ πάντων
῎Επλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
Τοῦτο δέ τοι ἐρέουσα ἔπος Διῒ τερπικεραύνῳ
Εἶμ' αὐτὴ πρὸς ῎Ολυμπον ἀγάννιφον, αἴ κε πίθηται· 420
Ἀλλὰ σὺ μὲν νῦν, νηυσὶ παρήμενος ὠκυπόροισι,
Μήνι' Ἀχαιοῖσι, πολέμου δ' ἀποπαύεο πάμπαν.
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας

wanting in Il. Z. 353. The active form, ἐπαυρεῖν, is also in use in the sense of *to taste, to feel, to experience;* and is constructed with the accusative. See Il. Λ. 572. N. 649.

412. ἣν ἄτην. *His folly.* The word ἄτη, in its primary signification, implies *the folly* or *madness* into which a person is hurried by any unrestrained passion, which was frequently attributed to the vengeance of some offended deity. Hence ῎Ατη is personified as the daughter of Jupiter, in Il. T. 91. From its primary signification, it was easily transferred to the *effects* which it produced; whence it may sometimes be rendered by *calamity, misfortune,* and sometimes by *insolence,* or *injustice,* according as it affects the *doer* or the *sufferer.* Compare Il. B. 111. Z. 356. Θ. 237. I. 115. 500.

414. τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα; So ἐπεί νυ, in v. 416. See on v. 27.—αἰνά. For αἰνῶς, i. e. κακῇ αἴσῃ, v. 418. Adjectives are not only used adverbially in the neuter plural, but in the singular also, and in the masculine and feminine, provided they are referred to substantives. Thus in Il. P. 361. τοὶ δ' ἀγχηστῖνοι ἔπιπτον, for ἄγχι ἀλλήλων. This construction, however, is more frequent with adjectives derived from adverbs of time, and used for substantives in the dative. Infra v. 423. χθιζὸς ἔβη, for χθές. 472. πανημέριοι ἱλάσκοντο. 497. ἠερίη δ' ἀνέβη, for ἦρι, *mane.* See Matt. Gr. Gr. § 446. 7. 8.

415. αἴθ' ὄφελες κ.τ.λ. In expressing a wish, the optative is frequently used alone, as supra vv. 18. 42; and often with the particles εἰ γάρ, εἰ, εἴθε, prefixed, as in Latin, *utinam:* Il. Δ. 178. Π. 722. P. 561. Od. A. 217. B. 183. Γ. 205. See also the note on Soph. Œd. T. 863. Pent. Gr. p. 61. But the more common form of expression in Homer is by the addition of the several persons of the imperfect or aor. 2. of the verb ὀφέλλω, or ὀφείλω, *debeo,* with an infinitive. See Il. Γ. 40. Ξ. 48. Ω. 253. Compare also Eur. Med. 1. Arist. Vesp. 730. Platon. Crit. § 3. Xen. Mem. I. 2. 46; and see Matt. Gr. Gr. § 513. A.

416. αἶσα μίνυνθά περ. Subaud. ἐστι. Adverbs are not unfrequently used instead of adjectives after the verbs εἰμὶ, γίγνομαι, and the like. Compare Il. Z. 131. 139. The addition of a negative assertion to a positive affirmation in the same sentence is frequent in Homer, as also in the Tragic poets. Il. Γ. 59. ἐπεί με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν. See on Soph. Œd. T. 58. Ant. 637. Pent. Gr. pp. 11. 252; and compare note on Il. O. 11.

418. τῷ. For ᾧ, and that for δι' ὅ. Some understand it in the sense of οὕτως, *so:* as τῷ must generally be rendered, when it denotes the consequence of the attainment of a wish, which has been previously expressed. But in this case it is usually followed by ἂν, as in Il. B. 373. T. 61.

423. Ζεὺς γὰρ ἐς Ὠκεανὸν κ τ. λ. By the Ocean some have supposed that a river is intended: perhaps the Nile; upon the authority of Diod. Sic. I. τοὺς Αἰγυπτίους κατὰ τὴν ἰδίαν διάλεκτον Ὠκεανὸν λέγειν τὸν Νεῖλον. But it seems more proper to understand the Southern Ocean, near the western extremity of which was the country of the Æthiopians. Virg. Æn. IV. 480. *Oceani finem juxta, solemque cadentem, Ultimus Æthiopum locus est.* And so Strabo, lib. I. τὸν Ὠκεανὸν τὸν καθ' ὅλον τὸ μεσημβρινὸν κλίμα τεταγμένον. Compare Hom. Odyss. A. 22. Herod. II. 23.—Of the epithet ἀμύμονας, which may be rendered *pious,* see on v. 92. According to Diodorus Siculus (lib. III. p. 144), pomps and sacrifices, and ceremonies to the gods, are said to have originated with the Æthiopians; and the simplicity and innocence of the manners of this people,

Χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο.
Δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε· 425
Καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
Καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀΐω.
Ὣς ἄρα φωνήσασ' ἀπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ
Χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικὸς,
Τήν ῥα βίῃ ἀέκοντος ἀπηύρων. Αὐτὰρ Ὀδυσσεὺς 430
Ἐς Χρύσην ἵκανεν, ἄγων ἱερὴν ἑκατόμβην.
Οἳ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
Ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ·
Ἱστὸν δ' ἱστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες

are sufficiently observable in their reply to Cambyses, in Herod. III. 20. Eustathius attributes the mythological account of Homer to a yearly festival at Diospolis, which lasted for twelve days, during which the statues of Jupiter and the rest of the gods were carried in procession throughout Libya, and banquets spread in the temples before the shrines. A similar practice prevailed in the Roman *Lectisternia*. A very early opinion prevailed that the gods were wont to honour with their presence the festivals instituted in honour of themselves. Compare Il. Ψ. 205. It was also a popular belief that they occasionally visited individuals deserving of their favour and protection. See Hom. Od. A. 103. Γ. 1. Virg. Æn. VIII. 319. Ovid. Met. VIII. 618. Fast. IV. 507. Macrob. Sat. I. 7. Hygin. Fab. 130. Compare also Hom. Il. Γ. 440. K. 278.

426. *χαλκοβατὲς δῶ*. For δῶμα. Madame Dacier observes, that the epithet *χαλκοβατὲς*, which Homer frequently applies to the palace of Jupiter, gave rise to the opinion of Aristotle and other ancient philosophers, that the heavens were a solid mass. But it was the opinion of the earlier ages, which may be traced in the sacred writers, that the heavens were a fluid, but immoveable, substance ; so that Homer, if he alluded to any opinion of this nature, rather intended their *stability* than their *solidity*. It seems most probable that the word is nothing more than a descriptive epithet, in allusion to the decorations of the palaces of princes in the heroic age ; the floors, doors, walls, &c. of which were usually inlaid with brass. Compare Odyss. A. 99. Δ. 71. H. 86.

429. *ἐϋζώνοιο γυναικός*. The grammarians supply ἕνεκα. So again in Il. Π. 320. Φ. 457. Similarly in Eurip. Orest. 741. *θυγατέρος θυμούμενος*. But see Matt. Gr. Gr. § 345.

432. *πολυβενθέος*. Schol. *πολὺ βάθος ἔχοντος, βαθυτάτου*. Compare v. 358.

433. *ἱστία μὲν στείλαντο, κ. τ. λ.* In this and the following lines is contained the whole process of the early Greeks upon disembarking after a voyage. Upon reaching the harbour, the sails were furled, and placed in the vessel to secure them from the weather ; the mast was then taken down, and placed upon the *ἱστοδόκη*, which, according to Suidas, was a case in which it was deposited ; but Eustathius understands it to have been an upright pole of wood, against which it was reared ; and this meaning seems to accord with that of the cognate word *δουροδόκη* in Od. A. 128. See Potter's Archæol. Græc. vol. II. B. III. c. 16. The sailors then took to their oars, and moored the vessel, which was secured, before the invention of anchors, by a weight, either of stone or wood inlaid with lead, and let down from the prow into the sea ; their sterns being drawn up on shore, and fastened by cords, called *πρυμνήσια*, to stones erected for the purpose. These weights were called *εὐναὶ*, as Eustathius observes, *παρὰ τὸ εὐνάζειν τὴν ναῦν χαλωμένας εἰς τὸ ὕδωρ, καὶ ποιεῖν ἵστασθαι. Τρία δὲ σημαίνει ἡ λέξις παρὰ τῷ ποιητῇ· τὴν κοίτην· τὴν ἄγκυραν, ὡς νῦν· τὴν διατριβήν*. Compare Il. B. 783. Λ. 115. Ξ. 207. Hence Virg. Æn. III. 277. *Anchora de prora jacitur ; stant littore puppes.* Compare Od. N. 77. If their stay at any port was likely to be of long duration, the ships were drawn up entirely on shore, and fixed upon props placed under them, to prevent them from being carried by the waves into the water. Compare infra vv. 485, 6. The contrary to all this took place before setting sail (v. 481). Of the verb *στέλλειν*, see on Il. Δ. 294. It here signifies to *furl*.

434. *προτόνοισιν ὑφέντες*. *Having lowered it by means of ropes.* See Matt.

Καρπαλίμως· τὴν δ' εἰς ὅρμον προέρυσσαν ἐρετμοῖς· 435
Ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
Ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
Ἐκ δὲ Χρυσηῒς νηὸς βῆ ποντοπόροιο.
Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
Πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
Ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
Παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
Ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
Ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν. 445
Ὣς εἰπὼν, ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
Παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
Ἑξείης ἔστησαν ἐΰδμητον περὶ βωμόν.
Χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
Τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο, χεῖρας ἀνασχών· 450

Gr. Gr. § 401, 2. The *πρότονοι* were ropes passing through a pulley at the top of the mast, and extending (*προτείνοντες*) from the prow to the stern, so as to keep the mast firm, or to displace it as occasion might require. Schol. Apoll. Rhod. I. 564. *πρότονοι· τὰ ἐξ ἑκατέρου μέρους τοῦ ἱστίου ἐπὶ τὴν πρώρην καὶ τὴν πρύμναν ἐκτεινόμενα σχοινία.* Bos understands *πρότονα* and *πρυμνήσια* (v. 436.) to be neuter adjectives, with an ellipsis of the noun *σχοινία*; but the substantive *πρότονος* is in use. Æsch. Agam. 870. *σωτῆρα ναὸς πρότονον.* See also on v. 476.

435. *ὅρμον.* *The landing-place.* Schol. *τόπος λιμένος, ἔνθα ἡ ναῦς ὁρμεῖ.* Hence *λιμὴν εὔορμος* in Il. Φ. 23. Od. Δ. 358. I. 136. In Il. Σ. 401. *ὅρμος* signifies a *necklace;* in which signification the grammarians derive it from *εἴρω*, *necto*.

444. *ἱλασόμεσθα.* The vulgar reading is *ἱλασσώμεθ' ἄνακτα.* That which the text exhibits is required by the metre, and sanctioned by the authority of several MSS. See Dawes's Misc. Crit. p. 249. ed. Kidd.

449. *χερνίψαντο.* From the use of this verb in Eurip. Iph. T. 662, it has been explained by *ἁγνίσαι δι' ὕδατος ἔχοντος κριθὰς καὶ ἅλας.* Such, at least, is not its meaning in Homer; where it always signifies, according to its derivation from *χεῖρας νίπτειν*, *to wash the hands.* The washing of hands was a frequent ceremony both among the Greeks and Hebrews; not only before the offering of sacrifice and every other religious exercise, but before and after meals. According to the Talmud, it was as criminal to eat with unwashen hands, as it was to lie with a harlot: and there is a tradition of a Jewish Rabbi who died of thirst in prison rather than drink the water which was only sufficient to wash his hands. Compare Matt. xv. 2; and see also on Il. Z. 266. The basin used for these purifications was called *χέρνιβον*, and the water *χέρνιψ.* See on Il. Ω. 304. Compare also Od. A. 136. Δ. 48. E. 905. Athen. Deipn. I. 15. IV. 27. IX. 18; and see Heyne on Virg. Æn. I. 701.—*οὐλοχύτας ἀνέλοντο.* The *οὐλοχύται* were cakes of barley mixed with salt, *molæ salsæ*, which were thrown upon the altar, and upon the victim previous to the sacrifice. They first raised the *mola* above the head of the victim (*ἀνέλοντο*), and, after their prayers, cast it (*προβάλοντο*, v. 458.) upon the altar, and between the horns of the animal. This ceremony, with the purification and prayers, were the chief *προθύματα*, or offerings before the sacrifice, in the age of Homer. Most of the old Scholiasts and grammarians derive *οὐλοχύται* from *ὅλος*, *whole;* alleging that, before the invention of mills, *unbroken barley* was scattered upon the altar. Such an interpretation would introduce an essential distinction between the practice of the Greeks and Romans; but as no such distinction is recognized by any ancient writer, and was clearly unknown to Dionysius Halicarnassensis (vii. 72), it is preferable to derive the word from the old verb *ἕλω*, *to bruise.* Thus the *οὐλοχύται* of the Greeks and the *mola* of the Latins will precisely correspond. See Buttmann's Gr. Gr. § 26. n. 17.

450. *μεγάλ' εὔχετο.* For *μεγάλως*, *audibly, aloud.* So again infra v. 482. Virg. Æn. X. 667. *Ut duplices cum voce manus*

Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις.
Ἤδη μέν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
Τίμησας μὲν ἐμὲ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν.
Ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ· 455
Ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
Αὐτὰρ ἐπεί ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο,
Αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειραν,
Μηρούς τ' ἐξέταμον, κατά τε κνίσῃ ἐκάλυψαν, 460
Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
Καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον

ad sidera tendit. The two following lines are repeated from vv. 37, 38.

453. *ἤδη μέν ποτ' ἐμεῦ.* See on v. 202; and for the expression *ἤδη νῦν*, in v. 456, on v. 260.

458. *προβάλοντο.* Schol. *εἰς τὸν βωμόν.* This passage is valuable for being the most exact account of the ancient sacrifices anywhere left us. There is, first, *the purification*; secondly, the offering up of prayers; thirdly, the *mola*, or barley cakes, thrown upon the victim; fourthly, the manner of killing it, with the head turned upwards to the celestial gods, as they turned it downwards when they offered to the infernals; fifthly, their selecting the thighs and fat for their gods, as the best of the sacrifice, and the disposing about them pieces cut from every part, for a representation of the whole; sixthly, the libation of wine; seventhly, the consuming the thighs in the fire of the altar; and eighthly, the sacrificers' dressing and feasting on the rest, with joy and hymns to the gods. Pope. The near resemblance of these ceremonies with the sacrifices of the Hebrews, will be at once discernible from a perusal of the first and second chapters of Leviticus. It is very probable that the Heathens derived their sacrificial rites from the patriarchal ages, which will readily account for the many coincidences observable in the sacred practices of the Patriarchs and Jews, and the nations around them. For similar passages see Il. Β. 427. Od. Γ. 455. Μ. 359.

459. *αὖ ἔρυσαν. Drew back*, scil. *the neck.* Eustath. *ἔθος Ἑλληνικὸν, εἴ κεν τοῖς ἄνω ἔθυον, ἀνακλᾷν τὸν τοῦ ἱερείου τράχηλον, ὥστε ἀφορᾷν ὡς εἰς οὐρανὸν, καὶ ἐλέγετο τοῦτο αὖ ἐρύειν· τουτέστι, ὀπίσω ἕλκειν, καὶ ἀναφέρειν ἐν τῷ ἀνακλᾷν· ἐὰν μέντοι ἥρωσιν ἢ ὅλως τοῖς κατοιχομένοις ἔθυον, κάτω τὸ ἱερεῖον ἀποβλέπον ἐσφάζετο.* Hence, Lamb. Bos supplies *τράχηλον.*

460. *μηρούς τ' ἐξέταμον, κ. τ. λ.* There is some difference of opinion as to whether *μηροὶ* and *μηρία* are synonymous terms. From the fact that Homer, when speaking of the part which was consumed, always uses *μηρία*, as in v. 40 supra; it should seem that these were the portions cut out from the *entire thigh*, *μηρὸς*, and set apart for the gods. Apollon. Lex. in v. *μηρία· τὰ ἐκ τῶν μηρῶν ἐξαιρούμενα καὶ ἱεροθυτούμενα.* That the syntax of *μηροὺς ἐκτέμνειν* does not preclude this interpretation is clear from such forms as *ἐκτέμνειν ἄνθρωπον* and *ἐκτέμνειν γῆν*, where the verb does not signify *to cut off*, but *to cut out of.* Compare Xen. Cyr. V. 2. 13. These *μηρία*, then, were the parts belonging to the gods, which were covered with double cauls of fat, that they might be more readily consumed; this being essential to their acceptance. Upon them were skewered small pieces of flesh, cut from all parts of the beast, as the *ἀπαρχαὶ*, or *first-fruits* of the whole. This was called *ὠμοθετεῖν*, i. e. as explained by Eustathius, *ὠμὰ πάντοθεν ἀκρωτηριάζειν*, *to place thereon raw pieces of flesh cut from all the other parts.* Compare Od. Ξ. 427. In the next verse *ἐπ' αὐτῶν* must be referred to *μηρίων*, which is implied in *μηροὺς ἐξέταμον.* It will follow also that *μῆρα*, in v. 464, is not an heteroclite from *μηρὸς*, similar with those enumerated at v. 312 supra; but a synonym of *μηρία.* So the Scholiast. Some have supposed that the entrails also were offered to the gods. If so, it was after the age of Homer, who tells us that they were feasted upon (v. 464); and it appears from Dionysius Halicarnassensis, that the *ἀπαρχαὶ* only of the entrails were sacrificed. (*Antiq. Rom.* p. 478. ed. Lips.) See Potter's Archæol. Gr. B. II. c. 4.

462. *ἐπὶ σχίζῃς. On split wood*, or *chips.* In Il. Β. 425, the epithet *ἀφύλλοις* indi-

Λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχνα πάσαντο,
Μίστυλλόν τ' ἄρα τἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
Δαίνυντ'· οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,

cates that they were *dried*, and therefore readily combustible.—*αἴθοπα οἶνον.* Some commentators, among whom are the Scholiast, Eustathius, Damm, and others, refer the epithet *αἴθοψ*, as applied to *wine*, to its colour; and consider it equivalent with *ἐρυθρὸς* and *μέλας*, which are so applied in Odyss. E. 165. 265. Eustathius also offers another signification, *θερμὸς καὶ ἐκκαίων*, *ardent, fiery*, from its heating nature. Aul. Gell. N. A. XVII. 8. *Conjectare me vinum idcirco minus cito coalescere, quod semina quædam caloris in sese haberet, essetque natura ignitius; ob eamque rem dictum esse ab Homero αἴθοπα οἶνον, non, ut alii putarent, propter calorem.* Compare Macrob. Saturn. VII. 12. The proper meaning of the word is, without doubt, *shining, sparkling;* from *αἴθω*, *splendere facio.* This is at once evident from the only other connexion in which it is used in the Iliad; viz. as an epithet of *χαλκός*. See Il. Δ. 495. E. 562. 681. P. 3. and elsewhere. It occurs once in the Odyssee (K. 152) as an epithet of *καπνός*.

463. *πεμπώβολα.* *Æolicè* for *πεντώβολα.* *Five-pronged forks.* These were used for stirring the flesh offered in sacrifice, in order that it might be quickly and completely destroyed. In the versions this word is falsely rendered *verua;* and so also the simple word *ὀβελὸς*, in v. 465. But turning-spits were unknown in the time of Homer. The mistake most probably originated with the imitation of the passage in Virg. Æn. I. 214. *Illi se prædæ accingunt, dapibusque futuris: Tergora diripiunt costis, et viscera nudant: Pars in frusta secant, verubusque trementia figunt.*

464. *αὐτὰρ ἐπεί.* See on v. 282. On the verb *πάομαι*, see the Lexicon to Pent. Græc. *in voce.* Ernesti understands two distinct words, *πάομαι* and *πάσσομαι*.

465. *μίστυλλόν τ' ἄρα τἄλλα.* Hence the point of Martial's epigram, I. 50. *Si tibi* Mistyllus *coquus, Æmiliane, vocatur; Dicatur quare non* Taratalla *mihi?* Schol. *μιστύλλειν· εἰς μεῖστα κόπτειν.*

466. *ὤπτησάν τε κ. τ. λ.* Eustathius observes, that in the heroic ages the manner of dressing food was always to roast it. It is to be remarked, also, that the cook's was not a menial office; but even chiefs and princes dressed their own victuals. See on Il. I. 206.

468. *δαιτὸς ἐΐσης.* Schol. *ἴσης, πᾶσιν ὁμοίας, ἢ ἰσομοίρου καὶ μεριστῆς.* Clarke cites the following from Athenæus: *Καὶ τῶν κρεῶν δὲ μοῖραι ἐνέμοντο· ὅθεν ἐΐσας φησὶ τὰς δαῖτας, ἀπὸ τῆς ἰσότητος. Ἐπείσθη δὴ Ζηνόδοτος, δαῖτα ἐΐσην τὴν ἀγαθὴν λέγεσθαι.* See the note on v. 306. Ernesti, indeed, objects that Il. Δ. 48. is decisive in favour of rendering *ἔϊσος* by *opimus:* but as *δαὶς* properly signifies the *banquet*, which accompanied the sacrifice, and thence was taken for the sacrifice itself, there seems to be no ground for his objection. The true import of *δαὶς ἐΐση* is sufficiently manifest, from the ancient custom of distributing to every guest his portion, which was set before them with the greatest equality; except in those instances where persons of high character received a larger share. This primitive custom at entertainments, hence called *δαῖτες*, from *δαΐζω*, was, in after times, discontinued, and observed only at sacrifices, or by those who still adhered to primitive temperance and simplicity, after the arts of luxury had been introduced. See Athen. Deipnos. I. 10. 11. Plut. Sympos. II. 10. It may be added, that the custom of dividing to the guests equally, except in cases of marked distinction and favour, is recognized in Holy Writ. When Joseph set before Benjamin a mess five times as large as those of his other brethren, it is fairly inferred that theirs were equally apportioned. See Gen. xliii. 34; and compare Il. H. 321.

469. *αὐτὰρ ἐπεὶ κ. τ. λ.* Virg. Æn. VIII. 184. *Postquam exempta fames, et amor compressus edendi.* Compare Æn. I. 216. XI. 938.—*ἐξ ἔρον ἕντο.* By Tmesis, for *ἐξέντο*, aor. 2. mid. from *ἐξίημι*, *to remove, to take away.* Eustathius, Hesychius, and the grammarians, observe, that *ἔρος* is the Æolic form for *ἔρως*. See Koen. ad Gregor. p. 286. Maittaire *de dial.* p. 244. It is frequently used by Homer, but only in the nominative and accusative cases, with the exception, perhaps, of Od. Σ. 212. It occurs also in Soph. Elect.

Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
Νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
Οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
Καλὸν ἀείδοντες παιήονα, κοῦροι 'Αχαιῶν,
Μέλποντες 'Εκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
Ἦμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθε, 475
Δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος 'Ηώς,
Καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν 'Αχαιῶν·

197, and some few times in Euripides. So also γέλος, if the reading be correct, in Odyss. Υ. 346.

470. ἐπεστέψαντο. *Filled to the brim.* Athen. Deipnos. I. 11. 'Επιστέφονται δὲ ποτοῖο οἱ κρητῆρες, ἤτοι ὑπερχειλεῖς οἱ κρητῆρες ποιοῦνται, ὥστε διὰ τοῦ ποτοῦ ἐπιστεφανοῦσθαι. Again; XV. 5. τὸ δὲ στέφειν, πλήρωσίν τινα σημαίνει. And so the Scholiast. The custom of adorning the cups with garlands is of a later age. In the same sense, therefore, unless Virgil be guilty of an anachronism, we must understand the imitation of this passage in Æn. I. 723. *Postquam prima quies epulis, mensæque remotæ, Crateras magnos statuunt, et vina coronant.* Still we should rather, in this case, expect *vinis coronant;* and there can be no doubt that Virgil refers to the more recent custom in Æn. III. 525. *magnum cratera corona Induit, implevitque mero.* So in Georg. II. 528; and the custom of crowning the cups is mentioned in Soph. Œd. C. 474. See also Athen. Deipn. xi. Theoc. Idyl. II. 2. Tibull. Eleg. II. 5. 98. Stat. Theb. VIII. 225. As a further proof, however, that this is not the sense here, Homer would scarcely have written κρητῆρας ποτοῖο, whereas the regular construction of verbs *of filling* is with a genitive. See Matt. Gr. Gr. § 330. b. It seems that the κρητῆρες were a larger kind of cup, so called παρὰ τὸ κεράσασθαι; the wine being usually mixed with a portion of water. From these it was poured into smaller cups, and handed to the guests by the attendants, κοῦροι or κήρυκες. Compare Odyss. A. 109. 110. After the guests were satisfied, an additional goblet was handed round, for the purpose of a libation, with prayers and hymns to the gods. See Plat. Sympos. c. 4.

471. νώμησαν δ' ἄρα πᾶσιν, κ.τ.λ. Athen. Deipn. I. 11. τὸ ΠΑΣΙΝ οὐ τοῖς ποτηρίοις, ἀλλὰ τοῖς ἀνδράσι. Of the verb νωμάω, which here signifies *to hand about, to distribute,* see Blomfield's Gloss. on Æsch. Theb. 3. Schol. νώμησαν· διεμέρισαν, διέδωκαν. The word ἐπαρξάμενοι has been variously interpreted. Some understand it in the same reference to *libations,* which ἀπάρχεσθαι bears to sacrifice; i. e. *offering the first-fruits:* and so Buttmann (Lexil. 1. p. 100), who explains the preposition ἐπὶ of the *successive* delivery of the wine to each guest. But the act of libation would thus be referred to the *attendants;* and it is therefore better to take it in its proper sense, *beginning,* viz. *the distribution;* which is implied in νώμησαν. Heyne understands ἐνδέξια, as in v. 597, since the cup passed from the right hand. See Matthiæ on Hym. Hom. p. 433. Hence the construction will be ἐπαρξάμενοι νωμᾷν τὸν οἶνον ἐν δεπάεσσι.

472. οἱ δὲ πανημέριοι. See on v. 414.

473. παιήονα. Of the word παιήων, which is the same with παιών and παιάν, see the Lexicon to Pent. Gr. *in voce.*

475. ἦμος. *When.* A poetic particle, equivalent to ὅτε; and accordingly followed by τότε, for which, however, the poetic τῆμος is also in use. See Il. Ψ. 228.—Of the expression δὴ τότε, see on v. 6.

476. πρυμνήσια νηός. The πρυμνήσια were the ropes by which the ships were tied to the shore. Eustath. on v. 436, supra: πρυμνήσια· τὰ ἀπόγεια σχοινία, οἷς ἐκ τῆς πρύμνης προσδεσμεῖται ἡ ναῦς πρὸς τῇ γῇ· καὶ οἷς ὥσπερ πείθεται, διὸ τὰ αὐτὰ καὶ πείσματα λέγονται. These ropes are called in Latin *retinacula.* See Virg. Æn. III. 639. Lamb. Bos considers the word as an adjective with an ellipsis of σχοινία; but it is never used as such, except perhaps in the Etym. Mag. p. 177, 46; where ἄφλαστα πρυμνήσια occurs.

477. ῥοδοδάκτυλος 'Ηώς. See on Il. Θ. 1.

478. ἀνάγοντο. As opposed to each other, ἀνάγεσθαι and κατάγεσθαι are nautical terms, signifying *to set sail,* and *to make for land,* respectively. See Od. Γ. 10. 178. K. 140. Π. 822. T. 202. In Homer, the verb is so used in the middle voice; but in other writers the active is more usual, with the accusative ναῦν expressed or understood. Herod. VII. 100.

Τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
Οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασσαν. 480
Ἐν δ' ἄνεμος πρῆσε μέσον ἱστίον, ἀμφὶ δὲ κῦμα
Στείρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
Ἡ δ' ἔθεε κατὰ κῦμα διαπρήσσουσα κέλευθον.
Αὐτὰρ ἐπεί ῥ' ἵκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,
Νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
Ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν·
Αὐτοὶ δὲ σκίδναντο κατὰ κλισίας τε νέας τε.
Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισι,
Διογενὴς Πηλέος υἱὸς πόδας ὠκὺς Ἀχιλλεύς·
Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
Οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
Αὖθι μένων, ποθέεσκε δ' ἀϋτήν τε πτόλεμόν τε.
Ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
Καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες

ἀναγαγόντες ἀπὸ τοῦ αἰγιάλου. Xen. Hell. VI. 2. 16. ἐπανήγαγεν τὸ κέρας ἀπὸ τῆς γῆς. Compare Herod. III. 109. IV. 141. Arist. Lysist. 608. Xen. Anab. V. 1. 6. 2 Macc. xii. 4. LXX. Luke v. 2. viii. 22. Acts xiii. 13. xviii. 21. xxviii. 12. Nearly similar in the Latin, *Nave derehi.*

479. ἴκμενον οὖρον. *A fresh breeze.* Some derive this epithet from ἴκμας, *moisture:* in support of which the Scholiast cites Od. E. 478. ἀνέμων μένος ὑγρὸν ἀέντων. Others, with greater probability, deduce it from ἱκνεῖσθαι. Virg. Æn. III. 687. *Ecce autem Boreas angusta ab sede Pelori Missus adest.* Homer's ἴκμενος οὖρος is equivalent to the *missus adest* of Virgil.

481. ἐν δ' ἄνεμος πρῆσε. A Tmesis, from ἐμπρήθω, *inflo.* Virg. Æn. III. 358. *Tumido inflatur carbasus Austro.* Properly, πρήθω signifies, as in Il. Θ. 217, *to set on fire, to inflame;* and is thence metaphorically applied to any energetic effect. See on Il. I. 433; and compare also Il. Π. 350. Some would tamely identify the verb with πρήσσω (v. 483); which is formed from περάω, *transeo.* Thus Stephan. Thes. Gr. *Dicitur* πρήσσειν ὁδὸν, *pro* transire viam, i. e. *iter facere;* πρήσσειν ὁδοῦ, i. e. διά. Hence Eustathius: τὸ δὲ ἄνεμος πρῆσεν, ὅ ἐστιν ἐφύσησε· καὶ τὸ διαπρήσσουσα κέλευθον, ὅ ἐστι διαπερῶσα. Compare Od. N. 83. O. 47.—κῦμα πορφύρεον. Eustath. ἀντὶ τοῦ μέλαν· ἐπεὶ ἐγγὺς μελανίας ἐστὶ καὶ τὸ πορφυροῦν. See on v. 350, supra.

482. στείρῃ. Villoison:—τῇ τροπίδι τῆς νεὼς, ἐπεὶ στερεωτέρα τῶν σανίδων ὑπάρχει. Anglicè, *the keel.*

484. μετὰ στρατόν. This is the reading of the best MSS. Vulgo κατὰ στρατόν. There is this difference between the import of the two prepositions, that μετὰ στρατὸν is *ad exercitum,* as in v. 478. supra; κατὰ στρατὸν, *per exercitum,* as Il. E. 495. κατὰ στρατὸν ᾤχετο πάντη. Compare Il. E. 589. Z. 104. H. 380. T. 234. 302. Ω. 696. See also v. 487; and on v. 48, supra.

486. ἕρματα. Eustath. τὰ ὑποκείμενα ταῖς ναυσὶν ἐκ ξυλῶν ἐρείσματα, ἐφ' ὧν αἱ νῆες ἐρείδονται. On this verse see Hermann. ad Homer. H. Apoll. 507.

488. ὁ. See on Il. A. 11.

490. ἀγορὴν κυδιάνειραν. Schol. ἐνδόξους ἄνδρας ποιοῦσαν. See on v. 249. To the same effect, Il. I. 441. Ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.—πωλέσκετο. For ἐπωλεῖτο. Instead of the augment, the Ionians adopt this termination in the imperfect. So again, φθινύθεσκε and ποθέεσκε, in the following lines. See Prelim. Obss. sect. IV.

491. φθινύθεσκε φίλον κῆρ. We must either supply κατὰ, or the neuter verb φθινύθω must be taken transitively, as in Od. A. 250, and elsewhere.

492. αὖθι μένων. Eustath. on Il. Π. p. 1062. considers αὖθις and αὖθι as synonymous, and used indifferently, as πολλάκις and πολλάκι, χωρὶς and χωρί, and the like. But αὖθι is an adverb of place, by syncope for αὐτόθι, *there;* the termination θι implying rest in a place, which θις never does. See Hoogeveen, *de Particulis,* p. 74. Its formation, from the genitive of the pronoun αὐτὸς, is analogous to that of ἀλλόθι, παντόθι, οἰκόθι, and the like.—δέ. For γὰρ, as in v. 200.

493. ἐκ τοῖο. For ἐκ τούτου, scil. χρόνου, as in v. 6.

Πάντες ἅμα, Ζεὺς δ᾽ ἦρχε· Θέτις δ᾽ οὐ λήθετ᾽ ἐφετμέων 495
Παιδὸς ἑοῦ, ἀλλ᾽ ἥγ᾽ ἀνεδύσατο κῦμα θαλάσσης,
Ἠερίη δ᾽ ἀνέβη μέγαν οὐρανὸν, Οὔλυμπόν τε.
Εὗρεν δ᾽ εὐρύοπα Κρονίδην, ἄτερ ἥμενον ἄλλων,
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
Καί ῥα πάροιθ᾽ αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
Σκαιῇ· δεξιτερῇ δ᾽ ἄρ᾽ ὑπ᾽ ἀνθερεῶνος ἑλοῦσα,
Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα.
Ζεῦ πάτερ, εἴ ποτε δή σε μετ᾽ ἀθανάτοισιν ὄνησα,
Ἢ ἔπει, ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
Τίμησόν μοι υἱὸν, ὃς ὠκυμορώτατος ἄλλων 505
Ἔπλετ᾽· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
Ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ,
Τόφρα δ᾽ ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ᾽ ἂν Ἀχαιοὶ
Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσί τέ ἑ τιμῇ. 510
Ὣς φάτο· τὴν δ᾽ οὔτι προσέφη νεφεληγερέτα Ζεὺς,
Ἀλλ᾽ ἀκέων δὴν ἧστο· Θέτις δ᾽ ὡς ἥψατο γούνων,
Ὣς ἔχετ᾽ ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·
Νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
Ἢ ἀπόειπ᾽, ἐπεὶ οὔ τοι ἔπι δέος, ὄφρ᾽ εὖ εἰδῶ, 515
Ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.
Τὴν δὲ μέγ᾽ ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·

497. ἠερίη δ᾽ ἀνέβη. See on v. 414, supra. There is a question respecting the derivation of ἠέριος. In Od. I. 52, compared with v. 56, it clearly signifies *early in the morning*, and so also in this place and in v. 557. Hence it will be derived from ἦρι, *mane*. Some, however, deduce it from ἀὴρ, so as to signify, *on high;* and in the only place where it again occurs in Homer (Il. Γ. 7), it will bear this sense, though it is not, perhaps, necessary.

498. εὐρύοπα Κρονίδην. Either *late tonantem*, from ὄψ, *vox;* or *late prospicientem*, from ὄπτομαι, *video*. Heyne prefers the former derivation; and Damm insinuates that Homer purposely adopted an epithet of ambiguous formation, in order to convey the compound idea of Jupiter's *all-seeing* and *omnipotent* attributes.

501. δεξιτερῇ δ᾽ ἄρα κ. τ. λ. See on v. 407. An instance of a similar custom will be found 2 Kings xx. 9.

503. εἴ ποτε δή κ.τ.λ. Compare vv. 394 sqq.

512. ἀλλ᾽ ἀκέων δὴν ἧστο. See on v. 34. supra. This lengthened silence of Jupiter is completely at variance with the opinion of Wolfe, Heyne, and others, who have assumed the prayer of Thetis as containing the primary argument of the Iliad, that the goddess had entirely succeeded in her intercession with Jupiter. On the contrary, it evinces a reluctance to speak, and a desire to avoid a reply; nor does she obtain an answer, till she has pressed her suit with renewed and increased earnestness. So Herod. I. 86. Κροῖσον δὲ τεὼς μὲν σιγὴν ἔχειν ἐρωτεώμενον· μετὰ δὲ, ὡς ἠναγκάζετο, εἰπεῖν. That she did not succeed in the full accomplishment of her wishes is evident from the event: not to mention that Jupiter himself objects to her prayer, as iniquitous and criminal, calling it Θέτιδος ἐξαίσιον ἀρὴν, in Il. O. 598. See note *in loco*.

513. δεύτερον αὖτις. Pleonasms of this kind, with αὖτις, are very common. See on v. 27.

514. νημερτές. *Truly, decisively*· from νὴ and ἁμαρτάνω. In Hesiod. Theog. 234, Nereus is called γέρων νημερτὴς καὶ ἀψεύδης, and hence, probably, the names of two of the Nereides in Il. Σ. 46.—The verb ἀποειπεῖν has the same sense as ἀποφάσκειν in Soph. Œd. T. 485. See Lexicon to Pental. Græc.

517. μέγ᾽ ὀχθήσας. The sigh, which followed the silence of Jupiter, was an

Ἦ δὴ λοίγια ἔργ', ὅτ' ἔμ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅταν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
Ἡ δὲ καὶ αὔτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσι 520
Νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
Ἀλλὰ σὺ μὲν νῦν αὖθις ἀπόστιχε, μή τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
Εἰ δ' ἄγε, τοὶ κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
Τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλὸν,
Οὐδ' ἀτελεύτητον, ὅ, τι κεν κεφαλῇ κατανεύσω.
Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
Ἀμβρόσιαι δ' ἄρα χαῖται ἐπεῤῥώσαντο ἄνακτος
Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον. 530

additional proof of his reluctance to reply, and betokened an inward sentiment very different from that of a simple assent to the wishes of Thetis. See Penn on the *Primary Argument of the Iliad*, chap. IV.

518. ἐχθοδοπῆσαι. *To quarrel, to use hard words;* from ἔχθος and ὄψ, *vox.* The verb is ἅπαξ λεγόμενον.

523. ἐμοὶ δέ κε ταῦτα κ. τ. λ. *These matters shall be my concern, until I have effected my purpose;* as it was said in v. 5. Διὸς δ' ἐτελείετο βουλή. This response, as Mr. Penn observes (Primary Argument, *ubi supra*), is reserved, vague, and indefinite, and as equivocal as the response of an oracle. If the usual interpretation, which understands no more by this passage than ταῦτα τελέσω, were the true one, there would be no room for the addition of μελήσεται, which is clearly a word of doubtful import; as in Il. P. 515. Ψ. 724. and elsewhere.

526. οὐ γὰρ ἐμὸν παλινάγρετον, κ. τ. λ. Eustathius supplies ἔπος. The same commentator observes, that there are three things which prevent the performance of human promises; change of mind, an original intention not to perform them, or the want of power; none of which can influence the operations of the Deity. The same is expressed in Eurip. Alcest. 999. Καὶ γὰρ Ζεὺς, ὅ, τι νεύσῃ, Ξὺν σοὶ τοῦτο τελευτᾷ.—παλινάγρετον, *to be retracted,* or *repented of;* from ἀγείρω.

528. Ἦ, καὶ κυανέῃσι κ. τ. λ. There is something exceedingly grand and majestic in this description of the nod of Jupiter. It is said, that when the sculptor Phidias was asked whence he had derived the idea of his great work, the Olympian Jove, he replied by reciting this passage. Macrob. Saturn. V. 13. *Phidias, cum Jovem Olympium fingeret, interrogatus de quo exemplo divinam mutuaretur effigiem, respondit: Archetypum Jovis in his se tribus Homeri versibus invenisse.* The same account is given by the geographer Strabo (VIII. p. 128. ed. Tzetz.); and a similar story is told of the painter Euphranor. See Valer. Maxim. VIII. 11. 2, 5. Virgil, also, has given the nod of Jupiter with great solemnity in Æn. X. 115. *Annuit; et nutu totum tremefecit Olympum.* This nod, therefore, which was the signal of Fate, could not be merely a courteous assent to Thetis, but betokened the certainty of the final accomplishment of the divine purpose. See Prelim. Obss. sect. III. Hence Ovid. Met. I. 179. *Terrificam capitis concussit terque quaterque Cæsariem, cum qua terram, mare, sidera, movit.* Compare also Catull. Carm. lxiii. 203.

529. ἐπεῤῥώσαντο. *Shook, waved.* From ῥώομαι, *propero, ruo.* Eustath. μετηνέχθη ἀπὸ ἀνδρῶν ἐῤῥωμένως εἴς τι ἔργον κινουμένων· ῥώονται δὲ καὶ ἵπποι, ὅτε εἰς δρόμον συντείνονται. Compare Il. A. 50. Π. 166. Σ. 411. *et alibi.*—The epithets ἀμβρόσιος, ἄμβροτος, and ἄβροτος, are different forms of the same adjective, and express any quality appertaining to the gods. Their primary signification is *immortal,* or *divine;* whence the former, more particularly, is commonly used to imply *excellence* generally. Thus, ἀμβρόσιος ὕπνος, *sweet sleep,* in Il. B. 19; and ἀμβροσίη νὺξ, in Il. B. 57. Compare v. 71; and see on Il. A. 131. Some derive ἀμβρόσιος from ἀμβροσία, which last, however, is only the feminine adjective with ἐδωδὴ, or τροφὴ, understood.

530. ἐλέλιξεν. The verb ἐλελίζειν signifies properly *to whirl round,* as in Il. B. 316; and hence *to shake.* Cicero *de Repub.* I. 36. has *concuteret.*

Τώ γ' ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
Εἰς ἅλα ἆλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἑὸν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέσταν
Ἐξ ἑδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
Μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
Ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
Ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
Αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς; 540
Αἰεί τοι φίλον ἐστὶν, ἐμεῦ ἀπὸ νόσφιν ἐόντα,
Κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τι πώ μοι
Πρόφρων τέτληκας εἰπεῖν ἔπος, ὅ, ττι νοήσῃς.
Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
Εἰδήσειν· χαλεποί τοι ἔσοντ', ἀλόχῳ περ ἐούσῃ.

531. *διέτμαγεν.* Eustath. *διεχωρίσθησαν.* For *διετμάγησαν*, aor. 2 pass. from *διατμήσσω.*

532. *ἆλτο.* By syncope for *ἅλατο*, *Ionicè* for *ἥλατο*, from *ἅλλομαι*, *to leap;* with the soft breathing, *Æolicè* for *ἅλλομαι.* Eustathius observes, that this word cannot strictly apply to *ἑὸν πρὸς δῶμα*, in its proper sense, but is there used simply in the sense of *ἦλθε.* So again Il. Γ. 327. *ἔκειτο* will only properly apply to *τεύχεα*, though equally referred to *ἵπποι.* See the note on Soph. Œd. T. 270. Pent. Gr. p. 26.

535. The verb *μεῖναι* seems, in this place, to be used in the sense of *manere sedens*, to keep one's seat, with an ellipsis of the preposition *πρὸς*, before *ἐπερχόμενον.* The two words, *μεῖναι ἐπερχόμενον*, however, are repeatedly used in conjunction by Homer; but always in a sense widely different from the above. Compare Il. Θ. 536. IV. 472. X. 252. The Scholiast understands *ἐπερχόμενον* as the accusative absolute, for *ἐπερχομένου*; i. e. *as he advanced.*

537. *συμφράσσατο βουλάς.* See on v. 83, supra.

538. *ἁλίοιο γέροντος.* Nereus; and not either Proteus or Phorcys, as the Scholiast supposes. See Hesiod. Theogon. 234; and compare Il. Σ. 52.—The allegorical notion affixed by some to *ἀργυρόπεζα*, and the various epithets applied to the gods, has something too refined in it to be natural. The interpretation of the Scholiast is more simple, and equally probable: *ἀργυρόπεζα· λαμπρόπους, ἀπὸ μέρους ὅλη καλή.* See above, on vv. 37. 194.

539. *κερτομίοισι.* Scil. *ἔπεσι.* Compare v. 519. The ellipsis of this word is very frequent in this and similar expressions. Thus, in Il. Δ. 256, with *μειλιχίοισι*; and so P. 431. See Bos. Ellips. Gr. p. 96. Schol. *κερτομίοις· ἐρεθιστικοῖς·* i. e. *provoking, taunting.* The derivation is *ἀπὸ τοῦ κέαρ τέμνειν.*

540. *τίς δ' αὖ.* The particle *δὲ* is frequently used at the beginning of a sentence, without *μὲν* preceding: where it indicates an abruptness expressive of the speaker's indignation. Compare Il. Φ. 481. In the same manner the Latins employ *vero.* Liv. XXVI. 21. *Id vero adeo superbum atque indignum*, &c. See Zeunè on Viger, p. 437. ed. Oxon.

541. Eustathius points out the change in the construction by which the participles *ἐόντα* and *φρονέοντα* are taken in the accusative in reference to the infinitive *δικάζειν*, instead of the dative to agree with *σοί.* Instances of the same kind are very common. Herod. I. 37. *τὰ κάλλιστα πρότερόν κοτε καὶ γενναιότατα ἡμῖν ἦν, ἔς τε πολέμους καὶ ἐς ἄγρας φοιτέοντας εὐδοκιμέειν.* See Matt. Gr. Gr. § 535. Obs. Hemsterhuis on Lucian, vol. III. p. 470. Compare also Il. X. 109.

542. *οὐδέ τί πω.* See on vv. 106. 124. supra.

543. *εἰπεῖν ἔπος.* See Pental. Gr. p. 247. on Soph. Antig. 551. Here *ἔπος* is *consilium:* and so *μῦθος* in v. 545.

544. *πατὴρ ἀνδρῶν τε θεῶν τε.* Virg. Æn. XI. 725. *Hominum sator atque deorum.* So Æn. I. 69. X. 2. Compare Ennius in Macrob. Saturn. VI. 1.

546. *χαλεποί τοι ἔσονται.* *They will be too*

Ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
Οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·
Ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλοιμι νοῆσαι,
Μή τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα. 550
Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
Καὶ λίην σε πάρος γ' οὔτ' εἴρομαι, οὔτε μεταλλῶ,
Ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι, ἅσσ' ἐθέλησθα·

hard for you: for χαλεπὸν ἔσται σοι εἰδέναι αὐτούς. Thus the prophet says of the true God: Isai. xl. 28. LXX. οὐδὲ ἔστιν ἐξεύρεσις τῆς φρονήσεως αὐτοῦ. Compare Job xi. 7. Ps. xcii. 5. Wisd. ix. 13. Rom. xi. 34. The future form εἰδήσειν occurs only in this place in the Iliad; in Od. Z. 257. H. 327; and some few times in the Hymns. In Il. H. 226, and elsewhere, the Attic εἴσομαι is used.

547. οὔτις ἔπειτα Οὔτε θεῶν κ. τ. λ. *No one shall know it before thee;* i. e. thou shalt know it before all others. Thus, in Il. Θ. 253. οὔτις πρότερος Δαναῶν, πολλῶν περ ἐόντων, Εὔξατο Τυδείδαο, i. e. Τυδείδης εὔξατο πρότερος πάντων, *antevertit cæteros,* as Heyne interprets it. Compare P. 14. The Scholiast supplies σὲ before ἀκουέμεν, instead of which Mr. Penn affirms that the context requires θεοὺς καὶ ἀνθρώπους. This, however, seems to be of little importance. In either case, the words of Jupiter are a sufficient assurance that Thetis had not gained an unequivocal assent to her prayers, and that she had not been made acquainted with the divine counsels. For according to this declaration, Juno was first to be instructed in the plans of Jupiter; and, accordingly, those plans were gradually developed to her, first, partially, in Θ. 473, and fully and finally in Il. O. 61. See the notes on these places.—The adjective ἐπιεικής denotes *fitting, proper.* Eustath. ἀντὶ τοῦ πρέπον καὶ ἐοικός. Later writers employed this adjective in the sense of πρᾶος, but this use of the word was wholly unknown to Homer. See Koen. ad Gregor. Corinth. p. 520.

550. ταῦτα ἕκαστα. Eustath. καινότερον ἔχει σχηματισθέν· μετέπεσε γὰρ ἀπὸ ἀρσενικοῦ γένους εἰς οὐδέτερον. It is not unusual for the demonstrative pronouns to be put in the neuter plural, although the word to which they refer is of a different gender, and in the singular. See Matt. Gr. Gr. § 439.—The verb μεταλλᾶν, *to scrutinize,* is metaphorically applied from the searching for metals; and signifies properly, like μεταλλεύειν, *to dig metals from the mine.* Hesych. μεταλλεύει· ζητεῖ, ὀρύσσει, ἀνασκάπτει. Eustathius explains the metaphor ἐκ τῶν μετάλλων, ἐπεὶ μηδὲν περιεργότερον τῆς μεταλλουργίας. Although the verb is sometimes used of *impertinent curiosity,* it as commonly denotes *simple enquiry,* as in Il. Γ. 177. K. 125. Od. A. 231. Γ. 69. *et alibi.* See also Pierson ad Mœrin, p. 239.

551. βοῶπις. *Having large eyes.* Ernesti: *magnis oculis formosa.* Hesych. μεγαλόφθαλμος, εὐόφθαλμος. It was observed on v. 98, that large eyes were looked upon as a mark of peculiar beauty among the ancients. The translators render this epithet absurdly enough by *bovinis oculis;* as if the eye of the ox were larger in proportion than that of other animals. The words βουλαῖος, Il. N. 824. βούβρωστις, Ω. 532. and βοῶπις, are all of the same class, and are compounded of the intensive particle βοῦ, or βοῦς, in reference to the size of the animal. With the same force, ἵππος also is used in composition. Etym. Mag. εἴωθε γὰρ ἡ προσθήκη τῶν τοιούτων ζώων τὸ μέγεθος τοῦ ὑποκειμένου δηλοῦν, οἷον, βούλιμος, ὁ μέγας λιμός· βούπαις, ὁ μέγας παῖς. So Eustathius on Il. N. 824. Hesych. βοῦ τὸ μέγα καὶ πολὺ δηλοῖ.

553. πάρος γ' οὔτ' εἴρομαι. The present is frequently joined with πάρος, in reference to a past action; the adverb itself sufficiently denoting the time. Compare Il. Δ. 264. M. 347. O. 257. Π. 23. Σ. 386. and elsewhere. In like manner the Latins use *dudum* with a present tense; as in Virg. Æn. II. 103. *Jamdudum sumite pœnas.*

554. εὔκηλος. *Æolicè* for ἕκηλος, *quiet, tranquil.* In Homer the word is generally used of *mental,* and by others of *bodily, tranquillity;* so as to mean *at ease,* or *careless.* Such is also, probably, the sense in Od. Γ. 263, Φ. 259. and elsewhere; but not necessarily so.—τά. For ταῦτα, as in v. 125.—ἅσσα. For ἅτινα, from the Doric σά, for τινά. It is frequently used in Homer and Herodotus. Hence σὰ μάν, in the Megarensian dialect, for τί μήν; Aristoph. Acharn. 757. See Zeunè on Viger, p. 28.

Νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπῃ 555
᾿Αργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
᾿Ηερίη γάρ σοί γε παρέζετο, καὶ λάβε γούνων.
Τῇ σ' ὀΐω κατανεῦσαι ἐτήτυμον, ὡς ᾿Αχιλῆα
Τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν ᾿Αχαιῶν.
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς· 560
Δαιμονίη, αἰεὶ μὲν ὀΐεαι, οὐδέ σε λήθω·
Πρῆξαι δ' ἔμπης οὔτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
Μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
Εἰ δ' οὕτω τοῦτ' ἐστὶν, ἐμοὶ μέλλει φίλον εἶναι.
᾿Αλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ· 565
Μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοί εἰσ' ἐν ᾿Ολύμπῳ,
῏Ασσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.
῝Ως ἔφατ'· ἔδδεισε δὲ βοῶπις πότνια ῞Ηρη,

555. *μή σε παρείπῃ. Ne te blanditiis persuaserit.* Clarke. Il. Z. 337. *παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν.* In this passage it is evidently used in a bad sense: but more frequently it occurs in a good one. Thus *αἴσιμα παρειπὼν*, Il. Z. 62. H. 121. So also *παράφημι*, in v. 577.

558. *τῇ σ' ὀΐω. Wherefore I suspect.* Schol. *ταύτῃ σε ὑπονοῶ.* See on v. 289.

561. *δαιμονίη.* A term of address very frequent in Homer, and similar to the Latin, *O bona.* Damm: *Vox plerumque honorifica, sæpe tamen admixta aliqua admiratione fortunæ vel animi insignioris in utramque partem.* It generally, in Homer, expresses a degree of rebuke, or indignation. Compare Il. B. 190. 200. Γ. 399. Δ. 31. Z. 326. 407. I. 40. N. 448. Ω. 194. It is also used repeatedly by Plato.

562. *ἔμπης. Ionicè* for *ἔμπας.* Its primary import is *altogether,* as if compounded of *ἐν πᾶσιν*, scil. *τρόποις, omnibus modis;* and in this signification it occurs frequently in Homer. Compare Il. H. 196. Θ. 33. 464. I. 514, and elsewhere. Its more general acceptation, however, is *tamen;* as in this place, *et passim.* Hesych. *ἔμπης· ὅμως, πάντως, ὁμοίως.* The following is cited in Blomfield's Gloss. on Æsch. Prom. 48. from Valckenær on Theocrit. Idyl. XV. 36. *Usitatior etiam voculæ significatus,* tamen, nihilominus, *hic posset locum reperire; ἔμπα, ἔμπας, vel ἔμπης hoc sensu tum ab aliis, sed frequenter adhibetur a Pindaro et Apollonio Rhodio; in hujus Argonauticis minime vicies recurrens; usitatissimum ἀλλ' ὅμως dicitur ἀλλ' ἔμπης et ἀλλ' ἔμπας Hesiodo, Callimacho, Apollonio, sed et Epicharmo, et Theocrito,* X. 29. XXII. 17. *Priori sensu ponitur ἔμπης sæpe apud Homerum, et in Æsch. Eumen.* 229. *ubi μέγας ἔμπας, sicuti Theocritus dixit καλὸν ἔμπας.* Hermann on Viger, p. 616. maintains, that it is never used, except in the sense of *tamen.*—*ἀπὸ θυμοῦ*, i. e. *ἀποθύμιος, invisus, ingratus.* The preposition *ἀπὸ* properly implies *removal* or *distance* from a place, and hence *alienation* from an object. Thus Diogen. Laert. I. 100. *ἀπὸ θυμοῦ ποιεῖν, abalienare.* See Matt. Gr. Gr. § 573. Viger *de Idiom.* p. 467.

564. *εἰ δ' οὕτω τοῦτ' ἐστὶν, κ. τ. λ. Fac vero hoc ita se habere, ut tu suspicaris; scito hoc mihi ita placere.*

567. *ἄσσον ἰόνθ'.* Eustathius, and after him Barnes and others, understand *ἰόντε* in reference to *θεοὶ*, and the verb *χραίσμωσι* in the plural. Nor is it unusual to put the plural of the verb with the dual of the subject; as in Il. Δ. 453. E. 275. Π. 337. Ψ. 276. And so Eurip. Phœn. 69. *τὼ δὲ ξυμβάντ' ἔταξαν.* This construction, however, can never obtain unless when speaking of *two* subjects. The examples to the contrary, adduced in Matthiæ's Gr. Gr. § 303. Obs., are most of them corrupt, and the rest must be differently explained. See Blomfield's Remarks *in loc.* The truth is, that the word *ἰόνθ'* is not *ἰόντε*, but *ἰόντα*, in the accusative singular after the verb *χραίσμωσι*, and refers to *ἐμὲ*, i. e. Jupiter, understood. See on v. 28. The expression *ἄσσον ἰέναι* occurs repeatedly in Homer, and always implying *opposition* and *hostility,* never *assistance* or *support:* except, perhaps, in Il. I. 504. Ψ. 8. where it implies neither the one nor the other. Compare Il. O. 105. X. 92. See also Dawes, Misc. Crit. p. 84. ed. Kidd.—*ἀάπτους. Invincible.* Scholiast: *ὧν ἅπτεσθαι οὐδεὶς δύναται ἢ τολμᾷ.*

Καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ.
Ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ οὐρανίωνες· 570
Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
Μητρὶ φίλῃ ἐπίηρα φέρων λευκωλένῳ Ἥρῃ·
Ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτὰ,
Εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
Ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτὸς 575
Ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
Πατρὶ φίλῳ ἐπίηρα φέρειν Διΐ, ὄφρα μὴ αὖτε
Νεικείῃσι πατὴρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
Εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς 580
Ἐξ ἑδέων στυφελίξαι·—ὁ γὰρ πολὺ φέρτατός ἐστιν.
Ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
Αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.
Ὣς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον

569. *ἐπιγνάμψασα φίλον κῆρ. Curbing her passion.* Eustath. *ὑποχαλασθεῖσα τοῦ ἀτενοῦς ἤθους· ἡ δὲ μεταφορὰ ἐκ τῶν καμπτομένων σωμάτων.* The verb *ἐπιγνάμπτω* is used in the same sense in Il. B. 14. T. 510. In Φ. 178. it signifies, properly, *to bend.*

572. *ἐπίηρα φέρων.* So again in v. 578. The derivation of the word *ἐπίηρος* is matter of considerable doubt among the commentators; some deducing it from *ἐράω*, others from *ἀρέω*, or *ἀρέσκω*, and others again from *ἦρ*. Apollonius and the Scholiast explain *ἐπίηρα* by *τὴν μετ' ἐπικουρίας χάριν*, from *ἦρ, ἦρος*, explained by *ἐπικούρια* in Herodian, cited by Eustathius. And so Heyne. Damm observes that the word never occurs in Homer except in the neuter plural; and that always *pro eo quod juvat et gratum est.* Hesych. *ἐπίηρος· βοηθὸς, ὁ χάριν ἀποδιδούς.* The simple form *ἦρος* is used occasionally, as in Il. Ξ. 132; and it is thought by many that the words should be here separated by Tmesis, as in Od. Γ. 164. *ἐπὶ ἦρα φέροντες.* This, however, is at least questionable; and the phrase *ἐπίηρα φέρειν* occurs in Soph. Œd. T. 1094.

573. *ἦ δὴ λοίγια ἔργα κ. τ. λ. Truly there will be sad doings.* So above in v. 518.

575. *κολῳόν. A tumult.* The Scholiast derives the word from *κολοιὸς, a jay*, or *daw*; in allusion to its chattering. Damm, however, considers this etymology as altogether absurd, and deduces it immediately from *κλάω, clamo.* Hence the verb *κολῳάω, to be clamorous, to prate:* Il. B. 212. See the passage from Gellius, there cited.

576. *ἐπεὶ τὰ χερείονα νικᾷ.* Euripides has borrowed this expression in Phœn. 903. *ἐπεὶ δὲ κρεῖσσον τὸ κακόν ἐστι τἀγαθοῦ.* And with greater latitude in Suppl. 198. *ἔλεξε γάρ τις, ὡς τὰ χείρονα πλείω βροτοῖσίν ἐστι τῶν ἀμεινόνων.* Compare also Soph. Philoct. 455. *Ὅπου γ' ὁ χείρων τἀγαθοῦ μεῖζον σθένει, Κἀποφθίνει τὰ χρηστὰ χὡ δεινὸς κρατεῖ, Τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ.* In this passage, however, *τὰ χερείονα* is simply *malum;* viz. the disturbance which interrupted the tranquillity of the gods. The same hemistich is repeated in Od. Σ. 404.

580. *εἴπερ γάρ κ' ἐθέλῃσι κ. τ. λ.* This sentence closes with an elegant aposiopesis, similar to that in v. 135. The sense may be filled up with *τοῦτο δύναται ποιεῖν.* This is much better than understanding *στυφελίξαι* in the optative; and more suitable to the custom of the ancients, who frequently intimated their intentions by gesture instead of speech. The verb *στυφελίζειν*, from *στυφελὸς, asper*, signifies *to treat* or *handle roughly:* hence, *to hurl down, to dethrone.* Schol. *στυφελίξαι· ἀποκινῆσαι, ἀναστρέψαι.*

582. *καθάπτεσθαι.* Infinitive for Imperative. See on v. 20.

584. *δέπας ἀμφικύπελλον.* The *ἀμφικύπελλον*, according to Damm, is the same as the *κύπελλον* (v. 596), in which place Eustathius quotes a passage from Aristotle (Hist. Animal. IX. 40), proving, by a comparison from the honeycomb, in which the little cells appear back to back, that the *ἀμφικύπελλον*, called also *δικύπελλον*, was a double cup, having a bottom in the middle, common to each cup. Others distinguish between the *ἀμφικύπελλον* and the *δικύπελλον*, assigning Aristotle's

Μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπε· 585
Τέτλαθι, μῆτερ ἐμὴ, καὶ ἀνάσχεο, κηδομένη περ,
Μή σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι
Θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
Χραισμεῖν· ἀργαλέος γὰρ 'Ολύμπιος ἀντιφέρεσθαι.
Ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
Ῥίψε, ποδὸς τεταγὼν, ἀπὸ βηλοῦ θεσπεσίοιο·
Πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
Κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
Ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
Ὣς φάτο· μείδησε δὲ θεὰ λευκώλενος Ἥρη· 595
Μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
Οἰνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
Ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600
Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
Δαίνυντ'· οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,

description to the latter, and describing the former as a cup *with two handles*, and wider in the body than at the mouth. Cups with one and two handles are preserved in our museums, but no antiquarian collection contains a cup of the kind described by Aristotle. As δέπας and ἀμφικύπελλον are both substantives, the one must be in apposition with the other.

587. *ἐν ὀφθαλμοῖσιν ἴδωμαι.* The preposition ἐν is here redundant, as in Od. Θ. 459. Pind. Ol. I. 140. Pyth. II. 14. Soph. Œd. T. 821. Arist. Acharn. 184. Ran. 1449. See Matt. Gr. Gr. § 401, 2. The pleonasm is particularly frequent in Hellenistic Greek. See Gen. xl. 14. Neh. xiii. 15. Dan. xi. 7. Judith vi. 2. LXX. Luke xxiii. 31. Rom. x. 9, 10. 1 Cor. ii. 6. ix. 15. Gal. i. 16. 1 John iv. 9; and compare Matt. xvii. 12. with Mark ix. 13.

589. *ἀργαλέος γὰρ 'Ο. ἀντιφέρεσθαι.* For *ἀργαλέον ἐστιν Διῒ ἀντιφέρεσθαι.* This construction is very common.

590. *ἤδη γάρ με κ. τ. λ.* The occasion upon which Vulcan had formerly interfered in behalf of Juno, in consequence of which he received the punishment here mentioned, is that related in Il. O. 17. sqq. Compare Il. Ξ. 249; and see also on v. 403, supra. It is a different fable to which allusion is made in Il. Σ. 395. Some have considered the descent of the God from the skies upon the volcanic isle of Lemnos as an allegorical description of Lightning shot from the clouds. See, however, on v. 194.

591. *τεταγών.* Aor. 2. with the Ionic reduplication from τάζω, or τάω (whence τείνω), signifying to *extend the hand in order to take hold* of any thing; and so *to seize.* The imperative τῆ occurs in Il. Ξ. 220. Ψ. 618. Od. E. 346. Θ. 477. I. 347. K. 487. Hesych. *τῆ· λάβε· τινὲς δὲ καὶ σὺν τῷ ι γράφουσι (τῇ), οὐχ ὑγιῶς.* Homer always uses this verb *ἀσυνδέτως*, without a copulative conjunction. Of the construction, see on v. 197.—Eustath. *βηλὸς δὲ συνήθως, ὁ τῆς οἰκίας βατὴρ, παρὰ τὸ βαίνεσθαι, ὡς καὶ οὐδὸς παρὰ τὸ ὁδεύεσθαι· ὅθεν καὶ τόποι ἀβέβηλοι μὲν, οἱ ἱεροὶ καὶ ἄβατοι· βέβηλοι δὲ, οἱ βατοὶ καὶ τοῖς τυχοῦσι.* Anglicè, *the threshold.*

594. *Σίντιες ἄνδρες.* The first inhabitants of the Isle of Lemnos.

597. *ἐνδέξια.* See on v. 471.

599. *ἄσβεστος γέλως.* Plato (*de Repub.* III.) objects to the epithet *ἄσβεστος*, *inextinguishable.* It is evident, however, that it is here used, by a kind of poetical exaggeration, simply in the sense of *continued.* This continued laughter was fairly raised at Vulcan's expense, who, as Eustathius observes, was officially performing the office of Hebe and Ganymede; and the cause of it will be found in Il. Σ. 411. It is evident that this description of the banqueting gods is formed upon the prevailing customs of the heroic ages. Compare Il. Σ. 567. sqq. Od. Ψ. 143. sqq.

600. *ποιπνύοντα. Serving diligently*; or perhaps, more strictly, *gasping for breath*,

Μουσάων θ', αἳ ἄειδον, ἀμειβόμεναι ὀπὶ καλῇ.
Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο, 605
Οἳ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
Ἧχι ἑκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσι.
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητὴς,
Ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι· 610
Ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

from *πνέω*. Schol. *ἐνεργοῦντα, διακονοῦντα*. Compare Il. Θ. 219. Ξ. 155. Σ. 421. Ω. 475.

604. *ἀμειβόμεναι ὀπὶ καλῇ*. See on v. 84. supra.

606. *κακκείοντες*. For *κατακείοντες*, from *κατακείω*, *decumbere cupio*.

610. *ὅτε μιν γλυκὺς ὕπνος ἱκάνοι*. *Whenever sweet sleep came over him*. The optative is used with the adverbs of time *ὅτε, ἐπειδὴ, ὅποτε*, in reference to a past action frequently repeated. See Matt. Gr. Gr. § 521.

611. *ἔνθα καθεῦδ' ἀναβάς*. Eustathius makes a distinction between *καθεύδειν* and *ὑπνοῦν*, the verbs which are used at the end of this book and the beginning of the next, with regard to Jupiter's sleeping. He says, *καθεύδειν* only means *lying down in a disposition to sleep*; which solves the contradiction which else would follow in the next book, where it is said, Jupiter did *not* sleep. It has been remarked by the Scholiast, that this is the only book of the twenty-four without any simile; a figure in which Homer abounds every where else. The like remark is made by Madame Dacier on the first of the Odyssee: and because the poet has observed the same conduct in both works, it is concluded he thought a simplicity of style, without the great figures, was proper during the first information of the reader. This observation may be true; but I cannot think the book had been the worse, though he had thrown in as many similes as Virgil has in the first Æneid. POPE.

THE

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Β΄.

Ἐπιγραφαί.

ΟΝΕΙΡΟΣ, καὶ ΚΑΤΑΛΟΓΟΣ ἢ ΒΟΙΩΤΙΑ.

Ἄλλως.

ΒΗΤΑ δ' ὄνειρον ἔχει, ἀγορὴν, καὶ νῆας ἀριθμεῖ.

THE ARGUMENT.

THE TRIAL OF THE ARMY, AND CATALOGUE OF THE FORCES.

Jupiter sends a deceitful vision to Agamemnon, persuading him to lead the army to battle (vv. 1—34). The General, deluded with the hopes of taking Troy without the assistance of Achilles, but fearing that the army is discouraged by his absence and the late plague, as well as by the length of time, determines to make trial of their disposition by a stratagem; and he first communicates his design of proposing a return home to the princes in council, in order that, if embraced by the soldiers, they might interfere (35—83). Then he assembles the whole host, and upon moving for a return to Greece, they unanimously agree to it, and run to prepare the ships (84—154). They are detained by the management of Ulysses, who chastises the insolence of Thersites (155—277). The assembly is recalled, several speeches made on the occasion, and, at length, the advice of Nestor followed, which was, to make a general muster of the troops, and to divide them into their several nations, before they proceed to battle (278—483). This gives occasion to the poet to enumerate all the force of the Greeks and Trojans, and in a large catalogue (484—877).

The time employed in this book consists not entirely of one day. The scene lies in the Grecian camp, and upon the sea-shore: towards the end it removes to Troy.

ἊΛΛΟΙ μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
Εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·

1. ἱπποκορυσταί. From ἵππος and κορύσσω, *armo*. It cannot, therefore, signify, as some have imagined, ἔχοντες ἱππείας τρίχας ἐν ταῖς κόρυσιν. In this place, it is nothing more than an ornamental epithet: so that ἀνέρες ἱπποκορυσταὶ may be rendered simply *warriors;* the word properly siginfying those *who fight from a chariot.* Schol. ἐφ' ἵππων ὁπλιζόμενοι, ἢ ἵππους κορύσσοντες· τουτέστι πολεμικοὶ, ἢ ἀφ' ἵππων μαχόμενοι.

2. εὗδον παννύχιοι. Aristotle tells us (*Poët.* c. 26), that this place had been objected to by some critics of those times. They thought it gave a very ill idea of the military discipline of the Greeks, to repre-

Ἀλλ' ὅγε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5
Πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι οὖλον ὄνειρον.
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Βάσκ' ἴθι, οὖλε Ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρείδαο,
Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω. 10
Θωρῆξαί ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς
Πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν

sent a whole army unguarded, and all the leaders asleep. They also pretended it was ridiculous to describe all the gods sleeping beside Jupiter. To both these Aristotle observes, that nothing is more usual or allowable than the figure which puts *all* for *the greater part*. One may add, with respect to the latter criticism, that nothing could give a better image of the superiority of Jupiter to the other gods, or of the Supreme Being to all second causes, than the vigilance here ascribed to him over all things divine and human. POPE. Of the construction see on Il. A. 414. The adjective νήδυμος is a constant epithet of *sleep* in Homer, and from the context it is clearly synonymous with ἡδύς. Now there is also another adjective, ἥδυμος, employed in the same sense and connexion in Hom. H. in Merc. 241. 449. Apoll. Rhod. II. 402. and other writers: whence it is probable that there are different forms of the same derivative: if, indeed, the former has not arisen from an error in transcription, since it generally follows a word of which ν would otherwise be the final letter. It has even been proposed to read here ἔχεν ἥδυμος ὕπνος, and apply similar corrections elsewhere; but, supposing an error in the first instance, the usage was subsequently retained, and therefore cannot, in the face of all the MSS. and the authority of recent writers, be arbitrarily set aside. See Quint. Smyrn. II. 63. It recurs in Il. K. 91. 187. Ξ. 354. Π. 454. Od. Δ. 793. and elsewhere. Some have derived it from νὴ δύειν, in the sense of *unde exire nequit*, i. e. *deep, sound*; but this will seldom suit the context.

4. τιμήσῃ, ὀλέσῃ δέ. Some MSS. have τιμήσει. Hence it has been proposed by Voss, Hermann, and others, to read τιμήσει', ὀλέσαι, in the optative; and it is admitted that this syntax would be more regular. Thus, Il. Φ. 137. Ὥρμηνε δ' ἀνὰ θυμὸν, ὅπως παύσειε κ.τ.λ. See, however, on Il. E. 128.

5. ἥδε δέ οἱ κ.τ.λ. Virg. Æn. IV. 287. *Hæc alternanti potior sententia visa est.*

6. πέμψαι ἐπ' Ἀτρείδῃ κ. τ. λ. For ἐπιπέμψαι.—Damm understands οὖλος in this place to be *Ionicè* for ὅλος, so that οὖλον ὄνειρον would mean nothing more than a *complete*, i. e. a *coherent, dream*. But although the Ionic form of ὅλος repeatedly occurs in Homer (e. g. Il. K. 134); still the more usual signification of the epithet is *destructive*. Compare Il. E. 461. 717. P. 756. Φ. 536. Schol. οὖλον· τὸν ὀλέθριον· τὸν ἐπ' ὀλέθρῳ πεμπόμενον.—For the mythology of *dreams*, compare Od. Δ. 800. T. 560. Ω. 112.

8. βάσκ' ἴθι. Aul. Gell. XIII. 23. *Quis tam obtuso ingenio est, quin intelligat, βάσκ' ἴθι, verba duo idem significantia non frustra posita esse ἐκ παραλλήλου, ut quidam putant: sed hortamentum esse acre imperatæ celeritatis.* The verb βάσκω is formed from βάω or βῆμι, as φάσκω from φάω or φημὶ, γηράσκω from γηράω, and the like.

9. ἐλθὼν ἐς κλισίην κ. τ. λ. An emphatic asyndeton. Schol. τὸ πρέπον τῆς ἐγκελεύσεως διὰ τοῦ ἀσυνδέτου φαίνεται.

10. ἀγορευέμεν. Infinitive for Imperative. The adverb ἀτρεκέως is to be rendered *accurately, word for word*.

11. κάρη κομόωντας Ἀχαιούς. For κατὰ κάρηνα. It is more common, however, to read καρηκομόωντας in one word, which is less correct. The indeclinable noun κάρη is formed by apocope, from κάρηνον, or the plural κάρηνα. Long hair was regarded by the antient Greeks as a mark of strength, and a sign of liberty. See Herod. I. 82. Arist. Rhet. I. 9. Xen. Rep. Lac. c. 11. For other national customs in this respect, see Il. B. 542. Δ. 533. P. 51. Of κελεύειν, and like verbs, the construction is more regular with the dative, as in v. 50. infra; but they also take an accusative, followed by an infinitive, as in this place. See Matt. Gr. Gr. § 380. 1.

12. πανσυδίῃ. *Omni impetu.* The dative of the noun πανσυδίη (Apoll. Rhod. III. 195), used adverbially. From πᾶν and σεύω, *moveo*. It is sometimes written πασσυδ'

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψε γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται. 15
Ὣς φάτο· βῆ δ' ἄρ' Ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσε,
Καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
Βῆ δ' ἄρ' ἐπ' Ἀτρείδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
Εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληΐῳ υἷι ἐοικὼς, 20
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων.
Τῷ μιν ἐεισάμενος προσεφώνεε θεῖος Ὄνειρος·
Εὕδεις, Ἀτρέος υἱὲ δαΐφρονος, ἱπποδάμοιο;

13. The more usual signification of the adverb ἀμφὶς, derived from the preposition ἀμφί, is, *around*, *on both sides;* and sometimes *between*, as in Il. Γ. 115. Hence, *differently;* as in this place. Eustath. ἀμφὶς φράζονται· διχογνωμονοῦσι. So also in Il. Ν. 345. τὼ δ' ἀμφὶς φρονέοντε.

15. Τρώεσσι δὲ κήδε' ἐφῆπται. *And troubles have been connected with*, i. e. hang over, will befall, *the Trojans*. It seems that these words were not in the text of Homer in the time of Aristotle, but were inserted, instead of the clause δίδομεν δέ οἱ εὖχος ἀρέσθαι, by certain critics, who conceived that the original made Jupiter guilty of a lie in promising glory to Agamemnon. Hence, Plato *de Repub.* III. *sub fin.* Δεῖ περὶ θεῶν καὶ λέγειν καὶ ποιεῖν, ὡς μήτε αὐτοὺς γόητας τῷ μεταβάλλειν ἑαυτοὺς, μήτε ἡμᾶς ψεύδεσι παράγειν ἐν λόγῳ ἢ ἔργῳ. Πολλὰ ἄρα Ὁμήρου ἐπαινοῦντες ἄλλα, τοῦτο οὐκ ἐπαινεσόμεθα, τὴν τοῦ ἐνυπνίου πομπὴν ὑπὸ Διὸς τῷ Ἀγαμέμνονι. To remove this imputation, Aristotle informs us (*Poët.* 26), that Hippias proposed to bring forward the accent to the penultima, so as to read διδόμεν for διδόμεναι, the infinitive being used instead of the imperative. But although the Dream would, in this case, utter the promise of success to Agamemnon, the falsehood would equally attach itself to Jupiter as its author. Macrobius in Somn. Scip. I. 7. denies that there is any lie in the case; because Agamemnon, in neglecting to summon Achilles into the field, did not call out all the forces, and, consequently, in not complying with the conditions, absolved Jupiter from his promise. There is a striking resemblance between this dream and the lying spirit, which the Almighty permitted to lure Ahab to his destruction; 1 Kings xxii. 20. LXX. Καὶ εἶπε Κύριος, Τίς ἀπατήσει τὸν Ἀχαὰβ βασιλέα Ἰσραὴλ, καὶ ἀναβήσεται, καὶ πεσεῖται ἐν Ῥεμμὰθ Γαλαάδ; Καὶ εἶπεν οὗτος οὕτως, καὶ οὗτος οὕτως. Καὶ ἐξῆλθε πνεῦμα, καὶ ἔστη ἐνώπιον Κυρίου, καὶ εἶπεν Ἐγὼ ἀπατήσω αὐτόν. Καὶ εἶπε πρὸς αὐτὸν Κύριος, Ἐν τίνι; Καὶ εἶπεν, Ἐξελεύσομαι, καὶ ἔσομαι πνεῦμα ψευδὲς εἰς τὸ στόμα πάντων τῶν προφητῶν αὐτοῦ. Καὶ εἶπεν, Ἀπατήσεις, καί γε δυνήσῃ· ἔξελθε, καὶ ποίησον οὕτως. The same is repeated in 2 Chron. xvii. 19. Thus it frequently happens that the Deity accomplishes his judgments by means of the perverse wickedness of his creatures. —ἐφῆπται. Perf. pass. from ἐφάπτω, *injungo*. Schol. ἐπήρτηται, ἐπικρέμαται, τουτέστιν ἐπίκειται.

19. περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος. The verb περιχέω or περιχεύω, *circumfundo*, frequently signifies *to embrace;* and so ἀμφιχεύω, in Il. Ξ. 314. Od. Π. 214. Hence these verbs are beautifully applied to *sleep*, so as to denote its complete possession of the mind. Compare Il. Ξ. 253. Ψ. 63. The application of the word is precisely similar in v. 41.—Of ἀμβρόσιος, see on Il. Α. 529.

20. στῆ δ' ἄρ' ὑπὲρ κεφαλῆς. Æn. IV. 702. *Devolat, et supra caput astitit.* Eustathius points out the strict correctness of the action of the dream. It rests upon the head, as the seat of the imagination; it assumes the similitude of the person most esteemed by Agamemnon, and, therefore, most likely to occupy his sleeping thoughts; and, just at the instant of his waking, it leaves an impression upon his senses, as of one having just ceased speaking.

22. μιν. This must be the accusative after προσεφώνεε, not ἐεισάμενος: for, to denote *himself*, αὐτὸν would have been added. See Butt. Gr. Gr. p. 296.

23. δαΐφρονος. It is worthy of remark, that throughout the Iliad, with the exception of the last book, this adjective signifies *brave;* in the last book, and throughout the Odyssee, *prudent*. In Hesiod it is used as in the Iliad. To ἱππόδαμος is to be referred the *equum domitor*, of Virgil *passim*.

Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
Ὧ λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλε. 25
Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
Ὅς σευ, ἄνευθεν ἐὼν, μέγα κήδεται ἠδ' ἐλεαίρει.
Θωρῆξαί σε κέλευσε κάρη κομόωντας Ἀχαιοὺς
Πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
Ἀθάνατοι φράζονται· ἐπέγναμψε γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
Ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσὶ, μηδέ σε λήθη
Αἱρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ.
Ὣς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ 35
Τὰ φρονέοντ' ἀνὰ θυμὸν, ἅ ῥ' οὐ τελέεσθαι ἔμελλε.
Φῆ γὰρ ὅγ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
Νήπιος· οὐδὲ τὰ ᾔδη ἅ ῥα Ζεὺς μήδετο ἔργα.
Θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
Ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχυτ' ὀμφή·
Ἕζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
Καλὸν, νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,
Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
Ἀμφὶ δ' ἄρ' ὤμοισι βάλετο ξίφος ἀργυρόηλον, 45
Εἵλετο δὲ σκῆπτρον πατρώϊον ἄφθιτον αἰεὶ,
Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν.
Αὐτὰρ ὃ κηρύκεσσι λιγυφθόγγοισι κέλευσε 50
Κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.

24. *οὐ χρὴ παννύχιον κ.τ.λ.* Theocrit. Idyl. VIII. 66. *οὐ χρὴ κοιμᾶσθαι βαθέως σὺν παιδὶ νέμοντα.* Schol. *ad loc.* *τοῦτο δὲ ἐξ Ὁμήρου ἔχει.* The sentiment is also imitated in Sil. Ital. III. 172. *Turpe duci somno totam consumere noctem.* Compare also Max. Tyr. Diss. 21. Stob. Serm. 46.

25. *ἐπιτετράφαται.* For *ἐπιτετραμμένοι εἰσί.—μέμηλε.* By Syncope for *μεμέληκε.* See Prelim. Obss. sect. IV.

27. *ἄνευθεν ἐών.* Scil. *ἐν Ὀλύμπῳ.* Virg. Æn. V. 726. *Imperio Jovis huc venio, qui classibus ignem Depulit, et cœlo tandem miseratus ab alto est.*

35. *ἀπεβήσετο.* Imperfect, from *ἀποβήσομαι.* A new class of verbs arises, particularly in the Poets, from the future of the first form. Thus *δύσομαι*, from *δύναμαι*, frequently occurs. So also *λέξεο*, from *λέγω*, Il. I. 613; *ὄρσεο*, from *ὄρω*, Il. Δ. 204. 264; and others.

36. *ἅ ῥ' οὐ τελέεσθαι ἔμελλε.* See on Il. A. 8. 92. So also immediately below v. 38. It is proper to record a favourite reading, *ἤμελλον.* Upon the principle of giving the preference to the less regular form, it should be adopted; but here the vulgar diction cannot be easily displaced. See, however, on v. 87.

38. *οὐδὲ τὰ ᾔδη κ.τ.λ.* For *τὰ ἔργα, ἅ ῥα κ.τ.λ.* It happens not unfrequently that the noun, which should precede the relative, follows it in the same case. Compare Il. H. 187. I. 131. P. 641. See Matt. Gr. Gr. § 474, a.

39. *θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεα.* For *ἐπιθήσειν.*

41. *ἀμφέχυτ' ὀμφή.* See above on v. 19; and on Il. A. 105.

43. *νηγάτεον.* *New;* from *γίγνομαι.* The word recurs in Il. Ξ. 185.

46. *πατρώϊον ἄφθιτον αἰεί.* See on v. 93. infra.

Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
Βουλὴ δὲ πρῶτον μεγαθύμων ἷζε γερόντων
Νεστορέῃ παρὰ νηῒ Πυλοιγενέος βασιλῆος·
Τοὺς ὅγε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν· 55
Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὄνειρος
Ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίῳ
Εἶδός τε, μέγεθός τε, φυήν τ', ἄγχιστα ἐῴκει.
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
Εὕδεις, Ἀτρέος υἱὲ δαΐφρονος, ἱπποδάμοιο; 60
Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
Ὧι λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλε.
Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
Ὅς σευ, ἄνευθεν ἐὼν, μέγα κήδεται ἠδ' ἐλεαίρει.
Θωρῆξαί σε κέλευσε κάρη κομόωντας Ἀχαιοὺς 65
Πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψε γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
Ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσίν. Ὣς ὁ μὲν εἰπὼν 70
Ὤιχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
Ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
Πρῶτα δ' ἐγὼν ἔπεσι πειρήσομαι, ἣ θέμις ἐστὶ,

53. *βουλή*. So the best MSS. The vulgar reading is *βουλὴν*, in the accusative; and in later writers *ἵζειν* is generally active; but nowhere in Homer, except in Il. Ω. 553. Compare v. 96.

54. Νεστορέῃ παρὰ νηῒ Π. βασιλῆος. The genitive *βασιλῆος* is in apposition with Νέστορος, implied in the adjective Νεστορέῃ. So Il. E. 741. Γοργείη κεφαλὴ πελώρου, for Γοργόνος πελώρου. The same construction is used in Soph. Œd. T. 267. Antig. 1137. Compare also Il. E. 108. Od. Λ. 634; and see Matt. Gr. Gr. § 431. 1.

55. *ἠρτύνετο βουλήν*. *Consilium proposuit.*—*πυκινήν*. Schol. *συνετήν, σώφρονα*. Properly this adjective signifies *compact, dense, solid;* as in Il. Δ. 281. H. 61. and elsewhere; and in a secondary sense, *prudent, sage, cunning;* but there is some difficulty both in tracing the origin of the metaphorical meaning, and in adjusting its application to different passages. For the good sense, see Il. Γ. 202. I. 76. O. 461. and elsewhere; and for the other, Il. Z. 187. Herod. VII. 141.

56. *ἐνύπνιον*. For *κατὰ τὸ ἐνύπνιον*.

57. *ἀμβροσίην νύκτα*. See on Il. A. 529. E. 287. The epithet is applied to the night as devoted to sleep, rather than, as some suppose, because men are refreshed in the night-time.

71. *ᾤχετ' ἀποπτάμενος*. See on Il. A. 343.

72. *ἀλλ' ἄγετ', αἴ κέν πως κ. τ. λ.* Villoison: *λείπει τὸ σκοπήσομεν*. The ellipsis of this verb is very common before the particles *εἴπως, αἴκε, εἰ ἄρα*, and the like. Compare Il. Z. 94. 275. and elsewhere. So in N. T. Mark xi. 13. Acts xxvii. 12. The Latins sometimes make a similar omission. Cic. Ep. Div. III. 9. *Quod te adeunt fere omnes* (sc. percontaturi) *si quid velis*. Sueton. IV. 2. *Facile id sane Tiberio patiente,* (visuro) *si per has mansuefieri posset ferum ejus ingenium*. The sense is filled up in Il. P. 652. Σκέπτεο νῦν, Μενέλαε διοτρεφὲς, αἴκεν ἴδηαι. See Bos Ellips. Gr. p. 407.

73. *πρῶτα δ' ἐγὼν κ. τ. λ.* The best commentary upon the first part of this book is in Dionysius of Halicarnassus, who has given us an admirable explication of the whole conduct of Agamemnon in his second treatise, *περὶ ἐσχηματισμένων*. He says: *This prince had nothing so much at heart as to draw the Greeks to a battle, yet knew not how to proceed without Achilles, who had just retired from the army; and was apprehensive that the Greeks, who were dis-*

Καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
Ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν. 75
Ἤτοι ὅγ' ὣς εἰπὼν, κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος.
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε, 80
Ψεῦδός κεν φαῖμεν, καὶ νοσφιζοίμεθα μᾶλλον·
Νῦν δ' ἴδεν, ὃς μέγ' ἄριστος ἐνὶ στρατῷ εὔχεται εἶναι.
Ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
Ὣς ἄρα φωνήσας, βουλῆς ἐξ ἦρχε νέεσθαι·
Οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν, 85
Σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.

pleased at the departure of Achilles, might refuse obedience to his orders, should he absolutely command it. In this circumstance, he proposes to the princes in council to make a trial of arming the Grecians, and offers an expedient himself; which was, that he should sound their disposition, by exhorting them to set sail for Greece; but that then the other princes should be ready to dissuade and detain them. If any object to this stratagem, that Agamemnon's whole scheme would be ruined if the army should take him at his word, which was very probable; it is to be answered, that his design lay deeper than they imagine; nor did he depend upon his speech only for detaining them. He had some cause to fear the Greeks had a pique against him, which they had concealed; and whatever it was, he judged it absolutely necessary to know it, before he proceeded to a battle. He therefore furnishes them with an occasion to manifest it, and at the same time provides against any ill effects it might have, by his secret orders to the princes. It succeeds accordingly; and when the troops are running to embark, they are stopped by Ulysses and Nestor. Pope. ἣ θέμις ἐστί. The common reading, ᾗ θέμις ἐστὶ, was retained in the first edition; which, if correct, must, doubtless, be rendered, as there stated, *qua jus est* (scil. ἐν ἀγορῇ); inasmuch as ᾗ always signifies *qua* in Homer, never *quemadmodum*. Compare also Il. I. 33. It is clear, however, from Il. Γ. 134. and elsewhere, that the true import of the phrase is *quod fieri solet*; and hence it is more than probable that the true reading is that now exhibited, more especially as it is actually so written in Od. I. 268. Ω. 286. Compare also Od. Δ. 691; and see Hermann on Hom. H. in Merc. 241. The relative thus refers to the entire clause πρῶτα δ' ἐγὼ κ. τ. λ.; and it was the custom for the prince, who summoned the assembly, to open the business, by declaring the object which he had in view. In the Venetian MS. the reading is ἡ θέμις ἐστί.

74. φεύγειν. Simply, *to depart*; and so in v. 140. The epithet πολυκλήϊς, *having many benches of rowers*, is not derived from κλάω, *frango*, according to the explanation of Eustathius: but from κληῒς, *Ionicè* for κλείς. Schol. πολυκλήϊσι· πολυκαθέδροις, ἐξ οὗ πολυκώποις· κλεῖδες γὰρ καλοῦνται αἱ τῶν ἐρεσσόντων καθέδραι.

75. ὑμεῖς δ' ἄλλοθεν ἄλλος κ. τ. λ. Supply μέμνησθε before ἐρητύειν. See on Il. Α. 20; and the note on Eurip. Phœn. 1263. Pental. Græc. p. 375.

79. ἡγήτορες ἠδὲ μέδοντες. *Leaders and counsellors.* Eustath. δηλοῦται διὰ μὲν τοῦ ἡγήτορες, τὸ τῶν βασιλέων ἡγεμονικόν· διὰ δὲ τοῦ μέδοντες, τὸ βουλευτικόν.

81. νοσφιζοίμεθα μᾶλλον. Scil. ἢ πιθοίμεθα. Heyne. The sentiment of this passage is nearly allied to the following from Arrian. Expedit. Alex. VII. Οὐ γὰρ χρῆναι οὔτ' οὖν τὸν βασιλέα ἄλλο τι ἢ ἀληθεύειν πρὸς τοὺς ὑπηκόους, οὔτε τῶν ἀρχομένων τινὰ ἄλλο τι ἢ ἀληθεύειν δοκεῖν τὸν βασιλέα. So also Quintil. Inst. Orat. IV. 2. *Nec illud quidem præteribo, quantam afferat fidem expositioni narrantis auctoritas.* On the other hand, compare Eccles. ix. 16. Of the construction see Matt. Gr. Gr. § 524. 2.

82. εὔχεται εἶναι. See on Il. Α. 91; and of the expression μέγ' ἄριστος, on Il. Α. 69.

84. Vulgo ἐξῆρχε, and so Eustathius. The compound verb, however, is always in Homer, with the single exception of v. 273. infra, followed by a genitive of the *thing* begun; as Il. Σ. 51. Θέτις δ' ἐξῆρχε γόοιο. Compare Il. Ζ. 316. 605. Χ. 430. Ω. 747. Wolf and Heyne, therefore, have

Ἠΰτε ἔθνεα εἶσι μελισσάων ἁδινάων,
Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων,
Βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
Αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα, 90
Ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
Ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο
Ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν Ὄσσα δεδήει,
Ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.

properly separated the preposition from the verb.

87. ἠΰτε ἔθνεα εἶσι κ. τ. λ. The similes of Homer have been universally admired for their beauty and correctness, and for the intensity of feeling and accuracy of perception which they exhibit. This is the first of above two hundred, which occur in the Iliad; and, like most of those which succeed, has been imitated by Virgil. Æn. I. 434. *Qualis apes æstate nova per florea rura Exercet sub sole labor, cum gentis adultos Educunt fœtus, aut cum liquentia mella Stipant, et dulci distendunt nectare cellas;* &c. Again in Æn. VI. 707. *Ac veluti in pratis, ubi apes æstate serena Floribus insidunt variis, et candida circum Lilia funduntur; strepit omnis murmure campus.* The similes in each poet have their peculiar beauties, though the design of them is very different. Macrob. Saturn. V. 11. *Vides descriptas apes a Virgilio opifices, ab Homero vagas. Alter discursum, et solam volatus varietatem; alter exprimit nativæ artis officium.* Virgil intended to describe the diligence of the builders of Carthage; Homer the multitude of the Greeks issuing from the ships. The similitude is threefold; viz.—the number of troops expressed by the swarm of bees; their egression from the ships in a continued troop, by the bees pouring out of the rock; and their dispersion over the shore, by their settling upon the flowers. Spondanus, therefore, as Pope correctly observes, was mistaken in confining the whole of the comparison to the single word ἰλαδὸν, *catervatim.* But, although the similes of Homer are for the most part rigidly exact in their resemblance to the action, which they are chosen to illustrate, they frequently involve a series of minor particulars, suggested to the poet's mind, without any connexion with the main points of the similitude. Compare v. 469. Γ. 3. Δ. 130. Θ. 551. Κ. 5. Μ. 278. Ν. 137. Ξ. 16. With such passages as these before him, Cicero might fairly ask, in Tusc. Disp. V. 39. *Quæ species ac forma pugnæ, quæ acies, quod remigium, qui motus hominum, qui ferarum, non ita expictus est, ut quæ ipse non viderit, nos ut videremus effecerit?*—Eustathius affixes five distinct significations to the adjective ἁδινὸς, viz. ἀθρόος, οἰκτρός, ἡδὺς, πυκνὸς, ἠρέμα. Damm comprises all these into one simple notion, *densus cum delectatione aliqua;* so that ἔθνεα μελισσάων ἁδινάων may be rendered, *examina apum frequentium et dulcia sectantium.* The construction of εἶσι, with ἔθνεα, is a violation of the well-known idiom, by which nouns in the neuter plural take the verb in the singular. This idiom is almost invariable in Attic, except when persons or animate creatures are signified. See Porson on Eurip. Orest. 596. It may be said, perhaps, in the present instance, that ἔθνεα is joined with μελισσάων, and therefore can hardly be called an exception to the rule. Homer, however, does frequently violate it. Compare infra vv. 135. 489. and elsewhere; and see on Matt. Gr. Gr. § 299.

89. βοτρυδόν. *In a cluster like a bunch of grapes.* Virg. Georg. IV. 557. *Jamque arbore summa Confluere, et lentis* uvam *demittere ramis.*

90. ἅλις. Eustath. ἠθροισμένως.

93. μετὰ δέ σφισιν Ὄσσα δεδήει. This assembling of the army is full of beauties. The lively description of their overspreading the field; the noble boldness of the figure, when Fame is represented in person shining at their head; the universal tumult succeeded by a solemn silence; and lastly, the graceful rising of Agamemnon: all contribute to cast a majesty on this part. In the passage of the sceptre (v. 101), Homer has found an artful and a poetical manner of acquainting us with the high descent of Agamemnon, and celebrating the hereditary right of his family; as well as finely hinting the original of his power to be derived from heaven, in saying the sceptre was first the gift of Jupiter. It is with reference to this, that in the line where he first mentions it (v. 46), he calls it ἄφθιτον αἰεί. Pope. This sceptre is mentioned by Pausanias, as still in the possession of the Chæroneans, by whom it was held in the highest veneration. See Pent. Græc. note on Æsch. Theb. v. 525. p. 444. The verb δεδήει is the pluperf. mid. of δαίω, *to burn;* and its figurative application is expressive of great energy.

Τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα, 95
Λαῶν ἱζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας
Κήρυκες βοόωντες ἐρήτυον, εἴποτ' ἀϋτῆς
Σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλήων.
Σπουδῇ δ' ἕζετο λαός· ἐρήτυθεν δὲ καθ' ἕδρας,
Παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων 'Αγαμέμνων 100
Ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
Ἥφαιστος μὲν δῶκε Διῒ Κρονίωνι ἄνακτι·
Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ 'Αργειφόντῃ·
'Ερμείας δὲ ἄναξ δῶκε Πέλοπι πληξίππῳ·
Αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' 'Ατρέϊ, ποιμένι λαῶν· 105
'Ατρεὺς δὲ θνήσκων ἔλιπε πολύαρνι Θυέστῃ·
Αὐτὰρ ὁ αὖτε Θυέστ' 'Αγαμέμνονι λεῖπε φορῆναι,

So Od. Υ. 353. οἰμωγὴ δέδηε. Virg. Æn. I. 436. *Ferret opus.* It has a different import in Il. Ε. 4. Of the construction, see on Il. Α. 221; and of the noun ὄσσα, on Il. Α. 105.

95. τετρήχει. Pluperfect from the unused verb τρήχειν, which is the same as τραχύνειν, *to be rough; hence, to be tumultuous;* as applied metaphorically to an assembly. Schol. ἐτραχύνετο ὑπὸ θορύβου, θορυβώδης ἦν. So Il. Η. 345. ἀγορή, δεινή, τετρηχυῖα. Others, however, regard τέτρηχα as the *Ionic* perfect, used intransitively, of θράττειν, an Attic form of ταράσσειν. The MSS. vary between στεναχίζετο and στοναχίζετο. Both forms are found in Homer; but the former, according to Wolf, is alone correct.

96. ὅμαδος. Schol. ἡ ὁμοῦ αὐδή. Hence also, *an assembled multitude,* as in Il. Η. 306, where, as Damm observes, we have λαὸν *de Græcis,* ὅμαδον *de barbaris.*

99. σπουδῇ. *With difficulty.* Schol. ἰστέον ὅτι σπουδῇ λέγει οὐχ οἷον ἐν τάχει, ἀλλὰ μόγις καὶ δυσχερῶς. Compare Od. Φ. 409.

103. 'Αργειφόντῃ. Mercury, *the slayer of Argus;* the monster employed by Juno to guard Io, whom she had changed into a cow. See Dion. Perieg. 140. Pausan. I. 25. Ovid. Met. I. 624. The fable is nowhere recorded in Homer; but the name is found again in Il. Φ. 497, and frequently in the Odyssee. In form and derivation it is analogous to the noun ἀνδρειφόντης in v. 651 infra, Il. Η. 166. Ρ. 259. On the supposition that the fable is posterior to Homer, Eustathius would derive the word from ἀργὸς φόνου, so as to imply *free from slaughter,* i. e. merciful, benevolent. The epithet διάκτορος is applied to Mercury as the messenger of the gods. Schol. διακτόρῳ· διάγοντι τὰς ἀγγελίας τῶν θεῶν. This explanation is much better than that of Eustathius, who reads διατόρῳ with the following interpretation: σαφὴς ἐν ταῖς ἀγγελίαις, τορὸν γὰρ τὸ τρανὲς καὶ σαφές. See Hemsterhuis on Lucian, T. I. p. 489. It is true, indeed, that Iris is the messenger of the gods throughout the Iliad, with the exception of the last book; and that Mercury fills that office in the Odyssee. Still the epithet may refer to him in that office, which he bore in common with Iris; and at all events his character of ψυχοπομπὸς, to which some refer it, is equally unrecognized in the Iliad, though it is mentioned in Od. Ω. 1. sqq.

106. πολύαρνι Θυέστῃ. By syncope, for πολυάρενι, from πολυάρην, *multas oves habens.* In the ruder ages of society, before the use of coined money, the necessaries of life were exchanged for one another, and wealth was accordingly estimated by the number of flocks and herds. Hence the epithets πολύῤῥην, πολυβούτης, Il. Ι. 154. 296; πολύϊππος, Ν. 171. So Virg. Eclog. II. 20. *Quam dives pecoris nivei, quam lactis abundans.* Hence also, as some think, the origin of several Greek verbs, which refer, in their primary signification, to the custom of exchanging commodities. Thus, ἄρνυμαι, from ἀρς, ἀρνὸς, *a lamb;* ὠνέομαι, from ὄνος, *an ass;* πωλέω, from πῶλος, *a foal.* It was this, perhaps, that suggested to Servius Tullius, who first issued a stamped coinage, to mark the pieces with images of cattle, *pecudes,* thence called *pecunia.* See Plin. XXXIII. 3. Ovid. Fast. V. 281.

107. Θυέστ' 'Αγ. λεῖπε. It is altogether uncertain whether Agamemnon was the son or grandson of Atreus. Æschylus in his Agamemnon, Strabo (lib. VIII.), and Pausanias (III. 1), make him and Menelaus sons of Atreus; and the Scholiast on this place relates that Atreus, at his death, bequeathed his kingdom to his brother

Πολλῇσι νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
Τῷ ὅγ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
Ὦ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρηος, 110
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
Σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
Δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
Οὕτω που Διῒ μέλλει ὑπερμενέϊ φίλον εἶναι,
Ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
Ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
Αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
Μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
Ἄπρηκτον πόλεμον πολεμίζειν, ἠδὲ μάχεσθαι
Ἀνδράσι παυροτέροισι· τέλος δ' οὔπω τι πέφανται.

Thyestes, upon condition that he should resign it to his son Agamemnon, on his attaining manhood; which Thyestes faithfully performed. Others have supposed them his grandsons, by his son Plisthenes, who died young. Homer mentions the death of Ægisthus, by the hand of Orestes, to avenge the murder of his father, Agamemnon (Od. A. 29. 298); but takes no other notice of the numerous domestic horrors in this family, which, in after ages, furnished matter for the Tragic poets.

108. Ἄργεϊ παντί. By the kingdom of Argos, Homer seems to have intended that part of the Peloponnesus afterwards called Argolis, comprehending the district which lay between Arcadia and the Ægean. The seat of government had been removed from Argos to Mycenæ by Perseus, and this was the capital in Agamemnon's reign; Argos being still governed by its own chief magistrate, under the title of king, but dependent upon the king of Mycenæ. At the time of the Trojan war, Diomed was king of Argos. See infra v. 570. Some, however, have supposed that the *many islands and all Argos*, mentioned in this place as subject to Agamemnon, included the whole of Peloponnesus. See Mitford's *Hist. of Greece*, vol. I. p. 36; and compare v. 681. infra.

110. ὦ φίλοι, κ. τ. λ. The exquisite art displayed in this speech of Agamemnon, wherein he attempts to prepare the Greeks for battle by arguments, to all appearance, directly at variance with his purpose, is noticed by Dionys. Halicarn. περὶ τέχνης, ch. 8, 9. See also Quintil. Inst. Orat. X. 1. 47. The same words, and for the same purpose, are again put into the mouth of Agamemnon, in Il. I. 16. sqq.

111. ἄτῃ ἐνέδησε. *Calamitate irretivit.* Clarke compares M. Antonin. X. 428. οἰμώζων τὴν ἔνδεσιν ἡμῶν. Of the word ἄτη, see on Il. A. 412. — μέγα. For μεγάλως.

112. σχέτλιος. This adjective is used sometimes in an active, but more generally in a passive, signification. In the former, it implies *qui miserias imponit*, and may be rendered *cruel*, *severe*; as in this passage. In the latter, *miseriis oppressus*, i. e. *unhappy*, *unfortunate*; as in Il. Γ. 414. Hence also, it occasionally signifies, *active*, *persevering*; at the same time including the idea of difficulty in the exertion; Il. K. 164. And so, generally, *brave*, *resolute*, *obstinate*; E. 403. It seems, originally, to combine the notion of injustice, as in this passage; whence it is sometimes found in the sense of *injustus*, *scelestus*; as in Il. P. 150, and more particularly in later writers. The grammarians are not agreed as to the etymology of the word. Damm considers it as a compound of the verbs σχέσθαι and τλῆναι, observing, that its true import is expressed in Il. E. 382. τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο.—πρὶν μέν μοι ὑπέσχετο. Scil. at Aulis. See the note on Il. A. 97.

116. μέλλει. *It appears.* Schol. ἔοικεν. So again Il. N. 226. Υ. 451. and elsewhere.

117. ὅς δὴ κ.τ.λ. Ezek. xxxv. 4. LXX. Καὶ ταῖς πόλεσί σου ἐρημίαν ποιήσω, καὶ σὺ ἔρημος ἔσῃ, καὶ γνώσῃ ὅτι ἐγώ εἰμι Κύριος.

122. πέφανται. Perf. pass. 3 sing. from φαίνω. This must be distinguished from πέφανται, in Il. E. 531. O. 563; which is from φάω, *to kill*. There is a change in the construction, in which τέλος οὔπω τι

Εἴπερ γάρ κ' ἐθέλοιμεν 'Αχαιοί τε Τρῶές τε,
Ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω·
Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν, 125
Ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν 'Αχαιοὶ,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν,
Πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
Τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας 'Αχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
Πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
Οἵ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
'Ιλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
'Εννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοὶ,
Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται· 135

φανῆναι should properly have followed in conjunction with πολεμίζειν and μάχεσθαι. Compare v. 418 infra.

123. εἴπερ γάρ κ' ἐθέλοιμεν. Of this construction, see on Il. A. 32.

124. ὅρκια πιστὰ ταμόντες. In solemn covenants a victim was usually sacrificed for the ratification of the treaty, and the contracting parties passed between the portions of the divided carcase. Compare Gen. xv. 10. 17. Jerem. xxxiv. 18, 19. The phrase ὅρκια τέμνειν, therefore, literally means, *to slay and divide the victim*, in order to confirm a covenant. So θύειν γάμους, *to offer a sacrifice, in order to solemnize a marriage*. Precisely similar is the Latin phrase *ferire fœdus:* whence the English, *to strike a bargain*. See further, on v. 341. Γ. 273.

125. Τρῶας μὲν λέξασθαι. We must supply καὶ εἰ ἐθέλοιμεν from the preceding clause. *Si velimus Trojanos solos*, i. e. exclusive of their allies, *sejungere, seligere*. Schol. ἐφέστιοι· ἔποικοι, ὅ ἐστιν αὐτόχθονες, πολῖται. See also the Lexicon to Pent. Gr. *in voce*. Infra v. 130. οἳ ναίουσι κατὰ πτόλιν, in opposition to ἐπίκουροι.

126. ἐς δεκάδας. Eustathius observes, upon the authority of Jamblichus, that at the table of Pythagoras the guests never exceeded *ten*, to which number the ancients usually limited their συσσίτια, or ordinary entertainments; and that, in reference to this custom, Agamemnon divides the Greeks into decades. It may be observed, however, that the number of guests varied; some inviting three, four, and, in early times, never more than five. Athen. Deipn. I. 4. XV. 3. In later times, the number increased indefinitely; and even in Homer we find Agamemnon banqueting the whole of the Grecian princes. Scaliger objects to the mode of enumeration here adopted, as low and vulgar; and designates this part of the speech by the term *tabernaria oratio:* but there is, doubtless, great art in representing the Trojans as cup-bearers to the Greeks, and thus reducing them to the level of slaves. Madame Dacier instances a similar image employed by the king of Syria, to represent the inferiority of number of the people of Samaria: 3 Kings xx. 10. LXX. Τάδε ποιήσαι μοι ὁ Θεὸς καὶ τάδε προσθείη, εἰ ἐκποιήσει ὁ χοῦς Σαμαρείας ταῖς ἀλώπεξι παντὶ τῷ λαῷ τοῖς πεζοῖς μου.

129. πλέας ἔμμεναι. By Syncope, for πλέονας. From Il. Θ. 562, it appears that the number of Trojans were 50,000; but in that enumeration the auxiliaries were included. The number of men in the Grecian army being, as will be seen on v. 494, about 102,000, the Trojans will be reduced to about 10,000.

132. πλάζουσι. *Divert me from my purpose*. Eustath. ἀποπλανῶσι τοῦ σκοποῦ. Agamemnon has evidently an hidden object in attributing greater consequence to the auxiliaries than to the Trojans themselves.

134. ἐννέα δὴ βεβάασι κ. τ. λ. Eustathius observes, that in adverting to the failure of the expedition for nine years, Agamemnon would insinuate that Troy was not to be taken till the tenth year, which had now arrived; and in speaking of the ruinous state of their shipping, he hints at the danger of returning.

135. δοῦρα νεῶν. *The planks of the ships*. Sometimes δόρυ is used for the ship itself, as in Eurip. Cycl. 14. Rhes. 458; and so *trabs*, in Latin. Virg. Æn. III. 191. *vastumque cava trabe currimus æquor*. Hor. Od. I. 1. 13. *trabe Cypria Myrtoüm pavidus nauta secet mare*. Of σπάρτον, which is a general name for *hemp*, and other materials produced from plants, the use in shipping is described by Varro, in

Αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
Εἵατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
Αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
'Αλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
Φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν· 140
Οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν.
"Ως φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινε,
Πᾶσι μετὰ πληθὺν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
Κινήθη δ' ἀγορὴ, ὡς κύματα μακρὰ θαλάσσης
Πόντου 'Ικαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε 145
"Ωρορ', ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
'Ως δ' ὅτε κινήσει Ζέφυρος βαθὺ λήϊον, ἐλθὼν
Λάβρος, ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν·

Aul. Gell. XVII. 3. *Liburni plerasque naves loris suebant; Græci magis cannabo et stupa cæterisque sativis rebus, a quibus σπάρτα appellabant.* Salmasius calls them τὰ ῥάμματα τῶν νεῶν. Of the construction see on v. 87.

137. εἵατ'. For εἵαται, *Ionicè* for ἧνται, from ἧμαι, *sedeo.*

138. αὔτως. *In statu quo: frustra.* See on Il. A. 133.

143. μετὰ πληθύν. Schol. ἐν τῷ πλήθει. This signification of μετὰ with the accusative is not common. See Matt. Gr. Gr. § 587

144. ὡς κύματα. We may take notice, that Homer, in these two similitudes, has judiciously made choice of the two most wavering and inconstant things in nature to compare with the multitude; the *waves,* and *ears of corn.* The first alludes to the noise and tumult of the people, in the breaking and rolling of the billows; the second, to their taking the same course, like corn bending one way; and both to the easiness with which they are moved by every breath. Pope. Compare Virg. Æn. VII. 718. sqq.

145. Εὖρός τε Νότος τε. The only winds mentioned in Homer, are those which blow from the four cardinal points; Eurus, Notus, Zephyrus, and Boreas. The most remarkable difference between them is, that the two first are mild and gentle, the two last stormy and boisterous; and, therefore, for obvious reasons, more frequently introduced than the last. Eurus is never distinguished by an epithet, and Notus only by that of *swift;* Zephyrus by various terms indicative of its stormy nature; and Boreas is rapid and violent, but healthy and invigorating. It seems, therefore, that the character of Zephyrus in particular, as inclement and tempestuous (v. 147), is altogether at variance with the character of mildness attributed to it in more modern times. This difference is easily explained by the remark, that the Zephyrus of Homer's country, who seems to have been a native of Ionia, blew from the Thracian mountains over the Ægean sea, with great violence and severity (Il. I. 5); and that, consequently, Homer would have been incorrect in speaking of it in another character. For a more full account of Homer's winds, see *Wood's Essay on Homer,* p. 48. Of the metrical anomaly in this line, see Prelim. Obss. sect. V. § 3.

146. ὦρορ', ἐπαΐξας. Singular for dual. It frequently happens that, when two or more substantives are united by a conjunction, the verb is governed in number by the substantive nearest to it, whether it be a singular or a neuter plural. Compare Il. E. 703. H. 386. and elsewhere. So Eurip. Suppl. 146. Τυδεὺς μάχην ξυνῆψε Πολυνείκης θ' ἅμα. Diod. Sic. XX. 72. δάκρυα καὶ δεήσεις καὶ θρῆνος ἐγένετο συμφορητός. Sometimes also, though more rarely, the verb is governed by the more remote substantive; as in Il. P. 387. Ψ. 380. See D'Orville on Chariton, p. 271. Matt. Gr. Gr. § 303.—The verb ὤρορε is Perf. mid. *Ionicè* for ὄρωρε, from ὄρω, used in a transitive signification; *to raise, to excite.* It is used intransitively, infra v. 797. Γ. 87. Λ. 657. A similar form is ἤραρα, used also actively and passively. Compare Il. Δ. 110. Λ. 18.

147. κινήσει. *Movere solet.* In this sense all the tenses are occasionally employed, and frequently interchanged in the same sentence. See note on Soph. Ant. 351. Pent. Græc. p. 236. At the same time, κινήσῃ, the reading of the Venetian MSS., should probably be preferred.

148. λάβρος. *Violent, tempestuous.* Hesych. πολὺς, σφοδρός. Thus, in Il. O.

Ὣς τῶν πᾶσ᾽ ἀγορὴ κινήθη· τοὶ δ᾽ ἀλαλητῷ
Νῆας ἔπ᾽ ἐσσεύοντο, ποδῶν δ᾽ ὑπένερθε κονίη 150
Ἵστατ᾽ ἀειρομένη· τοὶ δ᾽ ἀλλήλοισι κέλευον,
Ἅπτεσθαι νηῶν ἠδ᾽ ἑλκέμεν εἰς ἅλα δῖαν,
Οὐρούς τ᾽ ἐξεκάθαιρον· ἀϋτὴ δ᾽ οὐρανὸν ἷκεν
Οἴκαδε ἱεμένων, ὑπὸ δ᾽ ᾕρεον ἕρματα νηῶν.
Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
Οὕτω δὴ οἶκόνδε φίλην ἐς πατρίδα γαῖαν
Ἀργεῖοι φεύξονται ἐπ᾽ εὐρέα νῶτα θαλάσσης;
Καδδέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
Ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἴης;
Ἀλλ᾽ ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,

624. *κῦμα λάβρον*. Φ. 271. *ποταμὸς λάβρος*. Eurip. Orest. 588. *πῦρ λάβρον*. Herod. VIII. 12. *ὄμβρος λάβρος*. And frequently in Pindar. Compare Ol. VIII. 47. Pyth. II. 159. IV. 435. Nem. VIII. 79. and elsewhere.—Heyne explains *ἐπαιγίζων* by *τὰς αἶγας*, i. e. *μεγάλα κύματα κινῶν*. It seems more agreeable with the passage to adopt the interpretation of Damm, *desuper irruens*; nearly in the sense of *ἐπαΐξας*, in v. 146.—*ἐπί τ᾽ ἠμύει*. We must supply *τὸ λήϊον*, in the nominative. The verb *ἠμύειν* has not an active, but a neuter signification, *to bend*, *to stoop*; and hence, *to fall*. Compare infra v. 373, where there is no necessity for understanding *κάρη*. In Il. Θ. 308. *κάρη* is not the accusative, as the versions make it, but the nominative; which is evident from the construction employed in Il. T. 405. *ἤμυσε καρήατι*.

153. *οὐρούς*. These were channels, cut for the purpose of launching the vessels. Scholiast: *ταφροειδῆ ὀρύγματα, δι᾽ ὧν αἱ νῆες καθέλκονται εἰς τὴν θάλασσαν· ἢ τὰς ἀντλίας*. These channels are called *ὁλκοὶ* in Apoll. Rhod. I. 371.

154. *ἕρματα νηῶν*. See on Il. A. 486.

155. *ὑπέρμορα*. *In spite of fate*; *contrary to the decree of fate*. The same as *ὑπὲρ μόρον*, Il. Y. 30; *ὑπὲρ μοῖραν*, Y. 336; *ὑπὲρ αἶσαν*, Z. 487. Schol. *ὑπὲρ τὸ εἱμαρμένον*.—It may be proper here to observe, that the true Homeric notion of *Fate* is that of an original purpose of the almighty power of Jupiter. Thus Damm, in v. *αἶσα*. *Quatenus quidam antiquorum id extra Deum posuerunt, errarunt: res ipsa certa est; et* Fatum *sensu sano nil aliud est, nisi decretum divinum de existentia mundi, rerumque omnium quæ in eo fiunt.* Hence Macrob. V. 16. *Fortunam Homerus nescire maluit, et soli Deo, quem* Μοῖραν *vocat, omnia regenda committit; adeo ut hoc vocabulum τύχη, in nulla parte Homerici voluminis nominetur. Contra Virgilius non solum novit et meminit, sed Omnipotentiam quoque ei tribuit.* The word *τύχη* occurs, however, both in Hesiod (Theog. 360), and Pindar (Ol. XVI. 3); but not as indicating an *unprovidential government of the world*, *ἀπρονόητος κόσμου διοίκησις*, in which sense, according to Suidas, it was subsequently employed. At the same time, it should seem from this and similar passages, that the decrees of fate, though finally irreversible, were liable to be set aside, by provisional or temporary causes. Compare Il. P. 321. The above remarks equally apply to *φύσις*, which is likewise a term altogether unknown to Homer, and is only another name for the same imaginary agency. Thus Lactant. Inst. Div. III. 28. Eundem interdum *naturam*, interdum *fortunam* vocant. Hence it was not till a period long subsequent to Homer, that the *fortuna gubernans, natura creatrix*, of Lucretius, were known among mankind.

157. *Ἀτρυτώνη*. *Indefatigable, invincible*; from *ἄτρυτος*, and that from *α*, *priv.* and *τρύω*, *tero*. Hesych. *ἀκαταπόνητος, ἀκοπίαστος, ἄτρυτος ἐν μάχῃ*. The formation of the word is similar to that of female patronymics. See on Il. A. 111. As applied to Minerva, the appellation may be indicative of mental energy and decision. It recurs in Il. E. 115. 714. K. 284. Od. Δ. 762. and elsewhere.

160. *καδδέ κεν λίποιεν*. For *καταλί-*

Σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
Μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας. 165
"Ως ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις 'Αθήνη·
Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
Καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας 'Αχαιῶν.
Εὗρεν ἔπειτ' 'Οδυσῆα, Διῒ μῆτιν ἀτάλαντον,
'Εσταότ'· οὐδ' ὅγε νηὸς ἐϋσσέλμοιο μελαίνης 170
"Απτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
'Αγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις 'Αθήνη·
Διογενὲς Λαερτιάδη, πολυμήχαν' 'Οδυσσεῦ,
Οὕτω δὴ οἶκόνδε φίλην ἐς πατρίδα γαῖαν
Φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες; 175
Καδδέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
'Αργείην 'Ελένην, ἧς εἵνεκα πολλοὶ 'Αχαιῶν
'Εν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἴης;
'Αλλ' ἴθι νῦν κατὰ λαὸν 'Αχαιῶν, μηδέ τ' ἐρώει·
Σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
Μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
"Ως φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης·
Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε
Κῆρυξ Εὐρυβάτης 'Ιθακήσιος, ὅς οἱ ὀπήδει.
Αὐτὸς δ' 'Ατρείδεω 'Αγαμέμνονος ἀντίος ἐλθὼν 185

ποιεν ἂν, and that for *καταλιποῦσι*. The optative is frequently used, and, as in the present instance, interchanged with the future indicative. See Matt. Gr. Gr. § 514. 3. This is particularly the case in the Tragic writers. Compare Soph. Œd. T. 95. 282. Œd. C. 507. 580. Antig. 1108. Aj. 88. Elect. 1491.—The noun *εὐχωλὴ* is, properly, *a vow*, as in Il. A. 65. 93. Hence, *that for which a vow is made; that which is greatly wished for.* Eustathius explains it by *καύχημα*.

165. *νῆας ἀμφιελίσσας*. Schol. *ἀμφοτέρωθεν ταῖς κώπαις ἐλαυνομένας*. Ernesti, on v. 175, renders this epithet *celeres*.

175. *ἐν νήεσσι πεσόντες*. For *νηυσὶν ἐμπεσόντες, in naves irruentes.* So Il. I. 235. Λ. 823.

179. *μηδέ τ' ἐρώει. Do not desist.* Hesych. *μὴ ὑποχώρει*. So Il. N. 776. P. 422. T. 170. The same verb is used in A. 303. in the sense of *ῥέω*, from which it is derived: and in Il. N. 57. it has an active signification; *to draw off, to restrain.* See also on Il. Π. 302. The primary import of the word is *celerity*; thence *to cease instantly*; and so, generally, *to cease.* Voss would adopt the reading of some MSS. *μηδ' ἔτ' ἐρώει*, which is probably correct. Compare Il. Γ. 407. Od. A. 289. B. 220. See, however, Hermann on Soph. Trach. 936.

182. *ὁ δὲ ξυνέηκε κ. τ. λ.* Eustathius compares Soph. Aj. 14. *Ὦ φθέγμ' 'Αθάνας, φιλτάτης ἐμοὶ θεῶν, 'Ως εὐμαθές σου, κἂν ἄποπτος ᾖς, ὅμως Φώνημ' ἀκούω, καὶ ξυναρπάζω φρενί.* Precisely similar is Eurip. Hipp. 84. *Σοὶ καὶ ξύνειμι, καὶ λόγοις ἀμείβομαι, Κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὁρῶν τὸ σόν.* Compare Iph. T. 1413. Rhes. 604. In their intercourse with men, it was seldom that the gods made themselves visible. Od. Π. 161. *οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς.* Compare Il. Υ. 131. Hence, Catull. Epithalam. Pel. Thet. *in fine. Nec se contingi patiuntur lumine claro.* See Valcknær on Hippol. l. c.

183. *βῆ δὲ θέειν.* See on Il. A. 343.—*ἀπὸ δὲ χλαῖναν βάλε.* Eustath. *ἵνα ἐν τῷ θέειν ῥᾷον τρέχοι.* As the outer garments of the ancients were loose and flowing, it was usual to throw them off in order to greater speed in running, or to activity in any laborious employments. The same practice is frequently mentioned in Holy Writ. Compare 1 Kings xviii. 46. Mark x. 50. Acts vii. 58.

Δέξατό οἱ σκῆπτρον πατρώϊον ἄφθιτον αἰεί·
Σὺν τῷ ἔβη κατὰ νῆας 'Αχαιῶν χαλκοχιτώνων.
  Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
Τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
  Δαιμόνι', οὔ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι· 190
'Αλλ' αὐτός τε κάθησο, καὶ ἄλλους ἵδρυε λαούς·
Οὐ γάρ πω σάφα οἶσθ', οἷος νόος 'Ατρείωνος.
Νῦν μὲν πειρᾶται, τάχα δ' ἴψεται υἷας 'Αχαιῶν.
'Εν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπε.
Μή τι χολωσάμενος ῥέξῃ κακὸν υἷας 'Αχαιῶν. 195
Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος,
Τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητίετα Ζεύς.
  Ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
Τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·

186. *δέξατό οἱ σκῆπτρον.* *Received it of him.* For *ἀπ' αὐτοῦ.* So again Il. O. 87. *Θέμιστι δὲ καλλιπαρῄῳ Δέκτο δέπας.* Od. Π. 40. *οἱ ἐδέξατο χάλκεον ἔγχος.* See Brunck on Soph. Elect. 422. Matt. Gr. Gr. § 395. 2.—Agamemnon lent his sceptre to Ulysses, as a pledge that he had his authority in re-assembling the army.

188. *ὅντινα μὲν κ. τ. λ.* If the relative refers to definite persons or things, it is joined with the indicative. But if the reference be indefinite, and analogous to the Latin *siquis*, the verb is placed in the optative, without *ἂν*, when the whole proposition affirms something of past time, as in this instance, and again in v. 198: and in the subjunctive with *ἂν*, if it affirms something present or future; as infra v. 391. See Matt. Gr. Gr. § 527. 1.

190. *κακὸν ὡς δειδίσσεσθαι.* It is usual to compare Virg. Æn. IV. 13. *Degeneres animos timor arguit.* Lucan. Ph. III. 149. *Metus degener.* These citations, however, are not parallel; since the notion of *fear* does not suit the sense. The Scholiast explains *δειδίσσεσθαι* by *εὐλαβεῖσθαι*, which also does not give the precise meaning. The verb always occurs in the middle voice, with an active signification, *to frighten, to menace;* from *δείδω.* Compare Il. Δ. 184. N. 810. O. 196. Σ. 164. and elsewhere. See Elmsley, in the Edinb. Review, vol. II. 314.

192. *οὐ γάρ πω κ. τ. λ.* The sense is: Nobody has yet spoken but Agamemnon, and therefore it is impossible to know of what nature his sentiments are, and whether it is proper to adopt them.

194. *ἀκούσαμεν.* Ulysses identifies himself with those of the princes who were not present at the council, which consisted only of the Elders (v. 53).

195. *μή τι χολωσάμενος ῥέξῃ.* Supply *δέδοικα*, or *φύλασσε*, as in Il. A. 26.

196. *θυμὸς δὲ μέγας κ. τ. λ.* Heyne understands these words in reference to Agamemnon alone; but their application seems to be general, and similar to the expression in Il. A. 80. *Κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ.* Hence Eurip. Med. 119. *δεινὰ τυράννων λήματα.* Pind. Pyth. III. 21. *χόλος δ' οὐκ ἀλίθιος γίνεται παίδων Διός.* So also Senec. Med. 494. *Gravis ira Regum est semper.* Some MSS. indeed, though of inferior authority, read *Διοτρεφέων βασιλήων* in the plural. One or two less important MSS. have *δὴ* for *δὲ*, which is, perhaps, a better reading, though not a certain one.

197. *τιμὴ δ' ἐκ Διός ἐστι, κ. τ. λ.* Hesiod. Theogn. 96. Callim. H. Jov. 79. *ἐκ δὲ Διὸς βασιλῆες.* Hence, in a fragment of Tyrtæus, kings are called *θεοτίμητοι.* Parallels may be found in Holy Writ. Dan. ii. 21. LXX. *αὐτὸς*, i. e. *Θεὸς*, *καθιστᾷ βασιλεῖς καὶ μεθιστᾷ.* Rom. xiii. 1. *Οὐ γάρ ἐστιν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι, ὑπὸ Θεοῦ τεταγμέναι εἰσίν.* Hence Iren. Hær. V. 24. *Dei jussu reges constituuntur.* Tertul. Apol. 30. *Inde est imperator, unde et homo ante quam imperator.* Compare Prov. viii. 15. There is a similar sentiment in Tacit. Ann. VI. 8. *Tibi summum rerum judicium Dii dedere: nobis obsequii gloria relicta est.*—*τιμή.* *Regal authority dignity;* and so Il. Z. 193. P. 251. Υ. 181.

198. *δήμου ἄνδρα.* Eustath. *τὸν ἰδιώτην λέγει.* Xenophon informs us (Mem. I. 2. 58), that the accusations against Socrates were partly grounded upon his frequent citation of this passage; which he was maliciously declared to have perverted into an argument for inflicting corporal punishment upon inferior citizens.

Δαιμόνι', ἀτρέμας ἧσο, καὶ ἄλλων μῦθον ἄκουε, 200
Οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
Οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
Εἷς βασιλεὺς, ᾧ δῶκε Κρόνου παῖς ἀγκυλομήτεω 205
Σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσιν ἐμβασιλεύῃ.
Ὣς ὅγε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
Αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων,
Ἠχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210
Ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας·
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα,

200. ἀτρέμας ἧσο. *Sit still*; i. e. *remain quiet*. So Il. N. 220. The more common expression in later writers, is ἀτρέμα ἔχε, which occurs in Il. N. 537, and repeatedly in Aristophanes. See Thesm. 230. Nub. 261. Av. 1200. 1572. *et passim*. The two forms, ἀτρέμας and ἀτρέμα, are both in use; the latter, however, which is found in Il. Θ. 318, is never used in Homer, except when the metre requires it. Herodotus also employs ἀτρέμας. VIII. 14. ἀτρέμας εἶχον τὰς νέας.

201. σὺ δ' ἀπτόλεμος κ. τ. λ. Æsch. Suppl. 218. θρασυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας.

204. οὐκ ἀγαθὸν πολυκοιρανίη· κ. τ. λ. See on Il. A. 238. Hence, Cornel. Nepos in Dion: *Non potest bene geri respublica multorum imperiis.* Compare the speech of Darius in Herod. III. 83. Indeed, this passage has been cited again and again, in support of monarchical institutions. See Arist. Polit. IV. 4. Theophr. Char. *de Oligarch.* D. Chrysost. *de Regno*; Just. Mart. *ad Gent.* et *de Monarch.* Theodoret; Origen; &c. Hence also Arist. Ethic. VIII. 10. βελτίστη μὲν ἡ βασιλεία. Herodian. IV. βασιλείαν ὁ Ζεὺς ὥσπερ αὐτὸς ἔχει μόνος, οὕτω καὶ ἀνθρώπων ἑνὶ δέδωκε. Plut. Conv. S.S. Εὔδαιμον πτολίεθρον ἑνὸς κήρυκος ἀκούων. Min. Fel. *Rex unus in apibus, dux unus in gregibus, &c.* Jerome: *Grues unam sequuntur ordine literato. Imperator unus est. Unum esse Reipublicæ corpus atque unius animo regendum: duo aut premunt rempublicam, aut distrahunt.* Compare Tacit. Ann. I. 4. For Scriptural parallels, see Judg. ix. 2. 1 Sam. viii. 5. Prov. xxviii. 2. James iii. 1. The neuter adjective ἀγαθὸν, in reference to the feminine noun πολυκοιρανίη, agrees with the word χρῆμα, or the like, understood. The construction is very common, both in Greek and Latin writers. Thus Virg. Eclog. III. 80. *Triste lupus stabulis.* Examples abound. See Matt. Gr. Gr. § 437.

205. ἀγκυλομήτεω. Schol. ἀγκύλα καὶ σκολιὰ βουλευσαμένου κατὰ τοῦ πατρὸς καὶ τῶν παίδων. The epithet seems rather to mean simply, *inflexa*, i. e. *alta habens consilia.* Anglicè, *inscrutable.* See also on v. 868. infra.

206. This verse is generally looked upon as spurious. Eustathius has no reference to it in his commentary, but supplies τὸ βασιλεύειν after ἔδωκε, in the preceding line. Neither is there any allusion to it in the Scholia of Didymus: and it is omitted in several MSS. It is observed, also, that there is nothing to which σφίσι can apply, as in Il. I. 99, where nearly the same line recurs, and the pronoun is referred to λαῶν. If it retains its place here, σφίσι must be understood in the sense of ἡμῖν. See on Il. A. 393.

207. κοιρανέων. Schol. τὸ τοῦ κοιράνου ἔργον ἐπιτελῶν. This participle is usually taken absolutely, as again in Il. Δ. 250. *et alibi*; and therefore Heyne would separate the compound verbs διακοιρανέω in Il. Δ. 230; and κατακοιρανέω, in Il. E. 332; so as to connect the prepositions with the substantives. Compare Il. E. 824. M. 318. Od. A. 247. The best MSS., however, join the verb and preposition; and perhaps there is no great reason to alter the text. Madame Dacier here understands the word as expressive of the authority which he had derived from holding the sceptre of Agamemnon; but its obvious signification, *commanding, directing*, is quite sufficient.—δίεπε. *Ordinavit*, i. e. *in quietem reduxit.*

210. μεγάλῳ. Bentley would read μεγάλα, adverbially.

212. Θερσίτης δ' ἔτι κ. τ. λ. Aristotle in his *Poetics* (c. 4) states, that Homer afforded the first model of Comic poetry in

"Ος ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη,
Μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
'Αλλ' ὅ, τι οἱ εἴσαιτο γελοίϊον 'Αργείοισιν 215
"Εμμεναι· αἴσχιστος δὲ ἀνὴρ ὑπὸ "Ιλιον ἦλθε.
Φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
Κυρτὼ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθε
Φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.

his *Margites;* a poem which bore the same relation to Comedy, that the Iliad and the Odyssee bear to Tragedy. Of this poem, only three verses now remain; but there is no doubt, from the character of Thersites in this place, and of Irus in Odyss. Σ, that the genius of Homer was equally capable of ludicrous and serious writing. But objections have been raised to the authenticity of this satirical piece,—which is, nevertheless, upon the strongest evidence attributed to Homer, — on the ground that a production of so light and trivial a description, could not be conceived to have occupied the mind of so great a poet; and, upon a similar principle, several critics have questioned the propriety of introducing such a character as that of Thersites, into a poem of such grave and lofty matter as the Iliad. On the contrary, it is observed by Dionysius Halicarnassensis, that this artifice was the best that could have been devised for recalling the troops to their duty; since nothing could more readily deter them from proceeding in their intentions, than seeing them supported by so mean and contemptible an advocate. If Nestor had opposed himself to Agamemnon, and defended Achilles, the Greeks would have persisted in embarking, and would have been pressed in vain to continue the siege. Heyne considers it probable, that, as there would, doubtless, be many who would be exasperated with Agamemnon, and unwilling to return to their duty, it was the poet's intention to represent these malcontents in the character of a single individual, remarkable alike for his contempt of his superiors, his seditious designs, and his incessant attempts to render every thing ridiculous which would tend to preserve unanimity and subordination. There is something similar in the character of Thersites to that of Shimei, in 2 Sam. xvi. 5.—ἐκολῴα. See on Il. A. 575. Aul. Gel. I. 15. *Neque non merito Homerus unum ex omnibus Thersiten* ἀμετροεπῆ, ἀκριτόμυθον *appellat, modo verba illius multa et* ἄκοσμα *strepentium sine modo graculorum similia esse dicit. Quid enim est illud* ἀμετροεπὴς ἐκολῴα? Compare v. 246.

213. ἔπεα ᾔδη. *Verba novit;* i. e. *dixit.* So εἰπεῖν ἠπίστατο is used for εἶπεν. Instead of ἄκοσμά τε πολλά τε, the more usual construction would have been πολλὰ καὶ ἄκοσμα. See Matt. Gr. Gr. § 444. 4.

214. μὰψ, ἀτὰρ κ. τ. λ. These words are referred by some to ἐκολῴα, the intervening line being taken parenthetically: but the construction would thus be harsh and interrupted. The order is: ὃς ἔπεα ᾔδη, (ὥστε) ἐρίζειν βασιλεῦσιν μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἀλλ' ὅ, τι κ. τ. λ. Schol. οὐ κατὰ κόσμον· οὐ κατὰ τὸ πρέπον, ἀτάκτως· τουτέστιν, οὐ δικαίως ἐφιλονείκει τοῖς βασιλεῦσιν. The Scholiast explains the following line as if it was to be understood, that the words of Thersites appeared ridiculous to the Greeks. The evident meaning is, *that Thersites said what appeared to him calculated to excite laughter in the Greeks.*

217. φολκός. *Squinting.* Eustath. ὁ τοὺς ὀφθαλμοὺς μὴ ὀρθοὺς ἔχων, ἀλλὰ ἐστραμμένους. Such is the sense which has been attached to this word, which is to be found in no other writer, by the ancient grammarians generally, and most modern critics, who derive it from ἕλκειν, *trahere.* Buttmann, however, deduces it from φέλκειν, which is the same as πλέκειν, *flectere.* It will thus coincide with the Latin *valgus,* and signify *bow-legged.*

218. συνοχωκότε. For συνέχοντε, *drawn together, contracted.* Hesychius has συνοκωχότε, which he explains by ἐπισυμπεπτωκότε: and this form is approved by Ernesti, and by Valcknær on Ammon. p. 23. Heyne, however, gives the preference to the common reading, which is supported by Suidas, Eustathius, and several MSS. In some obsolete forms ε was changed into ο; whence from ἔχω, of which the old perfect was ὄχα, *Atticè* ὄκωχα, came ὀκωχὴ, which Ernesti considers as the root of the old form, συνοχόω. See Etym. Mag.

219. Schol. φοξός· ὀξυκέφαλος. Eustath. φοξὸς δὲ κεφαλὴν λέγεται ὁ εἰς ὀξὺ λήγουσαν ἔχων αὐτήν, i. e. *having the upper part of the head terminating in a point;* viz. like a cone. The word is ἅπαξ λεγόμενον in Homer, but is frequently employed by medical writers.—Respecting the derivation of the verb ἐπενήνοθε, there is great disagreement among the commentators;

Ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν, ἠδ' Ὀδυσῆϊ· 220
Τὼ γὰρ νεικείεσκε. Τότ' αὖτ' Ἀγαμέμνονι δίῳ
Ὀξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
Ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
Αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
Ἀτρείδη, τέο δ' αὖτ' ἐπιμέμφεαι, ἠδὲ χατίζεις; 225
Πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
Εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
Πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ Ἰλίου, υἷος ἄποινα, 230
Ὅν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
Ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
Ἥν τ' αὐτὸς ἄπο νόσφι κατίσχεαι; Οὐ μὲν ἔοικεν
Ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
Ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκ ἔτ' Ἀχαιοὶ, 235
Οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῶμεν
Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται,
Ἤ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἠὲ καὶ οὐκί·

some deriving it from ὄθω, *moveo*, others from θέω, *curro*. The more usual opinion is that of Damm; viz. that ἐπῆνθα, perf. mid. of ἐπανθέω, by the insertion of ο, becomes ἐπήνοθα, and with the Attic reduplication ἐπενήνοθα. Heyne also, but by a different and more correct process, since the sense requires the imperfect, derives it from ἀνθέω, of which the forms ἄνθω and ἀνόθω seem to have been also in use; whence, imperf. ἤνοθον, *Atticè* ἐνήνοθον. The word recurs in Il. K. 134. Od. Θ. 365; κατενήνοθα, Hesiod. Scut. H. 269; παρενήνοθα, Apoll. Rhod. I. 664. Schol. ἐπήνθει, ἐπέκειτο.

220. ἔχθιστος δ' Ἀχ. κ.τ.λ. Martial:—*Thersites odit Peliden, odit Ulyssen: Nempe hic consilio præstitit, ille manu. Felices ambo! scelus est placuisse Neroni; Et laus, Thersita, est displicuisse tibi.* As opposed to the character of Thersites, compare Hesiod. Op. D. 2. Μηδὲ κακῶν ἕταρον, μηδ' ἐσθλῶν νεικεστῆρα. Pind. Pyth. IV. 506. Ἔμαθε δ' ὑβρίζοντα μισεῖν, Οὐκ ἐρίζων ἀντία τοῖς ἀγαθοῖς. Seneca (*de Ira*, III. 23) calls a common slanderer a *Thersites*.

221. νεικείεσκε. *He was wont to abuse.* See on Il. A. 37.

222. λέγ' ὀνείδεα. See on v. 515. infra.

225. τέο. For τοῦ, and that for τινός.

227. ἐξαίρετοι. See on Il. A. 118. This and the following line are ridiculously addressed to Agamemnon, in allusion to the speech of Achilles, in Il. A. 163; and so again, vv. 240. 242. are also the words of the same hero, in Il. A. 356. 232.

229. ὅν κέ τις οἴσει. See on Il. A. 139.

232. γυναῖκα νέην. Properly it should have been γυναικὸς νέης, dependent upon ἐπιδεύεαι, but, by a change in the syntax, the accusative must be referred to δήσας ἀγάγω.

233. ἄπο. *At a distance.* The prepositions, without a case, and with the accent thrown back, are frequently used as adverbs. See Matt. Gr. Gr. § 594. 1. Some read ἀπόνοσφι in one word. And so we find ἀπόπροθεν, in Il. K. 209; and in Eurip. Orest. 1452. ἀπόπρο, which is, nevertheless, separated in v. 143 of the same play.

234. κακῶν ἐπιβασκέμεν. See the note on Soph. Œd. C. 188. Pent. Græc. p. 118.

235. Ἀχαιΐδες, οὐκ ἔτ' Ἀχαιοί. Virg. Æn. IX. 617. *O verè Phrygiæ, neque enim Phryges.* The same terms of reproach are used by Menelaus in Il. H. 96, where Eustathius cites the declaration of Xerxes in Herod. VIII. 83. οἱ μὲν ἄνδρες γεγόνασί μοι γυναῖκες· αἱ δὲ γυναῖκες, ἄνδρες. Compare I. 155. Hence, Cicero *de Offic.* I. 18. 7. *Itaque in probris maxime in promptu est siquid tale dici potest:*

Vos etenim juvenes animum geritis muliebrem,
Illa virago viri.

From Ennius. Thus, in the Oration for Milo, c. 21. *Paratus in imparatos Clodius, tamen mulier inciderat in viros.* The ad-

Ὃς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
Ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
Ἦ γὰρ ἂν, Ἀτρείδη, νῦν ὕστατα λωβήσαιο.
Ὣς φάτο, νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεὺς,
Καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητὴς,
Ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν·
Οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
Ἔμμεναι, ὅσσοι ἅμ' Ἀτρείδῃς ὑπὸ Ἴλιον ἦλθον.
Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
Καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις.
Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
Ἢ εὖ, ἦε κακῶς, νοστήσομεν υἷες Ἀχαιῶν.
Τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
Ἧσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
Ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
Εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὧδε,
Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,

jective πέπων, properly an epithet of fruit, signifying *ripe, mellow*, is used also in a twofold metaphorical sense, good and bad. In the former, which is more common, it may be rendered *gentle, kind, friendly*. Thus, ὦ πέπον, *my friend*, Il. Z. 55. I. 252. A. 314. 764. M. 322. and elsewhere. In a bad sense, besides the present passage, it occurs in Il. N. 120, where it signifies, *weak, dastardly*. *Et hic malus significatus*, says Damm, *est ab eo, quod quidem Græci poma fracida vocarunt πέπονα.* The verb πέπτω, *coquo*, from which it is derived, signifies also, among other metaphorical usages, *maturo*, to ripen, as in Odyss. H. 119. The Æolic form, πέσσω, occurs two lines below, in the sense of *consumo*, or *fruor*. So also Pind. Pyth. IV. 300. ἀκίνδυνον αἰῶνα πέσσων. Apol. Rhod. I. 283. θρεπτήρια πέσσω.—κάκ' ἐλέγχεα. For ἐλεγχεῖς. *Res pro persona.* See Pental. Græc. p. 234. on Soph. Antig. 320.

239. μέγ' ἀμείνονα. The adjective μέγα is frequently joined with a comparative, to increase the measure of the comparison. So πολλὸν ἀμείνων, Il. Z. 479. For this the Attic poets use a form of double comparative; as in Soph. Ant. 86. See note, Pent. Gr. p. 219. Of the use of μέγα with the superlative, which recurs infra v. 274, see on Il. A. 69.

241. ἀλλὰ μεθήμων. Scil. Ἀχιλλεὺς ἐστίν. The adjective signifies *remiss, negligent*; from μεθίημι, *remitto*.

242. ἦ γὰρ ἄν. See on Il. A. 232.

246. ἀκριτόμυθε. *Loquacious*: from ἄκριτος, *confused*. Infra v. 796. μῦθοι ἄκριτοι, which the Scholiast explains by ἀδιάκριτοι, πολλοί. Compare Il. Γ. 412. H. 336.

250. τῷ. *For this reason*: and so v. 254. See on Il. A. 418.—ἀνὰ στόμ' ἔχων. Schol. διὰ στόματος ἔχων, λοιδορῶν.

251. The sense of the passage is: καὶ νόστον φυλάσσοις, ὥστε σφιν προφέρειν ὀνείδεα. *You observe and catch at the opportunity, afforded by the eagerness of the army to return, in order to heap reproaches upon them.* Here νόστος signifies, *reditus cupido*; and so, perhaps, νέεσθαι, in v. 291. *optare reditum.*—The five following lines are generally supposed to be spurious, from the want of connexion in the passage, and the words ἧσαι ὀνειδίζων in v. 255; since Thersites was not sitting. See v. 268.

258. ὧδε. It has been asserted that ὧδε is never an adverb of place in Homer, but always synonymous with οὕτω, *sic*. Against this, however, there are insuperable objections in Il. Σ. 392. Od. A. 182. P. 544. and elsewhere.

Μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην, 260
Εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
Χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
Αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
Πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν.
῝Ως ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω 265
Πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
Σκήπτρου ὕπο χρυσέου· ὁ δ' ἄρ' ἕζετο, τάρβησέν τε·
'Αλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
Οἱ δὲ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἡδὺ γέλασσαν, 270
῟Ωδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
῏Ω πόποι, ἦ δὴ μυρί' 'Οδυσσεὺς ἐσθλὰ ἔοργε,
Βουλάς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
Νῦν δὲ τόδε μέγ' ἄριστον ἐν 'Αργείοισιν ἔρεξεν,
῝Ος τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275

260. *κεκλημένος εἴην.* See Pent. Græc. p. 304. on Eurip. Phœn. 10. The use of the verb *κέκλημαι*, for *sum*, is also common in the N. T. See Matt. i. 16. v. 19. Luke i. 76. and elsewhere. The expression is imitated in Ovid, Epist. ex Pont. II. 8. 65. *Nam caput e nostra citius cervice recedet, Quam caream raptis &c.* Propert. Eleg. II. 7. 7. *Nam citius paterer caput hoc discedere collo, Quam possem nuptæ perdere amore faces.*

261. *εἰ μὴ ἐγὼ κ. τ. λ.* The particles *εἰ μὴ* are usually, in Homer, followed by the indicative. The only example of their construction with the subjunctive is Od. Ξ. 373. With the optative they are found in Il. E. 215, and three times in the Odyssee: E. 137. K. 342. Π. 103.

266. *ἰδνώθη.* *He bent back his head;* as is usual with those who have received a violent blow on the back. Eustath. *ἀπὸ τοῦ τὸ ἰνίον δονηθῆναι*, i. e. *occiput reflectendo.* In Il. N. 618. we have *ἰδνώθη τε πεσών*, which is supposed to be expressed in Virg. Æn. XI. 644. *Latos huic hasta per armos Acta tremit*, duplicatque virum *transfixa* dolore. See Heyne *in loco.* The idea is, perhaps, more clearly marked in Ovid. Met. III. 68. *Ille, dolore ferox, caput in sua terga retorsit.*—*θαλερόν.* Properly, *virens, florens.* Thus, *θαλεροὶ αἰζηοὶ*, Il. T. 26. K. 259; *θαλερὴν παρακοίτην*, Γ. 53. Hence, *θαλερὸν δάκρυ*, the *starting tear.* It is explained *τὸ ἁπαλὸν*, in the Etym. Mag. p. 441. 32. Eustathius: *τὸ ἀκμαῖον, ἢ τὸ ἔνικμον· ἐκ μεταφορᾶς τῶν θαλλόντων φυτῶν.*

268. *σκήπτρου ὕπο χρυσέου.* That is, *χρυσείοις ἥλοισι πεπαρμένου*, Il. A. 246.

269. *ἀχρεῖον ἰδών.* *Looking foolish, silly.* This signification of *ἀχρεῖος* is abundantly sanctioned by Eurip. Med. 301, where it is opposed to *σοφός.* Thus also in Od. Σ. 163. *ἀχρεῖον δ' ἐγέλασσε.* Eustath. *ἀκαίρως ἀποβλέψας καὶ ἐπὶ οὐδεμίᾳ χρείᾳ.* Compare Hesiod. Op. D. 297. Theocr. Idyl. XXV. 71; and see Passov. Lex. in v. Dr. Clarke has produced several examples of a similar use of the Latin *inutilis;* but they do not convey the idea of *ἀχρεῖος* in this passage. The construction is that of the neuter adjective, used adverbially. The old editions have *ἀπεμόρξατο;* but the reading of the text, which is agreeable with the Ionic dialect, is sanctioned by several MSS.; and the forms *μόργνυμι* and *ὀμόργμνυμι* are both extant. In the same manner were written *κέλλω* and *ὀκέλλω*, *δύρομαι* and *ὀδύρομαι*, *κρυόεις* and *ὀκρυόεις*, and the like. See Porson on Hec. 728. and Præfat. p. 23. (ed. Scholef.)

273. *βουλάς τ' ἐξάρχων.* See on v. 84. supra. According to Eustathius, there is an ellipsis of the preposition *εἰς.* But although the verb *ἐξάρχω* is usually, in Homer, followed by a genitive, still it is frequently found in other writers with an accusative. See Matt. Gr. Gr. § 351. Obs. In the succeeding clause, also, the same commentator understands *εἰς* before *πόλεμον;* but the verb *κορύσσω*, *to put on an helmet, to arm*, is here used metaphorically in the sense of *ἐγείρω.* In a sense somewhat similar, it occurs in Il. Δ 424. 442. Φ. 306. And so Pind. Isth. VIII. 115. *κορύσσειν ἔργον.*

275. *λωβητῆρα.* Schol. *ὑβριστήν.* Thus

Οὐ θήν μιν πάλιν αὖθις ἀνήσει θυμὸς ἀγήνωρ
Νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν.
Ὣς φάσαν ἡ πληθύς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
Ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη,
Εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
Ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
Μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίατο βουλήν·
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
Ἀτρείδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
Πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
Ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
Ὥστε γὰρ ἢ παῖδες νεαροὶ, χῆραί τε γυναῖκες,
Ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
Ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·

λωβᾶσθαι, for ὑβρίζειν, in v. 242. Eustathius understands ἐπεσβόλον in the sense of ἔπεσι βάλλοντα, i.e. *verbis insectantem*. In the next line, ἀγήνωρ, which properly signifies *manly, intrepid, brave* (Il. K. 220), is used in a bad sense, as implying, *haughty, proud, arrogant*. Schol. αὐθάδης, ὑβριστής, καὶ θρασύς. Compare Il. I. 695. Ψ. 443. Of the particle θὴν, the import is always *ironical* in Homer. See on Il. Θ. 448.

278. πτολίπορθος Ὀδυσσεύς. Cicero ad Famil. Epist. X. 13. *Qui M. Antonium oppresserit, is bellum confecerit. Itaque Homerus non Ajacem nec Achillem, sed Ulyssem appellavit* πτολίπορθον. Thus Minerva to Ulysses in Od. X. 230. Σῇ δ' ἥλω βουλῇ Πριάμου πόλις εὐρυάγυια. And so Ulysses himself in Ovid. Met. XIII. 349. *Pergama tum vici, cum vinci posse coëgi.* The same epithet, however, is applied to Achilles in Il. Θ. 372. Φ. 530. In the former part of the line, the collective noun πληθὺς is followed by a plural verb. So also in Il. O. 305. Æsch. Agam. 588. Herod. IX. 23. Xen. Mem. IV. 3. 10. *et passim.*

282. ἐπιφρασσαίατο βουλήν. The verb ἐπιφράζω, *indico*, signifies, in the middle voice, *to understand*, as in Il. Σ. 93; or *to weigh, to consider*, as in Il. N. 741. Heyne prefers the former meaning in this passage. See also on Il. A. 83.

284. Ἀτρείδη, νῦν δή σε, κ. τ. λ. Quintilian, speaking of the various kinds of oratory which may be learned from Homer, mentions among the greatest instances the speeches in this book. *Nonne vel unus liber quo missa ad Achillem legatio narratur, vel in primo inter duces illa contentio, vel dictæ in secundo sententiæ, omnes litium ac consiliorum explicant artes? Affectus quidem vel illos mites, vel hos concitatos, nemo erit tam indoctus, qui non in sua potestate hunc autorem habuisse fateatur?* It is, indeed, hardly possible to find anywhere more refined turns of policy, or more artful touches of oratory. We have no sooner seen Agamemnon excel in one sort of eloquence, but Ulysses is to shine no less in another directly opposite to it. POPE. The passage from Quintilian is in his Instit. Orat. X. 1.—ἐθέλουσι θέμεναι. For μέλλουσι θεῖναι, ποιεῖσθαι. Schol. ἐλέγχιστον· ἐπονείδιστον, ἐφύβριστον.

285. μερόπεσσι βροτοῖσι. See on Il. A. 250.

287. ἔτι. The Scholiast explains ἐν τῷ στείχειν, i. e. *on their march*. So Od. Δ. 736. ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ. Probably the true reading is ἐπιστείχοντες, which is not altogether without authority.

288. ἐκπέρσαντα. Scil. σε, i. e. Agamemnon. Compare v. 113. supra. Barnes and others understand ἐκπέρσαντε, which must be incorrect. See on Il. A. 567.

289. ὥστε γὰρ ἢ παῖδες. Since the particle ἢ is always repeated in the second clause, Heyne, after Bentley, would read ὥστε γὰρ εἰ, in a form analogous to ὡσεὶ, ὡσπερεί. As there is no similar example to be found, it would be better, perhaps, to read ὡσεὶ γὰρ παῖδες.

290. ἀλλήλοισιν ὀδύρονται. See Porson on Eur. Phœn. 208.

291. ἦ μὴν καὶ πόνος ἐστὶ κ. τ. λ. There is considerable difficulty in the con-

Καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
Ἀσχαλάᾳ σὺν νηῒ πολυζύγῳ, ὅνπερ ἄελλαι
Χειμέριαι εἰλέωσιν, ὀρινομένη τε θάλασσα·
Ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτὸς 295
Ἐνθάδε μιμνόντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
Ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
Αἰσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.
Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
Ἦ ἐτεὸν Κάλχας μαντεύεται, ἠὲ καὶ οὐκί. 300
Εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσὶν, ἐστὲ δὲ πάντες
Μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι
Χθιζά τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
Ἠγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,

struction of this line. Eustathius explains it as follows: ἔστι τόσον ἐπίπονος ὁ τόσαέτης πόλεμος, ὥστε εὐλόγως ἄν τινα ἀνιηθέντα ἐφίεσθαι τοῦ νόστου. To the same effect Heyne: *Est sane talis belli protracti ærumna, ut aliquis, tædio captus, optare possit reditum in patriam.* May not a line have been lost, which would render the passage complete? As it stands, it can only be thus rendered: *Hard it is, indeed, that one having been* thus *harassed should return,* i. e. without accomplishing his purpose.

293. *ἀσχαλάᾳ. Ionicè* for *ἀσχαλᾷ,* from *ἀσχαλάω, to grieve, to lament.* So again in v. 297. Il. X. 412. Ω. 403. The later writers used *ἀσχάλλω.* The old form, however, occurs in Eurip. Iph. A. 925. Archiloch. ap. Stobæum, p. 107. Æsch. Prom. 167. Porson would restore it also to Eurip. Orest. 775, where he cites the above instances, to which Dr. Blomfield adds Æsch. Prom. 251. Bion. Idyll. II. 7. Homer uses *ἀσχάλλω* in Od. B. 193.—For *σὺν,* many editions have *παρὰ,* which has slipt into some MSS. from the copyists not understanding the latter as a marginal explanation. The epithet *πολύζυγος* has the same signification with *πολυκλήϊς* in v. 74. The *ζυγὰ* were the seats of the rowers. See Pent. Gr. p. 308. note on Eur. Phœn. 72.

296. *ἐνθάδε μιμνόντεσσι. Since we have been here.* In definitions of time, the dative of a participle is frequently added, which may be rendered by an adverb of time. Compare Il. Ω. 414. with Φ. 151. A similar construction is also used in reference to the distance or situation of a place. See Matt. Gr. Gr. § 390.—*μιμνόντεσσι* for *μίμνουσι.*

298. *αἰσχρόν τοι δηρὸν κ. τ. λ.* This afterwards became proverbial. See Erasmus in Adag. *Turpe est et mansisse diu, vacuumque redire.* Hence, Cicero de Offic. III. *Inanem redire turpissimum est.* The passage is imitated by Q. Calaber, in lib. IX. Αἰδὼς γὰρ μάλα πολλὸν ἐπὶ χρόνον ἔνθα μένοντας Ἔμμεναι ἀπρήκτους. So also Ovid. Met. XIII. 227. *Quidve domum fertis decimo, nisi dedecus, anno?* The following lines, to v. 330 inclusive, are translated by Cicero, de Div. II. 30. *Ferte, viri, et duros animo tolerate labores; Auguris ut nostri* &c. But Tully was no poet.

299. *ἐπὶ χρόνον. For some time.* This preposition with the accusative, in definitions of time, denotes continuance. Thus, Thucyd. II. 35. *ἐπὶ δύο ἡμέρας.* See Matt. Gr. Gr. § 580, c. For *ἐπὶ,* some copies have *ἔτι,* but compare Od. Ξ. 193. O. 494. Hesiod. Op. D. 324.

300. *ἢ ἐτεὸν κ. τ. λ.* See on Il. A. 106. 190.

301. *εὖ γὰρ δὴ τόδε κ. τ. λ.* With this narrative compare Virg. Æn. II. 201. V. 84. Ovid. Met. XII. 11. sqq. XV. 669. sqq.

302. *Κῆρες θανάτοιο. Mortis Fata;* i. e. *Mors fatalis:* and so again infra v. 834.—*ἔβαν φέρουσαι.* For *ἔφερον, abstulerunt, rapuerunt:* a pleonasm somewhat similar to those noticed on Il. A. 343. The Scholiast and others point at *φέρουσαι,* referring the words *χθιζά τε καὶ πρώϊζα,* in the following line, to *ἴδμεν* in v. 301, and supposing that the interval of ten years is thus abridged, for the purpose of allaying the impatience of the Greeks. It seems much better, however, to extend the parenthesis to *πρώϊζα,* since the words will then refer simply to the period of the late pestilence. And so Heyne, Wolfe, and others. The phrase itself denotes any *recent* occurrence. So Plat. Gorg. p. 470. D. *ἐχθὲς καὶ πρώην.* A similar mode of

Ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305
Ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
Καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ.
Ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφοινὸς,
Σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἧκε φόωσδε,
Βωμοῦ ὑπαΐξας πρός ῥα πλατάνιστον ὄρουσεν· 310
Ἔνθα δ' ἔσαν στρουθοῖο νεοσσοὶ, νήπια τέκνα,

expression prevailed also among the Hebrews; whence Gen. xxxi. 2. LXX. ὡσεὶ χθὲς καὶ τρίτην ἡμέραν. Compare 1 Sam. xix. 7.

305. ἀμφὶ περὶ κρήνην. *Round about the fountain.* The prepositions ἀμφὶ and περὶ, joined with an accusative, signify indifferently *circa.* Hence, Hoogeveen on Viger (p. 524. ed. Oxon.) supposes that one of them is here redundant; and so again Il. Φ. 10, where αὐτοὺς is understood after περί. But it should rather seem that the first of the two, ἀμφὶ, is put without its case, adverbially; just as the same preposition frequently occurs twice, once adverbially, and again with a case, or in composition with a verb. Thus in Herod. II. 176. ἐν δὲ καὶ ἐν Μέμφι. Il. Ψ. 709. Ἂν δ' Ὀδυσεὺς πολύμητις ἀνίστατο. See Matt. Gr. Gr. § 594. 1. Hermann on Viger, p. 657. In Oppian, Halieut. I. we have ἀμπιπερὶ in one word.

307. καλῇ ὑπὸ πλατανίστῳ. From this passage, Ernesti observes, Plato (T. III. p. 229.) drew the beautiful description which follows: Νὴ τὴν Ἥραν καλή γε ἡ καταγωγή. Ἥτε γὰρ πλάτανος αὕτη, μάλα ἀμφιλαφής τε καὶ ὑψηλὴ, τοῦ τε ἄγνου τὸ ὕψος καὶ σύσκιον, πάγκαλον, καὶ ὡς ἀκμὴν ἔχει τῆς ἄνθης, ὡς ἂν εὐωδέστατον παρέχει τὸν τόπον. Ἥγε αὖ πηγὴ χαριεστάτη ὑπὸ τῆς πλατάνου ῥεῖ μάλα ψυχροῦ ὕδατος, ὥς γε τῷ ποδὶ τεκμήρασθαι. Νυμφῶν τε τινῶν κ. τ. λ. To this Cicero alludes (de Orat. I. 7. 28): *Cur non imitamur Socratem illum, qui est in Phædro Platonis? Nam me hæc tua platanus admonuit, quæ non minus ad opacandum hunc locum patulis est diffusa ramis, quam illa, cujus umbram secutus est Socrates; quæ mihi videtur non tam ipsa aquula, quæ describitur, quam Platonis oratione crevisse.* Pausanias informs us, that in his time the trunk of this plane-tree was still preserved in the Temple of Diana, at Aulis; and that the fountain was still shown, by the side of which it grew. Heyne suggests, that there was a stone near the place, upon which a serpent was graven; and that hence the tradition of the prodigy arose. Æschylus has invented a different appearance in Agam. 110. sqq. There is a great similarity between this portent, and that of the seven full ears of corn, and the seven fat kine in Pharaoh's two dreams (Gen. xli. 2. 5). It is clearly indicated that, after the *first* year, in which the prodigy was displayed, and which was occupied in assembling the allied army, *eight* more were to be devoted to the subjection of the several states dependent upon Troy, and that the *tenth* would be crowned with the capture and destruction of the metropolis.

308. δαφοινός. There is a great difference of opinion as to the true meaning of this epithet. Schol. πυῤῥὸς κατὰ νῶτα, ἢ ὁ ἄγαν φόνιος. The Etym. M. p. 250. 21. also gives both interpretations, deriving the latter from the intensive particle δὰ and φόνος. Dr. Blomfield, in his Glossary on Æsch. Prom. 1058, renders it *cruentus;* and the Scholiast on Il. K. 23. explains it by διάφοινος, φονευτικός. It occurs, however, in Eur. Alcest. 598. λεόντων ἁ δαφοινὸς ἴλα, where, from the epithets βαλιὸς and ποικιλόθριξ, with which it is accompanied, it seems undoubtedly intended to designate *colour.* As to the passage before us, and generally in Homer, either interpretation will meet the sense.—The adjective σμερδαλέος properly signifies *aspectu terribilis,* from σμέρδω, or μέρδω, *aspicio;* and thence, generally, *terribilis.* Schol. ὁ καταπληκτικὸς τῇ ὄψει. It is the same with σμερδνὸς, Il. E. 742. The σ prefixed has the same force as the intensive particle ζα; and the formation is similar to that of σμικρὸς from μικρὸς, and the like. See Damm *in voce.*

310. πρός ῥα πλατάνιστον. The particle ῥα, both in this line and the preceding, is strictly inferential: in the first instance, declaring that the appearance was divine; and in the other, that Jupiter himself was the author of the prodigy.

311. στρουθοῖο νεοσσοὶ, νήπια τέκνα. Homer frequently uses τέκνα for the young of birds and animals, in the same manner as νεοσσοὶ, on the contrary, is used to signify *children.* Thus again, vv. 315. 317. A. 113. T. 400. and elsewhere. See the note on Soph. Œd. T. 17. Pent. Gr. p. 9. Valck. on Herod. III. 109. Eusta-

Ὄζῳ ἐπ' ἀκροτάτῳ πετάλοις ὑποπεπτηῶτες,
Ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
Ἔνθ' ὅγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
Μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
Τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,
Τὸν μὲν ἀρίζηλον θῆκε θεὸς, ὅσπερ ἔφηνε·
Λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω.
Ἡμεῖς δ' ἑσταότες θαυμάζομεν, οἷον ἐτύχθη. 320
Ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·—
Τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
Ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητιέτα Ζεὺς,
Ὄψιμον, ὀψιτέλεστον, ὅου κλέος οὔποτ' ὀλεῖται. 325
Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,
Ὀκτὼ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
Ὡς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὖθι,
Τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.

thius observes, and after him Vossius *de Idol.* III. 86, that στρουθὸς is a general term signifying either *a sparrow*, or any other bird. In the latter case, however, στρουθὸς is never found without an epithet. Thus Ælian. Hist. Animal. XIV. 13. στρουθοὶ χερσαῖοι. Herod. IV. 175. στρουθοὶ καταγαῖοι, *ostriches.* See Blomfield on Æsch. Agam. 143.

312. πετάλοις ὑποπεπτηῶτες. *Sub frondibus considentes, latitantes.* HEYNE. The most probable formation of the participle πεπτηὼς is from the old form πέτω, or πτέω (whence πίπτω), of which the perfect was πέπτηκα, part. πεπτηκὼς, for which Homer again uses πεπτηὼς in Od. N. 98. Ξ. 354; and πεπτεὼς, Il. Φ. 503. See Matt. Gr. Gr. § 245.

315. μήτηρ δ' ἀμφεποτᾶτο κ. τ. λ. Hence the beautiful illustration in Heliod. Æthiop. II. p. 100. ὥσπερ, οἶμαι, τὶς ὄρνις, ὄφεως αὐτῆς τὴν καλιὰν πορθοῦντος, ἐν ὀφθαλμοῖς τε τὴν γονὴν θοινωμένου, προσελθεῖν μὲν ὀκνεῖ, φεύγειν δὲ οὐ φέρει, πόθος γὰρ ἐν αὐτῇ καὶ πάθος ἀνταγωνίζονται· τετριγυῖα δὲ περιποτᾶται τὴν πολιορκίαν, εἰς ὦτα ἀνήμερα, καὶ οἷς ἔλεον οὐκ ἐγνώρισεν ἡ φύσις, ἀνήνυτον ἱκετηρίαν τὸν μητρῷον εἰσάγουσα θρῆνον.

316. τὴν δ' ἐλελιξάμενος πτέρυγος. *Implicans se ei* (κατὰ τῆς) πτέρυγος. HEYNE. —ἀμφιαχυῖαν. Part. perf. mid. from ἀμφιάχω, *circumsono.*

318. τὸν μέν. Scil. δράκοντα.—ἀρίζηλον. *Conspicuous;* i. e. so as to indicate that the appearance was portentous. From the intensive particle ἄρι, and δῆλον, the two letters ζ and δ being convertible. It appears from the Scholiast that there was another reading, ἀΐζηλον or ἀΐδηλον, according to which the meaning will be, that Jupiter, who had sent the omen, afterwards caused the serpent to disappear. This, however, is quite at variance with v. 319. Cicero, however, had plainly this reading before him, when he thus translated the passage, *de Divin.* II. 30. *Qui luci ediderat Jupiter Saturnius idem Abdidit, et duro formavit tegmina saxo.*—ὅσπερ ἔφηνέ. Scil. μητιέτα Ζεὺς, v. 324.

319. λᾶαν. See on v. 307.

321. πέλωρα. *Prodigies.* See Il. E. 741. Od. K. 219. Λ. 633. See also on Il. Σ. 410.

323. ἄνεω. *Silent, dumb.* Damm considers it a poetic form for ἄνανος, from ἀ priv. and αὔω, *clamo.* Schol. ἄνεῳ· ἄφωνοι, κατὰ στέρησιν τῆς ἰωῆς, ὅ ἐστι τῆς φωνῆς. The word occurs in Il. Γ. 84. I. 30. 691. In Od. Ψ. 93. it is used adverbially; whence many have inferred that it should always be so understood, as ἀκὴν ἐγένοντο, in Il. Γ. 95. It certainly never appears in any form but the present; and hence it is better written, as Buttmann directs, without the ι subscribed. Vulgo ἄνεῳ.

325. ὅου. For οὗ, the genitive of the relative ὅς. In the feminine, we meet with ἕης for ἧς, in Il. Π. 208.

Κεῖνός θ' ὣς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330
Ἀλλ' ἄγε, μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοὶ,
Αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἕλωμεν.
Ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον,—ἀμφὶ δὲ νῆες
Σμερδαλέον κονάβησαν ἀϋσάντων ὑπ' Ἀχαιῶν,—
Μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο. 335
Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
Ὦ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
Νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
Πῆ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;
Ἐν πυρὶ δὴ βουλαί τε γενοίατο, μήδεά τ' ἀνδρῶν, 340
Σπονδαί τ' ἄκρητοι καὶ δεξιαὶ, ᾗς ἐπέπιθμεν;
Αὔτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος

330. *τὰ δὴ νῦν πάντα τελεῖται*. Cicero: *quæ jam matura videtis;* i. e. according to Heyne, *in eo sunt ut eventum habeant:* they are now on the eve of their accomplishment. In the beginning of the verse the MSS. vary between *τὼς* and *θ' ὣς*, and so again in Il. Ξ. 48. It should rather seem, however, that *τὼς* is more properly answered by *ὡς*, as in Il. Γ. 415; and here at least the authorities are in favour of the other reading. So also in Od. Σ. 271.

332. *εἰσόκεν*. *Until.* A poetic particle, equivalent to *ἕως*. Of its construction, see on Il. A. 97. It is more usually found with the subjunctive; sometimes with the future indicative, as in Il. Γ. 409. Φ. 133; but rarely with the optative. An instance occurs in Il. O. 70. See Hermann on Viger, p. 659.

334. *ὑπ' Ἀχαιῶν*. See Matt. Gr. Gr. § 496. 3.

336. Γερήνιος. Nestor is so called from *Gerenè*, a town of Messenia, in the Peloponnesus, where he was brought up. The derivation of this adjective from *γέρας*, whence it would signify *honourable*, is forced and unsatisfactory.

339. *βήσεται*. Schol. *ἀποβήσεται*. The reading of all the earlier editions is *ποῦ δή*. But *πῆ* should doubtless be restored before the verb *βαίνω*, and it has all the best authorities in its favour. Compare Il. Z. 377. Heyne also properly continues the interrogation through the two following lines, considering *γενοίατο* as the optative, instead of the future indicative. In this sense, however, it is more usual with the addition of the particle *ἂν* or *κε*, as in v. 160.

340. *ἐν πυρὶ γενοίατο*; *Shall they be thrown into the fire?* i. e. be destroyed, rendered useless. The expression is metaphorical, and analogous to the early mode of speaking. Thus, in the Sacred Writings: Amos i. 4, LXX. *καὶ ἀποστελῶ πῦρ εἰς τὸν οἶκον Ἀζαὴλ*, i. e. *I will destroy it.* Compare vv. 7. 10. Allied to this is the expression *διὰ πυρὸς μολεῖν*, which occurs in Eurip. Elect. 1182. Androm. 487. Arist. Lysist. 133; and is indicative of extreme peril. So Horat. Od. II. 1. 7. *Incedis per ignes Suppositos cineri doloso.* Compare Liv. XX. 35. 40. Hor. Od. I. 16. 3. Tibul. El. III. 6. 50. Propert. I. 5. 5. Of the opposite expression, *ἐκ πυρὸς σώζειν*, see on Il. K. 246.

341. *σπονδαὶ ἄκρητοι*. That is, *οἴνου ἀκράτου*. It was usual in solemn leagues and covenants, after the sacrifice of the victim (v. 124), to make a libation of wine. The right hands of the parties were joined, in token of the strictest fidelity; and the violation of the compact was an act of the foulest dishonour. The wine used on these occasions was not mixed with water, as was usual at entertainments; but a portion was supplied by each of the confederates, and poured into the same cup, as an emblem of mutual compact. Hence the epithet *ἄκρητος*, *Ionicè* for *ἄκρατος*, *pure, unmixed:* for *κεράω*, which signifies *to mix wine with water*, differs from *μίσγω*, which is used in Il. T. 270, where the ceremony of striking a covenant is described at length. Since Homer has nowhere noticed the compact between Tyndareus and the suitors of Helen, it is most probable that Nestor here alludes to a pledge given to Agamemnon at Aulis. Thucydides, however, certainly mentions the oath imposed by Tyndareus, in a manner which proves that the story was generally believed (I. 9). See Mitford's *Hist. of Greece*, p. 84, note. Of the form *ἐπέπιθμεν*, see on Il. A. 104.

342. *αὔτως γάρ ῥ' ἐπέεσσι κ. τ. λ.* *Frustra sane verba facimus, &c.* The force of

Εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
Ἀτρείδη, σὺ δ' ἔθ', ὡς πρὶν, ἔχων ἀστεμφέα βουλὴν,
Ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας· 345
Τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
Νόσφιν βουλεύωσ',—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν,—
Πρὶν Ἄργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
Γνώμεναι εἴτε ψεῦδος ὑπόσχεσις, ἦε καὶ οὐκί.
Φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
Ἤματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
Ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
Τῷ μή τις πρὶν ἐπειγέσθω οἶκόνδε νέεσθαι,
Πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
Τίσασθαι δ' Ἑλένης ὁρμήματά τε στοναχάς τε.
Εἰ δέ τις ἐκπάγλως ἐθέλει οἶκόνδε νέεσθαι,
Ἁπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,
Ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.

the particles will be evident from an inversion of the clauses, as in Il. A. 113. The substantive μῆχος, *remedium*, should properly be followed by a genitive *of the evil* to be averted. Eurip. Andr. 536. κακῶν μῆχος. Herod. II. 181. IV. 151. κακοῦ μῆχος. Theocr. Idyl. II. 95. χαλεπᾶς νόσω μᾶχος. Here, then, we must understand *any remedy for the delay*, which is clearly implied in what follows. The construction is different in Il. I. 249. Eustathius observes, that Nestor indirectly alludes to the quarrel between Agamemnon and Achilles, as the cause of the protracted duration of the war.

346. ἕνα καὶ δύο. This is intended to insinuate the extreme paucity of the number of those who wished to return; and more especially directed, as Eustathius thinks, against Thersites, and, perhaps, indirectly against Achilles. On the repetition of πρὶν in vv. 348. 354, see note on Il. A. 97.

350. κατανεῦσαι. *Annuisse:* Scil. *nos Trojam expugnaturos esse.* HEYNE.

353. ἀστράπτων ἐπιδέξια, κ. τ. λ. So Il. I. 356. Ζεὺς δέ σφιν Κρονίδης ἐνδέξια σήματα φαίνων Ἀστράπτει. It is observable that lucky omens were supposed to come from the right by the Greeks, and from the left by the Latins. Cic. Div. II. 36. *Sinistrum, quod bonum sit, nostri nominaverunt: externi dextrum.* It seems, however, that both Greeks and Romans considered the East to be the lucky quarter of the heavens; so that the above difference consists in the words alone, arising from the situation of those who took the auguries. In doing this, the former stood with their faces towards the North, the latter towards the South. Plin. N. H. II. 55. Compare Il. M. 239. Virg. Æn. II. 693. IX. 63. Still the Latins themselves frequently use *dexter* for *favourable*, and *sinister* for *unfavourable*, in imitation of the Greeks. See Virg. Æn. IV. 579. Ecl. IX. 15.—The syntax of this passage is an instance of *anacoluthon*, since ἀστράπτων in the nominative refers to Κρονίωνα in the accusative, v. 350. Changes in the construction, of a similar nature, will be found in v. 681. infra, Il. Γ. 211. Z. 396. 510. K. 224. 437. See also Matt. Gr. Gr. § 610.

355. τινα. For αὐτὸν, or ἕκαστον.—So again v. 382. sqq.

356. Ἑλένης. That is, Ἑλένης χάριν. If Ἑλένης be understood to depend upon ὁρμήματά τε στοναχάς τε, Nestor will be made to insinuate that Helen was carried off against her inclination, which does not accord with the traditions respecting her. Eustathius, indeed, understands the former of the two substantives of her *departure*, and the latter of her *subsequent repentance*. But they seem rather to indicate the *expedition* undertaken by the Greeks, and the *miseries* which *they* endured on her account.

359. θάνατον καὶ πότμον ἐπίσπῃ. This is an Homeric idiom, equivalent to the Latin *oppetere mortem*. So Il. Z. 412. O. 495. T. 294. Y. 337. Φ. 100. X. 39. The common form would be θάνατος ἐφέπεται, or κιχάνει, τινά. Thus Simonides: Ὁ δ' αὖ Θάνατος ἔκιχε καὶ τὸν φυγόμαχον

Ἀλλὰ, ἄναξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλῳ· 360
Οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅ, ττι κεν εἴπω.
Κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,
Ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.
Εἰ δέ κεν ὣς ἔρξῃς, καί τοι πείθωνται Ἀχαιοὶ,
Γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακὸς, ὅς τέ νυ λαῶν, 365
Ἠδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται·
Γνώσεαι δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
Ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν. 370
Αἲ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἄπολλον,
Τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
Τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος
Χερσὶν ὕφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
Ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
Ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
Καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχησάμεθ' εἵνεκα κούρης
Ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·

which Horace seems to have had in view in the Latin illustration, which Heyne, trusting to memory, has cited incorrectly from Od. III. 2. 14. Horace's line is: *Mors et fugacem persequitur virum.*

360. αὐτός τ' εὖ μήδεο, κ. τ. λ. Liv. XXII. 29. *Dum imperare discimus, parere prudenti in animum inducamus.* Compare also Psal. ii. 10.

361. ἀπόβλητον. Schol. ἀποβολῆς ἄξιον, ἀδόκιμον.

362. κατὰ φῦλα, κατὰ φρήτρας. Cecrops divided the citizens of Athens into four φῦλα, or *tribes;* each of these tribes into three φρατρίαι, or *wards;* and these again into thirty γένη, or *families,* who were more closely connected by kindred and relationship. Pollux III. 4. VIII. 9. Apollonius, however, understands nothing more than that the forces should be arranged according to cities and states. Pope observes, that the army would be much strengthened by this union, since those who had different aims, interests, and friendships, could not assist each other with so much zeal, as when friends aided friends, and kinsmen their kindred; and when each commander had the glory of his own nation in view, as well as the honour of Greece in general.—φρήτρη. *Ionicè* for φρατρία, and hence, says Damm, the Latin *frater.*

366. κατὰ σφέας. *Pro se quisque.* See on Il. A. 271; and compare Xen. Cyr. VI. 3. 32.

367. θεσπεσίῃ. Eustathius: ἔλλειψιν ἔχει τοῦ βουλῇ, ἢ γνώμῃ, ἢ κελεύσει. Heyne supplies μοίρᾳ. See Bos, Ellips. Gr. p. 53. The adjective θεσπέσιος, from θεὸς and εἰπεῖν, properly signifies *divinely spoken* or *decreed:* thence generally, *divine,* and, in a more extended sense, *excellent, good.* So also θεοείκελος and θέσκελος, of which the former is usually applied to *men,* the latter to *things:* but θέσπις and θέσφατος, which are in fact synonymous with θεσπέσιος, are never employed by Homer otherwise than of things in some sort *divine.*

368. ἀφραδίῃ. The translators render this word by *imperitia*: Heyne, more properly, by *socordia.* Od. K. 27. αὐτῶν ἀπωλόμεθ' ἀφραδίῃσι.

370. αὖτε. *Rursus; nunc, ut alias.*

372. τοιοῦτοι δέκα κ. τ. λ. See on Il. A. 254. So Herod. IV. 143. Δαρεῖος δὲ εἶπε, Μεγαβάζους ἂν οἱ τοσούτους ἀριθμὸν γενέσθαι βούλεσθαι μᾶλλον ἢ τὴν Ἑλλάδα ὑπήκοον, *scil.* ὅσοι ἐν τῇ ῥοιῇ κόκκοι. See also Aristot. Ethic. III. 12. The sentiment is recorded by Tatian, Chrysostom, and other Christian Fathers.

373. τῷ κε τάχ' ἠμύσειε. See on v. 148. supra, and on Il. A. 418.

376. μετ' ἀπρήκτους κ. τ. λ. For εἰς ἔριδας ἐμβάλλει. Dionysius Halicarnassensis (*de Arte,* c. 9) points out the nicety of the artifice employed by Agamemnon, in making a candid acknowledgment of his fault, previous to asserting his supreme authority.

Εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκ ἔτ' ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν. 380
Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν ἄρηα.
Εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
Εὖ δέ τις ἵπποισι δεῖπνον δότω ὠκυπόδεσσιν,
Εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
Ὥς κε πανημέριοι στυγερῷ κρινώμεθ' ἄρηϊ· 385
Οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιὸν,
Εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
Ἱδρώσει μέν τευ τελαμὼν ἀμφὶ στήθεσσιν
Ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
Ἱδρώσει δέ τευ ἵππος, ἐΰξοον ἅρμα τιταίνων. 390

379. *ἔς γε μίαν βουλεύσομεν.* Supply *βουλήν.* So Ælian. Hist. Anim. V. 9. *εἰς μίαν νοεῖν καὶ τὴν αὐτήν.* See Bos, Ellips. p. 41.

381. *νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον.* In the heroic ages, the Greeks seem to have had three meals in the day, which they called *ἄριστον, δεῖπνον, δόρπον.* Æsch. fragm. ap. Athen. I. p. 11. D. *σῖτον δ' εἰδέναι διώρισα, Ἄριστα, δεῖπνα, δόρπα θ' αἱρεῖσθαι τρία.* The first of these was the *morning* meal. Od. Π. 2. *Ἐντύνοντ' ἄριστον ἅμ' ἠοῖ.* Compare Xen. Cyrop. VI. 4. 1. The *δεῖπνον* was taken about noon, after which they returned to the war, or their several occupations; whence its derivation, *παρὰ τὸ δεῖ πονεῖν.* The *δόρπον* was their supper. The names of these meals, however, were sometimes interchanged; and here *δεῖπνον* is evidently used for the morning repast. See v. 385; and compare Od. M. 439. P. 176. Others, however, suppose that the early Greeks had only two meals in the day, and that *δεῖπνον* was used indifferently for either. Athen. V. 4. The passage is imitated in Virg. Æn. IX. 157. *Quod superest, læti bene gestis corpora rebus Procurate, viri; et pugnam sperate parati:*—of which Macrobius, Saturn. VII. 1. *Brevius et expressius Homerus.* Eustathius observes, that *ξυνάγειν* is opposed to *διακρίνειν,* v. 387.

382. *εὖ δ' ἀσπίδα θέσθω.* *Well adapt his shield;* from *τίθεμαι, dispono.* *Verbum in hujusmodi locutionibus usitatissimum, modo activa, modo in media voce: et non raro cum εὖ construitur.* Blomfield, Gloss. Æsch. Agam. 31, where, among other examples, are adduced Eurip. Bacch. 49. Soph. Œd. T. 633. Elect. 1434. Pope observes, that there is a great beauty in the repetition of the same words in this and the following lines; and he believes that Milton had the passage in his eye in P. L. VI. 535. *Let each His adamantine coat gird well, and each Fit well his helm, gripe fast his orbed shield, Borne even or high; for this day will pour down, If I conjecture aught, no drizzling shower, But rattling storm of arrows barbed with fire.* Compare Virg. Æn. IX. 912.

384. *ἅρματος ἀμφὶς ἰδών.* The Homeric form *ἰδεῖν ἀμφίς,* or *ἀμφί, τινος,* for *περιϊδεῖν τι, circumcirca inspicere aliquid.* Schol. *περισκεψάμενος καὶ ἀκριβῶς καταμαθών.*

385. *κρινώμεθ' ἄρηϊ.* There is this distinction between the simple and compound verb (v. 387), that the former refers to the *continuance,* the latter to the *termination* of the contest.

388. *ἱδρώσει μέν τευ κ. τ. λ.* Hor. Od. I. 15. 9. *Eheu! quantus equis, quantus adest viris Sudor!* Stat. Theb. III. 210. *Quantus equis, quantusque viris in pulvere crasso Sudor!* The slow spondaic measure in this passage is evidently an echo to the sense. Of *τευ* for *τινος,* see Maittaire *de dial.* p. 468. It will here signify either each one, as just above; or many a one, as in Il. Π. 379. Φ. 126. and elsewhere. See Matt. Gr. Gr. § 487.

389. *ἀσπίδος ἀμφιβρότης.* The shields of the ancient Greeks were generally circular (*εὔκυκλοι,* Il. E. 453), and of sufficient diameter to protect the whole body. Hence the Homeric epithets *ἀμφίβροτος* and *ποδηνεκής* (Il. O. 646), and the description of Tyrtæus (III. 23):—*Μηρούς τε, κνήμας τε κάτω, καὶ στέρνα, καὶ ὤμους, Ἀσπίδος εὐρείης γαστρὶ καλυψάμενος.* So also Virg. Æn. II. 227. *Clypei sub orbe teguntur.* They were commonly made of hides, doubled into folds and strengthened with brass; and were slung across the shoulder by means of a leathern thong (*τελαμών*), and not borne upon the arm as in after-times. Compare Herod. I. 171.—In the latter part of this line there is a change in the construction, since *καμεῖται*

῝Ον δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
῎Αρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς.
῝Ως ἔφατ'· ᾿Αργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
᾿Ακτῇ ἔφ' ὑψηλῇ, ὅτε κινήσει Νότος ἐλθὼν, 395
Προβλῆτι σκοπέλῳ, τὸν δ' οὔποτε κύματα λείπει
Παντοίων ἀνέμων, ὅταν ἔνθ' ἢ ἔνθα γένωνται.
᾿Ανστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
Κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἕλοντο.
῎Αλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων, 400
Εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον ῎Αρηος.
Αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν ᾿Αγαμέμνων
Πίονα, πενταέτηρον, ὑπερμενέϊ Κρονίωνι·
Κίκλησκε δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρώτιστα, καὶ ᾿Ιδομενῆα ἄνακτα, 405
Αὐτὰρ ἔπειτ' Αἴαντε δύω, καὶ Τυδέος υἱὸν,
῞Εκτον δ' αὖτ' ᾿Οδυσῆα, Διῒ μῆτιν ἀτάλαντον.
Αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
῎Ηιδεε γὰρ κατὰ θυμὸν ἀδελφεὸν, ὡς ἐπονεῖτο.

cannot refer to the shield, but to the warrior. The sense must be supplied thus: *καὶ καμεῖταί τις κατὰ χεῖρα περὶ ἔγχεϊ*, i. e. *περικαμεῖται*. Il. N. 77. *ἐμοὶ περὶ δούρατι χεῖρες ἄαπτοι Μαιμῶσι.*

391. *ὃν δέ κ' ἐγὼν κ.τ.λ.* Of this construction, see the note on v. 188.

392. *νηυσὶ κορωνίσι.* See on Il. A. 170.

393. *ἄρκιον.* Properly, *sufficient;* from *ἀρκέω*, *sufficio:* and in this sense it is found in Il. K. 304. Here, however, it seems to follow *ἀρκέω*, in the signification which it sometimes bears of the Latin *arceo*, i.e. *to repel, to keep off:* and in this sense we have *ἐπαρκέω*, infra v. 873; but no where else in the Iliad. See the note on Eur. Phœn. 938. Pent. Gr. p. 358. Hence the sense will be: *Nihil erit quod prohibeat, quo minus insepultus abjiciatur.*

394. *ὡς ὅτε κῦμα.* Scil. *ἰάχει.*

396. *προβλῆτι σκοπέλῳ.* Heyne is right in joining these words, by apposition, with *ἀκτῇ ἔφ' ὑψηλῇ*, and placing a point at *ἐλθὼν*, which is wanting in other editions. Schol. *προβλῆτι· προέχοντι εἰς τὴν θάλασσαν.* So Virg. Æn. III. 699. *Projectaque saxa Pachyni.*

397. *παντοίων ἀνέμων.* Supply *ἕνεκα.*

400. *ἄλλος δ' ἄλλῳ κ. τ. λ.* Scil. *Dis quisque patriis.* Heyne. Eustathius observes, that Euripides had this line in view in Hippol. 103. *ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει.* Of the verb *ἔρεζε*, see on Il. A. 147.

408. *αὐτόματος. Uninvited.* Schol. *ἄνευ τοῦ κληθῆναι.* His relationship removed the probability of intrusion. The cavils of the critics respecting the propriety of this conduct of Menelaus are idle in the extreme.—Of the term *βοὴν ἀγαθὸς*, see on v. 586.

409. *ᾔδεε ἀδελφεὸν, ὡς ἐπονεῖτο.* For *ὡς ἐπονεῖτο ἀδελφεός.* The subject of a proposition is frequently placed in the accusative, with the verb of the preceding sentence, instead of being construed with the verb to which it immediately refers. Compare Il. E. 85. Υ. 310. The same construction is adopted also by the Attic writers. Thus Eurip. Med. 250. *Λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυνον βίον Ζῶμεν κατ' οἴκους.* See Matt. Gr. Gr. § 295. 3. So also in Latin. Thus Tacitus: *Sæpe eum audivi, cum diceret.* Terence: *Scin' me, in quibus sim gaudiis?* Compare Hor. Od. I. 35. 9. IV. 1. 48. Ter. And. I. 1. 20. Other examples may be found in Kuster on Arist. Plut. 55, though he incorrectly confines the idiom to the accusative; whereas it is equally true of other cases, according to the government of the verb. See Hoogeveen on Viger, p. 148. Valcknær on Eur. Phœn. p. 555.—The verb *πονεῖσθαι* evidently refers to the preparation of the banquet and the sacrificial rites; as *πόνος* in v. 430. Eustath. *ὅτι ἐνήργει περὶ θυσίαν.*

Βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλοντο. 410
Τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
Ζεῦ κύδιστε, μέγιστε, κελαινεφὲς, αἰθέρι ναίων,
Μὴ πρὶν ἐπ' ἠέλιον δῦναι, καὶ ἐπὶ κνέφας ἐλθεῖν,
Πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
Αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα· 415
Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
Χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
Πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν.
Ὣς ἔφατ'· οὐ δ' ἄρα πώ οἱ ἐπεκραίαινε Κρονίων·
Ἀλλ' ὅγε δέκτο μὲν ἱρὰ, πόνον δ' ἀμέγαρτον ὄφελλεν.
Αὐτὰρ ἐπεί ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο, 421
Αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειραν,
Μηρούς τ' ἐξέταμον, κατά τε κνίσῃ ἐκάλυψαν,
Δίπτυχα ποιήσαντες· ἐπ' αὐτῶν δ' ὠμοθέτησαν·
Καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισι κατέκαιον· 425
Σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.
Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχνα πάσαντο,
Μίστυλλόν τ' ἄρα τἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
Ωπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα, 430
Δαίνυντ'· οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν, Ἀγαμέμνων,
Μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435

410. *οὐλοχύτας ἀνέλοντο.* See on Il. A. 449.

413. *μὴ πρὶν ἐπ' ἠέλιον δῦναι.* Eustathius: *λείπει τὸ δὸς, ἢ ποίησον.* In invocations of this nature, this ellipsis is very usual, particularly in Ionic writers. Thus again in Il. H. 179, and in Herod. V. 105. *ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι.* The sense is complete in Xen. Cyrop. VI. 4. 9. *ἀλλ', ὦ Ζεῦ μέγιστε, δός μοι φανῆναι ἀξίῳ μὲν Πανθείας ἀνδρί.* Compare VI. 3. 11. The ellipsis is supplied also in Hom. Il. Z. 307. 476. See Vacknær on Herod. l. c. and Bos, Ellips. Gr. p. 372. A similar construction is often employed in the Attic poets; where, however, it is more usual to supply *εὔχομαι.* Eurip. Suppl. 3. Elect. 809. Æsch. Theb. 75. 239. Arist. Ran. 914. See Markland on the passage of the *Supplices;* and compare Arist. Ran. 884.

415. *πυρὸς δηΐοιο.* The preposition *διὰ* must be supplied; and so again Il. Z. 331. H. 410. I. 242. This use of the genitive, however, is more usual in reference to the agent, than the instrument. See Matt. Gr. Gr. § 349. Obs. In Il. Θ. 182. 217. *ἐμπρῆσαι* is followed by *πυρὶ* in the dative. Of the metre, see Prelim. Obss. sect. V.

418. *λαζοίατο.* There is here a change in the construction, somewhat similar to that noticed above on v. 122.

420. *ἀμέγαρτον.* Simply *magnum:* in which sense also *ἄφθονος* is sometimes used. Compare Od. Λ. 400. P. 219. Hesiod. Theog. 666.

421. This and the following lines are repeated from Il. A. 458.

426. *ὑπείρεχον Ἡφαίστοιο.* Schol. *ὑπεράνω εἶχον τοῦ πυρός.*

435. *λεγώμεθα.* Different interpretations of this verb have been proposed by the critics. The Scholiast explains it by *διαλεγώμεθα,* and Clarke renders it by *tempus colloquendo teramus;* nor is it unnatural to suppose that the chiefs may have prolonged the banquet by conversation. If

Ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
Ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
Ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
Ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν ἄρηα. 440
Ὣς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε
Κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιούς.
Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
Οἱ δ' ἀμφ' Ἀτρείωνα Διοτρεφέες βασιλῆες 445
Θῦνον κρίνοντες· μετὰ δὲ, γλαυκῶπις Ἀθήνη,
Αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε,
Τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται,
Πάντες ἐϋπλεκέες, ἑκατόμβοιος δὲ ἕκαστος.
Σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450
Ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
Καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
Ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
Ἠΰτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην 455
Οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή·
Ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
Αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἷκε.
Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,

this sense, therefore, be the true one, as is probably the case, the received text is preferable to the emendation of Buttmann, who proposes to read μηκέτι νῦν δὴ ταῦτα λεγώμεθα, comparing Il. N. 292. Υ. 244. Od. Γ. 240. N. 296. Some explain συναθροιζώμεθα, and others render *cubemus*; but, in the last sense, the verb always occurs in the aorist.

447. *αἰγίδ' ἔχουσ' ἐρίτιμον.* It is a great doubt among the learned, whether the ægis was a breast-plate or a shield. That of Minerva, however, was certainly a shield, as is evident from the description given of it in Il. E. 738. sqq. The *θύσανοι* were rows of fringe, or golden tassels, attached to the edge of the shield, for the purpose of striking terror into the enemy by their dazzling motion. Herodotus (IV. 189), speaking of certain images of Minerva, says, οἱ θύσανοι οἱ ἐκ τῶν αἰγίδων ὄφιές εἰσι. See Lobeck on Soph. Aj. 846.

449. *ἑκατόμβοιος.* *Valued at a hundred oxen.* See on v. 106.

450. *παιφάσσουσα.* Schol. ἐνθουσιῶσα, ὁρμῶσα. Properly, *fixing the eyes eagerly upon an object.*

451. *ἐν δὲ σθένος κ. τ. λ.* Virg. Æn. IX. 717. *animum viresque Latinis Addidit, et stimulos acres sub pectore vertit.*

455. *ἠΰτε πῦρ κ. τ. λ.* Homer, on the sight of the march of this numerous army, gives us five similies in a breath, but all entirely different. The first regards the splendour of their armour, as a fire, &c. The second, the various movements of so many thousands before they can range themselves in battle-array, like the swans, &c. The third respects their number, as the leaves, or flowers, &c. The fourth, the ardour with which they run to the combat, like the legions of insects, &c. And the fifth, the obedience and exact discipline of the troops, ranged without confusion under their leaders, as flocks under their shepherds. This fecundity and variety can never be enough admired. Pope; from Dacier. With the first of these similies we may compare Virg. Georg. II. 302, sqq.—*ἀΐδηλον.* *Causing to disappear:* i. e. *destructive.* Schol. ἀδηλοποιὸν, ἀφανιστικόν.

459. *τῶν δ'.* Scil. Ἀχαιῶν. The genitive is here placed without any govern-

Χηνῶν, ἢ γεράνων, ἢ κύκνων δουλιχοδείρων, 460
Ἀσίω ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα,
Ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
Κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών·
Ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
Ἐς πέδιον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν 465
Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
Μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.
Ἠΰτε μυιάων ἀδινάων ἔθνεα πολλὰ,

ment, and repeated in v. 464, after the subject of the simile. So again in v. 474.

461. Ἀσίω. *Ionicè* for Ἀσίου. It appears from Strabo (XIV. p. 961. C.), that there was a meadow on the banks of the Caÿster, so called from *Asius*, a king of Lydia, from whom the Lydians suppose that Asia derived its name. See Herod. IV. 45. It seems to be of little consequence, whether we read Ἀσίω in the genitive, or the adjective Ἀσίῳ in the dative, as it is in most editions. The latter is sanctioned by Virgil, who has beautifully imitated this simile in Æn. VII. 699. *Ceu quondam nivei liquida inter nubila cycni, Cum sese e pastu referunt, et longa canoros Dant per colla modos; sonat amnis et Asia longè Pulsa palus.* So again in Georg. I. 338. *Jam varias pelagi volucres, et quæ Asia circum Dulcibus in stagnis rimantur prata Caÿstri.* Some grammarians have thought that this adjective is derived from ἄσις, *dry mud;* and others would render it *Asiatic;* but the metre is decisive against either interpretation. There are two heroes of this name *Asius*, mentioned in the Iliad (B. 837. Π. 715). The Caÿster was a river, near Sardes, famous for the number of swans by which it was frequented. See Ovid. Met. II. 252.

462. ἀγαλλόμενα πτερύγεσσι. *Lætantes, plaudentes, alites.* HEYNE. Eustath. χαίρουσαι τῇ πτήσει καὶ ἐντρυφῶσαι τοῖς πτεροῖς. Virg. Æn. I. 339. *Ludunt stridentibus alis.* III. 226. *magnis quatiunt clangoribus alas.* The vulgar reading, ἀγαλλόμεναι, may be equally correct, since it sometimes happens that an adjective agrees in gender with the latter of two substantives, and in case with the former; as in Soph. Ant. 1001. So also Aj. 168. πτηνῶν ἀγέλαι Μέγαν αἰγύπιον ὑποδείσαντες. See Matt. Gr. Gr. § 434, b. The reading of the text, however, is supported by the best authority. In the following line there is a change in the construction, which involves the passage in some obscurity. The connexion seems to stand thus: σμαραγεῖ δέ τε λειμὼν, (αὐτῶν) κλαγγηδὸν προκαθιζόντων, i. e. καθιζόντων ἄλλων πρὸ ἄλλων.

464. νεῶν ἄπο καὶ κλισιάων. Scaliger is greatly mistaken when he accuses this simile of impropriety, on the supposition that a number of birds, flying without order, are here compared to an army ranged in array of battle. On the contrary, Homer in this expresses the stir and tumult the troops were in before they got into order, running together from the ships and tents. But when they are placed in their ranks, he compares them to the flocks under their shepherds. POPE. It is to be observed, with regard to the syntax, that in the Ionic writers generally, and also in the Attic poets, the prepositions are frequently placed after the cases which they govern. So Theog. 34. Ἐσθλῶν μὲν γὰρ ἄπ' ἐσθλὰ μαθήσεαι. So also in Latin: Ovid. *de Pont.* III. 3. 46. *Discipulo perii solus ab ipse meo.* Sometimes also the preposition is separated from its case by the intervening words of the sentence; as, in the next line, ὑπὸ ποδῶν. See Matt. Gr. Gr. § 595. 3. Zeunè on Viger, p. 459.

465. πεδίον Σκαμάνδριον. See on Il. Z. 431. The beautiful accordance of the words with the sense in the following sentence, has been frequently noticed. It has been imitated by Virgil. Æn. VIII. 596. *Quadrupedante pedum sonitu quatit ungula campum.* A variety of instances of a similar nature are produced by Clarke, on Il. Γ. 363.

468. ὥρῃ. Scil. ἐν εἰαρινῇ, as in v. 471. Compare Il. Z. 148. Od. I. 51.

469. ἠΰτε μυιάων κ. τ. λ. The tameness of this image, in comparison with those which precede it, would scarce be forgiven in a poet of these times. Another follows of the same kind, in the simile of Agamemnon to a *bull*, just after he had been compared to Jove, Mars, and Neptune. This, Eustathius tells us, was blamed by some critics; but Milton, who was a

Αἵτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν 470
Ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
Τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
Ἐν πεδίῳ ἵσταντο, διαῤῥαῖσαι μεμαῶτες.
Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
Ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν· 475
Ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
Ὑσμίνηνδ' ἰέναι· μετὰ δὲ, κρείων Ἀγαμέμνων,
Ὄμματα καὶ κεφαλὴν ἴκελος Διῒ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
Ἠΰτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
Ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσι·
Τοῖον ἄρ' Ἀτρείδην θῆκε Ζεὺς ἤματι κείνῳ,
Ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.
Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,—
Ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα, 485

close imitator of Homer, has often copied him in these humble comparisons. He has not scrupled to insert one in the midst of that pompous description of the rout of the rebel Angels, in the sixth book, where the Son of God, in all his dreadful majesty, is represented pouring his vengeance upon them. *As a herd Of goats, or timorous flocks, together thronged, Drove them before him thunderstruck.* Pope. Heyne observes, that the whole of the comparison consists in the concluding words *διαῤῥαῖσαι μεμαῶτες*, and is directed to the ardour and resolution of the men rushing to the combat. Schol. *πρὸς τὸ ἐπιθυμητικὸν τοῦ αἵματος.* Compare Il. Π. 641. Ρ. 570. And so, in the simile of the bull (v. 479), the similitude is confined to the strength and majestic appearance of the animal. Hor. Sat. I. 3. 110. *Viribus editior cædebat, ut in grege taurus.* It will be seen that the construction is changed in v. 472, since *τόσσοι* should properly be referred to *ὅσοι*, or *ἠΰτε* to *ὡς*. So again in v. 480. The verb *πέτονται*, or the like, must be understood after *μυιάων ἔθνεα.*

470. *ἠλάσκουσι.* This verb seems to be a poetic form of *ἀλᾶσθαι.* Schol. *περὶ τὸν αὐτὸν τόπον εἱλοῦνται, κύκλῳ πλανώμεναι.* Eustathius remarks upon the propriety of this epithet as applied to *flies.* See Lowth *de Sacra Poesi Hebr.* p. 231. Of *σταθμὸς*, see on Il. E. 140.

473. *διαῤῥαῖσαι.* Scil. *αὐτούς.* Heyne.

477. *μετὰ δέ.* Supply *τούτοις.* See Bos Ellips. Gr. p. 304.

479. *Ἄρεϊ δὲ ζώνην.* The *ζώνη*, more usually called *μίτρη* (Il. Δ. 137), was generally of brass, lined with wool, and worn next the skin, beneath the coat of mail. It was so essential to the equipment of a warrior, that it is frequently used as a general word for the whole armour, as in this place. Hence also *ζώννυσθαι, to arm*, in Il. Λ. 15. Pausan. Bœot. IX. 17. *τὸ δὲ ἐνδῦναι τὰ ὅπλα, ἐκάλουν οἱ παλαιοὶ ζώννυσθαι. Καὶ δὴ Ὅμηρον Ἄρει τὸν Ἀγαμέμνονα ποιήσαντα εἰκάζειν τὴν ζώνην, τῶν ὅπλων τὴν σκευὴν φασιν εἰκάζειν.* See Robinson's *Antiq. of Greece*, p. 360. It seems, however, from the analogy of the other parts of the comparison, that the armour is here used metaphorically to denote the strength and prowess of the wearer. It is observed by Pope, that the character of majesty, which is here assigned to Agamemnon, is preserved throughout the Iliad. It is thus that he appears in his ship in the Catalogue; in the eyes of Priam, in Il. Γ. 166; and so throughout.

480. *μέγ' ἔξοχος.* See on Il. A. 69. The passage is imitated in Quint. Smyrn. I. 798.

484. *Ἔσπετε νῦν μοι, Μοῦσαι, κ. τ. λ.* There is great tact and beauty in introducing the Catalogue with an invocation to the Muses, as alone able to supply the correct materials for compiling it. See note on Il. A. 1. Virgil has opened his enumeration of the leaders with an exact imitation of it, in Æn. VII. 641. *Pandite nunc Helicona, Deæ, cantusque movete: Qui bello exciti reges; quæ quemque secutæ Complerint campos acies; quibus Itala jam tum Floruerit terra alma viris, quibus arserit armis. Et meministis enim, Divæ, et memorare potestis: Ad nos vix tenuis famæ perlabitur aura.* Compare Val. Flac. Argon. VI. 33.

Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν,—
Οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω,
Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
Φωνὴ δ' ἄῤῥηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
Εἰ μὴ 'Ολυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
Θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
'Αρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.
ΒΟΙΩΤΩΝ μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,

486. κλέος οἶον. *Report alone.* This signification of κλέος is found again in Il. Λ. 227, and elsewhere. So Soph. Phil. 251. Οὐδ' ὄνομ' ἄρ', οὐδὲ τῶν ἐμῶν κακῶν κλέος Ἤισθον ποτ' οὐδέν.

488. πληθὺν δ' οὐκ ἂν ἐγὼ κ. τ. λ. Virg. Georg. II. 42. *Non ego cuncta meis amplecti versibus opto: Non, mihi si linguæ centum sint, oraque centum, Ferrea vox, &c.* Compare Æn. VI. 625. Of the Ionic subjunctive aorist, μυθήσομαι, see on Il. A. 62.

494. Βοιωτῶν. In the age of Homer, Greece was divided into a number of small states, governed by their respective princes, and totally independent of each other. In the Catalogue of ships, which had acquired the title of Βοιωτία from its first word, the relative position and extent of these principalities is marked out with an historical exactness, which, in addition to its being the most ancient specimen of early topography, has rendered it, in all ages, the most valuable, and, indeed, the only authentic source of information, respecting the geography of Greece, before the Trojan war. For the Poet does not pass in his enumeration, from one state to another, without order or design; but every kingdom is mentioned with the strictest adherence to its relative position on the map. Beginning at Aulis, the most noted promontory of Greece, where the fleet was stationed at the outset of the expedition, we are conducted in a direct route to the Peloponnessus (v. 559), and thence, from place to place, to Thessaly, in the order in which a traveller would naturally visit them. Strabo I. p. 47. ἐν τῷ Καταλόγῳ τὰς μὲν πόλεις οὐκ ἐφεξῆς λέγει· οὐ γὰρ ἀναγκαῖον· τὰ δὲ ἔθνη ἐφεξῆς. In this respect, the Catalogue of Homer is considered by Macrobius (Saturn. V. 15), as infinitely superior to that of Virgil (Æn. VII. 647. sqq.), who passes from one place to another, without any regard to its relative situation. In fact, the former seems to have been intended by the Poet to furnish an exact geographical account of his country; and this will at once remove the objection which has sometimes been urged against it, with respect to its length. It should be remembered, however, that the cities in the early ages were not regularly inhabited, but consisted of detached cottages, scattered across the plains, or upon the hills, and peopled by one or more families, whom relationship, and sometimes chance, had thrown together. Hence Homer repeatedly uses the verb ἀμφενέμοντο, in reference to their population. So great was the reputed authority of this piece of history, that the number of works, which are said to have been written upon it, is almost incredible. Demetrius of Scepsis, who lived within sight of Troy, is said to have devoted sixty-three books to that part relating to the Troade; and besides the valuable remarks of Strabo, Menogenes and Apollodorus composed several volumes upon the subject, which are now lost. Indeed, so high was the respect which was paid to it, that a law was enacted in some of the states, to compel their youth to learn it by heart; and Solon is said to have appealed to it at the time when Salamis was contested by Athens and Megara, and succeeded in establishing the claims of the former. See on v. 557. infra. Several instances also are collected by Eustathius, in which disputes respecting the boundaries of states were settled upon the authority of the Catalogue; the accuracy of which has been attested even by modern travellers. See Wood's Essay, p. 40. On the other hand, Eratosthenes maintains that the poet's geographical knowledge was chiefly confined to Greece, and that his description of distant countries is altogether fanciful and erroneous. Strabo labours to refute this opinion, and is doubtless correct in drawing a line between an excessive confidence, and a total want of faith in the accuracy of the information to be derived from the Iliad and the Odyssee, respecting the regions of which they speak. There seems, indeed, to be an anachronism in the very opening of the *Catalogue;* for, according to Thucydides (I. 12), the Bœotians did not migrate

Ἀρκεσίλαός τε, Προθοήνωρ τε, Κλονίος τε· 495
Οἵ θ' Ὑρίην ἐνέμοντο, καὶ Αὐλίδα πετρήεσσαν,
Σχοῖνόν τε, Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνὸν,
Θέσπειαν, Γραῖάν τε, καὶ εὐρύχορον Μυκαλησσόν·
Οἵ τ' ἀμφ' Ἅρμ' ἐνέμοντο, καὶ Εἰλέσιον, καὶ Ἐρυθρὰς,
Οἵ τ' Ἐλεῶν' εἶχον, ἠδ' Ὕλην, καὶ Πετεῶνα, 500
Ὠκαλέην, Μεδεῶνά τ', ἐϋκτίμενον πτολίεθρον,

from Thessaly into Bœotia until 60 years after the Trojan war; though the historian admits that an earlier colony may probably have preceded the entire immigration. See Arnold *ad loc.* At the same time, there is no reason to suppose that Strabo would have so generally received the authority of the Catalogue, without sufficient grounds for believing its statements to be correct. With respect to the number of the Grecian army, Plutarch, reckoning the ships at 1200, places it at 120,000 men; and Thucydides, with much greater accuracy, at about 102,000. For the Bœotian vessels, carrying 120 men each, and those of Philoctetes and Achilles (Il. Ψ. 207.) only 50; if we consider these as the largest and smallest respectively, the mean will be 85 for each vessel. Upon this calculation, Thucydides obtains his aggregate (I. 10); whereas Plutarch must have allowed 100 men to each ship. Still, neither estimate can be exactly correct, since the vessels in Homer's fleet amount only to 1186. And it is curious to remark, that the number has been variously given by different authors. The Poets, in general, fix it at 1000, most probably as a round number. Eurip. Androm. 106. *χιλιόναυς Ἑλλάδος ὠκὺς Ἄρης.* And so Orest. 352. Iph. A. 174. Iph. T. 140. Rhes. 260. Elect. 2. Æsch. Agam. 44. In this agree the Latin poets in a body. Virg. Æn. II. 197. *Quos neque Tydides, nec Larissæus Achilles, Non anni domuere decem, non mille carinæ.* Ovid. Met. XII. 6. *conjuratæque sequuntur Mille rates.* See also Propert. II. 26. 38. Senec. Agam. 40.

As to the poetic merits of the Catalogue, it should seem almost impossible that there could be any beauty in the enumeration of a list of proper names of people, princes, and countries. Dionysius of Halicarnassus, however, in his Treatise *de Structura Verborum,* is full of praise of the harmony of the versification; and the several mythological histories, and other digressions, which are interwoven with the narrative, are well calculated to relieve the tediousness of the main subject. The various repetitions of the same form of expression, with which the different divisions are introduced and closed, may fairly be attributed to the early state of the language, and the simplicity of the age. Precisely the same usage is observable in the numbering of the children of Israel in the plains of Moab (Numb. xxvi.); and in the sealing of the twelve tribes. (Rev. vii.) At all events, the Catalogue has been imitated by the Poets of all ages and countries. Euripides has an enumeration grounded upon it in the first choral ode of the Iphigenia in Aulis; and besides the Catalogue of Virgil above alluded to, Statius has almost translated part of it in his Thebaid. Among the moderns, it is sufficient to notice Tasso's catalogue of Heroes, and Milton's, of the fallen Angels. See Pope's *Observations.*

496. *Αὐλίδα.* The port at which the Grecian fleet assembled before they set sail for Troy. Compare v. 303, where the Scholiast derives the name *ἀπὸ τοῦ αὐτόθι αὐλισθῆναι, ὅ ἐστιν ἀθροισθῆναι, τὸν Ἑλληνικὸν στρατόν.* See on Il. A. 106.

497. *πολύκνημον.* *Mountainous.* Infra v. 821. *Ἴδης ἐν κνήμοισι.* Schol. *κνημοὶ δὲ μεταφορικῶς, ἀπὸ τῶν ἀνθρωπίνων κνημῶν.* So Stat. Theb. VII. 266. *densamque jugis Eteonon iniquis.*

498. *Θέσπειαν.* See Herod. VII. 202. 222. Pausan. IX. 26, 27. Strabo Geogr. IX. 1. Of *Mycalesus,* see Thucyd. VII. 29. Pausan. I. 23. IX. 19.—*εὐρύχορον.* The Scholiast interprets this epithet *πλατεῖαν, μεγάλην*: and Ernesti, after Hemsterhuis on Lucian (T. I. p. 56), supposes that Homer has shortened *χῶρον* into *χόρον.* But wherever the word occurs in Homer, it is written invariably *εὐρύχορος.* Compare Il. I. 474. Ψ. 299. Od. Δ. 635. A. 264. The other form occurs in Pind. Nem. X. 97; but there also the metre requires *εὐρυχόρου Σπάρτης.* See Maltby *in voce.* Nor can we see any reasonable objection to the interpretation of Damm: *ἔνθα ἐστὶν εὐρὺ χορεύειν.* Epitheton *χώρας εὐδαίμονος, et plenæ cœtuum hilarium.* And so Heyne.

499. *Ἅρμα.* This place was so called from the circumstance, that the earth opened in its neighbourhood, and closed upon Amphiaraus and his chariot (*ἅρμα*). Hence it was sometimes called *λέκτρα Ἀμφιαράου.* See Strabo IX. p. 279.

Κώπας, Εὔτρησίν τε, πολυτρήρωνά τε Θίσβην·
Οἵ τε Κορώνειαν, καὶ ποιήενθ' Ἁλίαρτον,
Οἵ τε Πλάταιαν ἔχον, ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
Οἵ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον, 505
Ὀγχηστόν θ' ἱερὸν, Ποσιδήϊον ἀγλαὸν ἄλσος·
Οἵ τε πολυστάφυλον Ἄρνην ἔχον, οἵ τε Μίδειαν,
Νίσαν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν.
Τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἑκάστῃ
Κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510
Οἳ δ' Ἀσπληδόνα ναῖον, ἰδ' Ὀρχομενὸν Μινύειον,
Τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἷες Ἄρηος,
Οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζείδαο,
Παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
Ἄρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ. 515
Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
Αὐτὰρ Φωκήων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
Υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
Οἳ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
Κρίσαν τε ζαθέην, καὶ Δαυλίδα, καὶ Πανοπῆα, 520
Οἵ τ' Ἀνεμώρειαν, καὶ Ὑάμπολιν ἀμφενέμοντο,
Οἵ τ' ἄρα πὰρ ποταμὸν Κηφισὸν δῖον ἔναιον,

502. πολυτρήρωνα. Stat. Theb. VII. 261. *Dioneis avibus circumsona Thisbe.* The similar epithet πελειοθρέμμων is applied to Salamis in Æsch. Pers. 314.

505. Ὑποθήβας. A town not far from *Thebes*, as indicated by the derivation. Compare Od. Γ. 81. Thebes itself had been recently overthrown by the Epigoni; and thence, as Eustathius observes, the Thebans are not mentioned in the Catalogue. See on Il. Δ. 406.

506. ἄλσος. In this place, simply *an enclosure.* See the note on Soph. Ant. 845. Pent. Gr. p. 267. According to Strabo, Onchestus was situated upon a hill, and the Temple of Neptune was wholly unshaded, and without a sacred grove. Pausanias (*in Bœoticis*) mentions this temple, and a statue of the god, as still in existence in his time. See also Hom. H. Apol. 250. H. Merc. 88. 186. Pind. Isthm. IV. 33.

508. Ἀνθηδόνα τ' ἐσχατόωσαν. Stat. Theb. VII. 834. *quæque ultima tractu Anthedon.* Anthedon was situated at the extremity of Bœotia, towards Eubœa.

511. Ὀρχομενὸν Μινύειον. So called in contradistinction from the town of the same name in Arcadia, v. 605. Homer has separated this place and Aspledon from the rest of Bœotia, because the Minyæ were headed by their own princes. See on Il. I. 381. Strabo IX. p. 616. Herod. IV. 145; and Valcknær *in loc.*

514. ὑπερώϊον. The upper part of the house, immediately below the flat roof or terrace, on which were the apartments of the women.

515. παρελέξατο. Clarke would wish to form this verb from the unused form λέχομαι, *accumbo:* and some have gone so far as to assert that λέγω never signifies *to speak, to say,* in Homer; but this is manifestly contradicted by v. 222. supra. Still, however, it not unfrequently means *to lie down;* as, for instance, in Il. Δ. 131. I. 662. Ξ. 350. and elsewhere. In the present passage either interpretation will meet the sense.

518. Ἰφίτου. This has been produced as an example of a short syllable lengthened in thesis; but the penultima may be long, as in Ἄμφιος, in v. 830. Ε. 612.

519. Πυθῶνα. The region in which Delphi, which is not mentioned either by Homer or Hesiod, was afterwards situated. There was, however, a temple of Apollo in the neighbourhood, of which see on Il. I. 404. From this verse, Philomelus, during the sacred war, maintained that the sovereignty of Delphi originally belonged to the *Phocæans.*

Οἵ τε Λίλαιαν ἔχον πηγῆς ἔπι Κηφισοῖο.
Τοῖς δ᾽ ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οἱ μὲν Φωκήων στίχας ἵστασαν ἀμφιέποντες, 525
Βοιωτῶν δ᾽ ἔμπλην ἐπ᾽ ἀριστερὰ θωρήσσοντο.
Λοκρῶν δ᾽ ἡγεμόνευεν ʼΟϊλῆος ταχὺς Αἴας,—
Μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
ʼΑλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
ʼΕγχείῃ δ᾽ ἐκέκαστο Πανέλληνας καὶ ʼΑχαιούς·— 530
Οἳ Κῦνόν τ᾽ ἐνέμοντ᾽, ʼΟπόεντά τε, Καλλίαρόν τε,
Βῆσσάν τε, Σκάρφην τε, καὶ Αὐγειὰς ἐρατεινὰς,
Τάρφην τε, Θρόνιόν τε, Βοαγρίου ἀμφὶ ῥέεθρα.
Τῷ δ᾽ ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης. 535
Οἳ δ᾽ Εὔβοιαν ἔχον μένεα πνείοντες ʼΆβαντες,
Χαλκίδα τ᾽, Εἰρέτριάν τε, πολυστάφυλόν θ᾽ ʽΙστίαιαν,
Κήρινθόν τ᾽ ἔφαλον, Δίου τ᾽ αἰπὺ πτολίεθρον,
Οἵ τε Κάρυστον ἔχον, ἠδ᾽ οἳ Στύρα ναιετάασκον·
Τῶν δ᾽ αὖθ᾽ ἡγεμόνευ᾽ ʼΕλεφήνωρ, ὄζος ʼΆρηος, 540
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς ʼΑβάντων.
Τῷ δ᾽ ἅμ᾽ ʼΆβαντες ἕποντο θοοὶ, ὄπιθεν κομόωντες,

523. *πηγῆς ἔπι Κηφισοῖο*. Stat. Theb. VII. 348. *propellentemque Lilæam Cephisi glaciale caput.*

526. *ἔμπλην*. *Near, close to;* from *ἐμπελάζειν*. It is used without a case in Hesiod. Scut. H. 372. Schol. *πλησίον*.

528. *μείων, οὔτι τόσος γε κ. τ. λ.* These lines are in a parenthesis; and it has been supposed that they are an interpolation; perhaps, however, without any sufficient reason, though they somewhat impede the connexion.

530. *Πανέλληνας καὶ ʼΑχαιούς*. Properly, the *ʼΑχαιοὶ* were the inhabitants of that narrow tract of country which extended westward along the bay of Corinth; and the *ʽΈλληνες* of Thessaly. Sometimes, however, Homer uses the former as a general appellation; seldom, if ever, the latter. Thucyd. I. 5. *ʽΌμηρος οὐδαμοῦ τοὺς ξύμπαντας ὠνόμασεν ʽΈλληνας, οὐδ᾽ ἄλλους ἢ τοὺς μετ᾽ ʼΑχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι ʽΈλληνες ἦσαν. Δαναοὺς δὲ ἐν τοῖς ἔπεσι, καὶ ʼΑργείους, καὶ ʼΑχαιοὺς ἀνακαλεῖ.* It appears, from v. 562, that in Homer's time Achæa included Argos and all the north-eastern coast of the Peloponnesus.

535. *πέρην Εὐβοίης*. *Opposite Eubœa:* for *κατὰ πέρην*. See Blomfield's Gloss. ad Æsch. Agam. 183.

536. *μένεα πνείοντες*. *Furorem,* i. e. *bellum spirantes:* "eager for war." The expression is repeatedly adopted in the Tragic writers. Compare Soph. Elect. 610. Æsch. Eum. 838. So also *κότον πνέειν*, Æsch. Choëph. 31; *θυμὸν πνέειν*, Eurip. Bacch. 620. Rhes. 786; *ʼΆρην πνέειν*, Æsch. Agam. 366, and again v. 1206, where Dr. Blomfield extracts the following observation of an ancient grammarian from Villoison (Anecd. Gr. II. p. 84):—*ἀντὶ τοῦ εἰπεῖν μάχης ἐπιθυμεῖ, μάχην πνέει λέγουσι.* Again:—*ἀντὶ τοῦ εἰπεῖν ἄγριος καὶ ἀνήμερος, ʼΆρην πνέει λέγουσι.*

540. *ὄζος ʼΆρηος*. Properly, *a branch;* hence, metaphorically, *an offspring of Mars.* Euripides has borrowed the term in Iph. A. 201, and similarly in Hec. 122. *τὼ Θησείδα δ᾽, ὄζω ʼΑθηνῶν*. The expression is of Eastern origin, and several of a like nature are found in the Sacred Writings. Thus in Isai. xi. 1. LXX. *ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης ʼΙεσσαί.* Compare Isai. iv. 2. xxv. 5. Jerem. xxiii. 5. Dan. xi. 7. Hos. xi. 6. Job viii. 17. The metaphor is not always preserved in the Septuagint version.

542. *ὄπιθεν κομόωντες*. *A tergo comantes.* It was the custom of these people to shave the fore part of their heads, which they did that their enemies might not take the advantage of seizing them by the hair; the hinder part they let grow, as a valiant race that would never turn their backs. Plutarch tells us this in the life

Αἰχμηταὶ, μεμαῶτες ὀρεκτῇσι μελίῃσι
Θώρηκας ῥήξειν δηΐων ἀμφὶ στήθεσσι.
Τῷ δ᾽ ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο. 545
Οἳ δ᾽ ἄρ᾽ Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
Δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ᾽ Ἀθήνη
Θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζείδωρος Ἄρουρα,
Κάδδ᾽ ἐν Ἀθήνῃς εἷσεν ἑῷ ἐνὶ πίονι νηῷ·
Ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται 550
Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
Τῶν αὖθ᾽ ἡγεμόνευ᾽ υἱὸς Πετεῶο, Μενεσθεύς.
Τῷδ᾽ οὔπω τις ὁμοῖος ἐπιχθόνιος γένετ᾽ ἀνὴρ,

of Theseus, and cites, to strengthen the authority of Homer, some verses of Archilochus to the same effect. POPE. The same custom seems to have been prevalent in many early nations. Of the Arabians, we have the following account in Herod. III. 8. κείρονται περιτρόχαλα, περιξυροῦντες τοὺς κροτάφους. The same is confirmed by the testimony of Holy Writ. See Jerem. ix. 25; and compare ch. xxv. 23, 24. xlix. 32. From the same custom, the Solymæi, a colony of Phœnicia, were called τροχοκούραδες, *Roundheads* (Joseph. in Apion. c. 1). It should seem, however, that this was not only a warlike, but a religious practice. Herodotus informs us, that the Arabians did it in imitation of Bacchus; and from the interdiction of its use among the Israelites (Levit. xix. 27), it was most probably a rite, by which the Heathens dedicated themselves to some of their gods. See Lowth on Jerem. ix. 25.

543. ὀρεκτῇσι μελίῃσι. Hence ἔγχεϊ ὀρεξάσθω, in Il. Δ. 307. See note *in loco*. The principal offensive weapon of the early Greeks was the spear, the body of which was generally of ash, and the head, αἰχμὴ, of brass. This was used sometimes in close fight, though it was generally thrown from a distance; the Abantes being the only warriors, mentioned by Homer, as fighting hand to hand with the ὀρεκτὴ μελίη, or extended spear, in a manner similar to our pike-men. Strabo, lib. X. The usual method was to throw the javelin, and retreat immediately into the ranks; and the great force with which the heroes are reported to have hurled these weapons, which were exceedingly weighty, seems almost incredible. Mr. Mitford, however, has produced an instance of a Persian soldier, whose exquisite skill and strength in throwing a stick substantiates the truth of Homer's descriptions. *Hist. of Greece*, vol. I. p. 162. note.—The substantive μελίη is properly *an ash-tree* (Il. N. 178): and thence easily transferred to the *spear*, διότι ἀπὸ ξύλου μελίας ἐσκευάζετο. Schol. So Ovid. Met. V. 192. *Nam Clytii per utrumque gravi librata lacerto* Fraxinus *acta femur.*

547. δῆμον. *Urbem;* and in the same sense *civitas* is frequently used in Latin. Aul. Gell. XVIII. 7. Civitas *dicitur et pro* loco, *et pro* oppido, *et pro* jure *quoque* omnium, *et pro* hominum multitudine. *Erechtheus* is the same prince, whom Pausanias and some other writers call *Erichthonius.* See Mitford's *Hist. of Greece*, vol. I. p. 56.

548. ζείδωρος. *Fruitful:* from ζεία, *corn, rye.* Plin. N. H. XVIII. 19. *Zea, propter quam Homerus* ζείδωρος Ἄρουρα *dixit: non, ut aliqui arbitrantur, quoniam vitam donaret.*

549. ἐνὶ πίονι νηῷ. So Virg. Æn. IV. 62. *pingues spatiatur ad aras.* VII. 764. *pinguis ubi et placabilis ara Dianæ.* Schol. πίονι· ἀντὶ τοῦ πλουσίῳ καὶ εὐδαίμονι. In allusion to the sacrifices offered there. See Il. A. 40. Erechtheus was deified in the Temple of Minerva as a hero of the country, and one of the αὐτόχθονες; and a periodical festival was instituted in honour of his immortality. See Herod. V. 82. VIII. 55. Pausan. I. 5. 2. Of the high antiquity claimed by the Athenians, see Muller's *Dorians*, I. 274. The following lines, however, are supposed, by Eustathius and others, to refer to the feast of the *Panathenæa*, which were celebrated every five years. They were supposed to have been instituted by Orpheus, and renewed by Theseus, and were, therefore, in existence before the Trojan war. The Athenians looked upon this passage as a noble testimonial to their existence as an *aboriginal* race.

550. μιν. Erechtheus.

551. περιτελλομένων ἐνιαυτῶν. Virg. Æn. I. 234. *volventibus annis.* See Lexicon to Pent. Gr. in v. περιτέλλομαι.

Κοσμῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
Νέστωρ οἶος ἔριζεν, ὁ γὰρ προγενέστερος ἦεν. 555
Τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἕποντο.
Αἴας δ' ἐκ Σαλαμῖνος ἄγε δυοκαίδεκα νῆας·
Στῆσε δ' ἄγων, ἵν' Ἀθηναίων ἵσταντο φάλαγγες.
Οἳ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
Τροιζῆν', Ἠϊόνας τε, καὶ ἀμπελόεντ' Ἐπίδαυρον,
Οἵ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν·
Τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
Καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱὸς,
Τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φὼς, 565
Μηκιστέως υἱὸς Ταλαϊονίδαο ἄνακτος.
Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
Τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.
Οἳ δὲ Μυκήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
Ἀφνειόν τε Κόρινθον, ἐϋκτιμένας τε Κλεωνὰς, 570
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
Καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν·
Οἵ θ' Ὑπερησίην τε, καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο,
Αἰγίαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεῖαν· 575
Τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρείδης· ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι

554. κοσμῆσαι. Schol. διατάξαι, καθοπλίσαι. By ἵππους we must understand the chariots, which make a principal figure in Homer's battles. Compare Il. E. 227. *et passim.* Riding on horseback had not yet been generally applied to military purposes, though it does not appear to have been unknown. See on Il. K. 513. O. 679. and Mitford's *Hist. of Greece*, vol. I. p. 159.

555. Νέστωρ οἶος κ. τ. λ. Nestor's skill in charioteering may be inferred from Il. Ψ. 306. sqq.

557. Αἴας δ' ἐκ Σαλαμῖνος κ. τ. λ. Upon the authority of these two lines Salamis is said to have been assigned to Athens, in the contest alluded to in the opening note on the Catalogue. It has been strongly suspected, however, that Solon substituted them in the place of two others which he had erased, and which favoured the cause of the Megaræans. Quintil. Inst. Orat. V. 11. *Neque est ignobile exemplum, Megareos ab Atheniensibus, cum de Salamine contenderent, victos Homeri versu; qui tamen ipse non in omni editione reperitur, significans Ajacem naves suas Atheniensibus junxisse.* See also the last chapter of Aristotle's Rhetoric, lib. I.; Laertius and Plutarch, in *Vita Solonis;* and Strabo, lib. IX. A different account of the recovery of Salamis is given by Demosthenes, *de falsâ Legatione*, § 72. The lines, as quoted by the Megaræans, stood thus: Αἴας δ' ἐκ Σαλαμῖνος ἄγε νέας, ἔκ τε Πολίχνης, Ἔκ τ' Αἰγειρούσης, Νισαίης τε, Τρισόδων τε.

570. Κόρινθον. With the exception of this place, and Il. N. 664, Corinth is always mentioned in Homer under its more ancient name *Ephyra;* as in Il. Z. 152.

572. Ἄδ. πρῶτ' ἐμβασίλευεν. According to Pausanias, Adrastus was the seventeenth king of Sicyon. Hence Scaliger understands πρῶτα in the sense of πρότερον, so that Adrastus will be said to have reigned in Sicyon before he reigned at Argos; which Servius asserts to have been the case, on Virg. Æn. VI. 480. Other interpretations have been given, but they are all equally uncertain.

575. αἰγίαλον. The sea-coast between Sicyon and Elis.

Λαοὶ ἕποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκὸν,
Κυδιόων, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
Οὕνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580
Οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φάριν τε, Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο, καὶ Αὐγειὰς ἐρατεινάς·
Οἵ τ' ἄρ' 'Αμύκλας εἶχον, Ἕλος τ', ἔφαλον πτολίεθρον,
Οἵ τε Λάαν εἶχον, ἠδ' Οἴτυλον ἀμφενέμοντο· 585
Τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
'Εξήκοντα νεῶν, ἀπάτερθε δὲ θωρήσσοντο.
'Εν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθὼς,
'Οτρύνων πόλεμόνδε· μάλιστα δὲ ἵετο θυμῷ
Τίσασθαι 'Ελένης ὁρμήματά τε στοναχάς τε. 590
Οἳ δὲ Πύλον τ' ἐνέμοντο, καὶ 'Αρήνην ἐρατεινὴν,
Καὶ Θρύον, 'Αλφειοῖο πόρον, καὶ ἐΰκτιτον Αἶπυ,
Καὶ Κυπαρισσήεντα, καὶ 'Αμφιγένειαν ἔναιον,
Καὶ Πτελεὸν, καὶ Ἕλος, καὶ Δώριον,—ἔνθα τε Μοῦσαι
'Αντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·

578. *ἐν δ' αὐτὸς ἐδύσατο ν. χ.* As opposed to *ἀπάτερθε δὲ θωρήσσοντο*, in v. 587. Agammemnon commanded the troops from Mycenæ in person; but placed his brother over those from Lacedæmon. —*νώροπα χαλκόν*. Macrobius (Saturn. VII. 16) has the following translation of an observation of Plutarch in Sympos. III. 10: *Qui in metallo æris morantur, semper oculorum sanitate pollent: et quibus ante palpebræ nudatæ fuerant, illic convestiuntur. Aura enim quæ ex ære procedit, in oculos incidens, haurit et exsiccat quod male influit. Unde et Homerus modo εὐήνορα, modo νώροπα χαλκὸν, has causas secutus appellat.* This, as Clarke observes, is perfectly ridiculous. The adjective *νῶροψ* is simply, *dazzling*, from *νὴ* and *ὁράω*, or *ὄψ*. Eustath. *λαμπρὸς καὶ στερίσκων τοῦ ὁρᾶν*.

581. *κητώεσσαν*. Eustath. *τὴν μεγάλην, παρὰ τὸ κῆτος, τὸ μεῖζον τῶν ἐνύγρων*. This interpretation, though strongly contested, is adopted by Heyne, Hemsterhuis (*ad Lucian.* T. I. p. 139), and others; and it accords with the sense of *μεγακήτης* in Il. Θ. 222. and elsewhere. Others would render it *abounding in whales;* which is not true of Lacedæmon, though it appears from Ælian (Hist. An. XVII. 6) that whales are sometimes found near the coast. Others, again, adopt the reading *καιετάεσσαν, full of caverns;* from *καιετὸς, a cave.* This epithet occurs in Callim. frag. 224; but both here and in Od. Δ. 1. the authorities preponderate in favour of the common reading. Moreover, the grammarians seem rather to derive *καιετάεις* from *καιετὰ, a species of herb.* The epithet *κοίλην* refers to the situation of Lacedæmon in the valley between the Taygetus and mount Parthenius. So *κοῖλον Ἄργος* in Soph. Œd. C. 371. See Strabo, VIII. p. 563. Homer seems to have distinguished Sparta as the principal city of the district.

586. The epithet *βοὴν ἀγαθὸς*, which is applied in this and other places to Menelaus, and which literally signifies *loud-voiced*, is made by the commentators to mean valiant, and translated *bello strenuus*. The reason given by Eustathius is, that a loud voice is a mark of strength; the usual effect of fear being to cut short the respiration. I own this seems to be forced, and rather believe it to be one of those kind of surnames, given from some distinguishing quality of the person; in the same manner as some of our kings were called *Edward Long-shanks, William Rufus,* &c. Pope. See on Il. A. 58. The fact is, that the ancients invariably joining battle with a shout, the nouns *βοὴ, ἀϋτὴ*, and the like, were used by degrees to denote the *battle itself*, and became synonymous with *μάχη*. Athen. IV. 26. *καλούντων τῶν παλαιῶν τὸν πόλεμον, βοήν.*

590. See on v. 356. supra.

595. *Θάμυριν τὸν Θρήϊκα.* See Prelim. Obss. sect. 1. *sub initio.*

Στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
Αἳ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
Θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν·— 600
Τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
Τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.
Οἳ δ' ἔχον 'Αρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπὺ,
Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί·
Οἳ Φένεόν τ' ἐνέμοντο, καὶ 'Ορχομενὸν πολύμηλον, 605
'Ρίπην τε, Στρατίην τε, καὶ ἠνεμόεσσαν 'Ενίσπην,
Καὶ Τεγέην εἶχον, καὶ Μαντινέην ἐρατεινὴν,
Στύμφηλόν τ' εἶχον, καὶ Παῤῥασίην ἐνέμοντο·
Τῶν ἦρχ' 'Αγκαίοιο πάϊς, κρείων 'Αγαπήνωρ,
'Εξήκοντα νεῶν· πολέες δ' ἐν νηῒ ἑκάστῃ 610
'Αρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν·
Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν 'Αγαμέμνων
Νῆας ἐϋσσέλμους, περάαν ἐπὶ οἴνοπα πόντον,
'Ατρείδης, ἐπεὶ οὔ σφι θαλάσσια ἔργα μεμήλει.
Οἳ δ' ἄρα Βουπράσιόν τε, καὶ Ἦλιδα δῖαν ἔναιον, 615
Ὅσσον ἔφ' 'Υρμίνη καὶ Μύρσινος ἐσχατόωσα,
Πέτρη τ' 'Ωλενίη, καὶ 'Αλείσιον ἐντὸς ἐέργει·
Τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἑκάστῳ
Νῆες ἕποντο θοαὶ, πολέες δ' ἔμβαινον 'Επειοί.
Τῶν μὲν ἄρ' 'Αμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
Υἷες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου 'Ακτορίωνος·
Τῶν δ' 'Αμαρυγκείδης ἦρχε κρατερὸς Διώρης·

597. *στεῦτο.* See on Il. Γ. 83.

599. *πηρόν.* *Blind.* This adjective signifies, generally, *ὁ κατά τι μέρος τοῦ σώματος βεβλαμμένος*, but it more commonly indicates *loss of sight.*—*αὐτάρ.* *And then.* See on Il. A. 282.

600. *ἐκλέλαθον κιθαριστύν.* The construction of *λανθάνειν* is usually with the genitive, though it is sometimes found with the accusative. Lysias, p. 231. *μὴ γὰρ οἴεσθε, ὦ ἄνδρες δικασταὶ, εἰ ὑμεῖς βούλεσθε τὰ τούτῳ πεποιημένα ἐπιλαθέσθαι, καὶ τοὺς θεοὺς ἐπιλήσεσθαι.* So also *μέμνημαι*, which takes the genitive upon the same principle, is found with the accusative in Il. Z. 222. See Matt. Gr. Gr. § 325. Musgrave on Eur. Alcest. 196.

604. *Αἰπύτιον.* Concerning *Æpytus*, see Pausan. VIII. 16. Pind. Olymp. VI. 54. Apollod. Bibl. III. 9. 1; and Heyne *ad loc.*

606. *ἠνεμόεσσαν.* Schol. *ὑπὸ ἀνέμου καταπνεομένην, ὑψηλήν.* Virg. Æn. X. 694. *Obvia ventorum furiis.*

612. *αὐτὸς γάρ σφιν κ.τ.λ.* The Arcadians, being an inland people, were unskilled in navigation, for which reason Agamemnon furnished them with shipping. From hence, and from the last line of the description of the sceptre, where he is said to preside over many islands, Thucydides (I. 9.) takes occasion to observe, that the power of Agamemnon was superior to the rest of the princes of Greece, on account of his naval forces, which had rendered him master of the sea. POPE.

614. *μεμήλει.* Properly *μέλει* is followed by a genitive of the thing, as in Il. Φ. 360. Sometimes, however, it is preceded by the nominative; or, in the infinitive, by the accusative. Compare Il. E. 490. Od. A. 159; and see Matt. Gr. Gr. § 326. Obs. 2.

621. *'Ακτορίωνος.* Both Cteatus and Eurytus were sons of Actor. See Il. N. 185. Ψ. 638.

Τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδὴς,
Υἱὸς 'Αγασθένεος Αὐγηϊάδαο ἄνακτος.
Οἳ δ' ἐκ Δουλιχίοιο, 'Εχινάων θ' ἱεράων 625
Νήσων, αἳ ναίουσι πέρην ἁλὸς, Ἤλιδος ἄντα·
Τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρηϊ,
Φυλείδης, ὃν τίκτε Διῒ φίλος ἱππότα Φυλεὺς,
Ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς.
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο. 630
Αὐτὰρ 'Οδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,
Οἵ ῥ' 'Ιθάκην εἶχον, καὶ Νήριτον εἰνοσίφυλλον,
Καὶ Κροκύλει' ἐνέμοντο, καὶ Αἰγίλιπα τρηχεῖαν,
Οἵ τε Ζάκυνθον ἔχον, ἠδ' οἳ Σάμον ἀμφενέμοντο,
Οἵ τ' Ἤπειρον ἔχον, ἠδ' ἀντιπέραι' ἐνέμοντο. 635
Τῶν μὲν 'Οδυσσεὺς ἦρχε, Διῒ μῆτιν ἀτάλαντος·
Τῷ δ' ἅμα νῆες ἕποντο δυώδεκα μιλτοπάρῃοι.
Αἰτωλῶν δ' ἡγεῖτο Θόας, 'Ανδραίμονος υἱὸς,
Οἳ Πλευρῶν' ἐνέμοντο, καὶ Ὤλενον, ἠδὲ Πυλήνην,
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν.— 640
Οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
Οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος.—
Τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Κρητῶν δ' 'Ιδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645

623. *τῶν τετάρτων.* The *fifth* leader of the Epeans, who is here omitted, was *Otus*; as it appears from Il. O. 518.

626. *ναίουσι.* *Sitæ sunt;* for *ναίονται.* So v. 648. *ναιεταώσας.* The same usage is common in Homer. Eustathius compares Soph. Aj. 604. Ὦ κλεινὰ Σαλαμὶς, σὺ μέν που Ναίεις ἁλίπλαγκτος. Thus also Apoll. Rhod. I. 831. III. 1091. Herod. II. 166, where Wesseling compares Isocr. in Laud. Busir. p. 214. E. τὴν πόλιν σποράδην καὶ κατὰ κώμας οἰκοῦσαν ἐς ταυτὸν συναγαγών. Phocylides in Dion. Chrysost. Borysthenit. p. 441. A. πόλις ἐν σκοπέλῳ, κατὰ κόσμον οἰκεῦσα σμικρή.

629. *πατρὶ χολωθείς.* *Indignant* at the conduct *of his father* Augeas; to whose treachery, in refusing to give the promised reward to Hercules, he bore witness. The account will be seen at length in Apollod. Biblioth. II. 5. 5.

632. *Νήριτον.* A mountain of Ithaca. See Od. I. 21.

635. *ἀντιπέραια.* The continent *opposite to* the islands above enumerated.

637. *μιλτοπάρῃοι.* *Having red cheeks;* i. e. *prows.* From *μίλτος, vermilion.* Eustath. *μίλτος χρῶμά ἐστιν ἐρυθρόν.* Herod. III. 58. *τὸ δὲ παλαιὸν ἅπασαι αἱ νῆες ἦσαν μιλτηλιφέες.* Hence Virg. Æn. VIII. 93. *pictas innare carinas.* It has been suggested, however, that *παρειὰ* does not indicate the *prow* only, but the *sides,* i. e. the entire vessel; and that from it is derived the Latin *paries,* whence the French *paroi.*

641. *οὐ γὰρ ἔτ' ἦσαν.* *Were no more;* i. e. *were dead.* So again Il. X. 384. Ἕκτορος οὐκ ἔτ' ἐόντος. This use of the verb *εἰμὶ* for *ζάω, to live,* is very common; more especially in the Tragic writers. Compare Eurip. Hipp. 357. 866. 1157. Suppl. 1146. *et passim.* So also in N. T. Matt. ii. 18. Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί. The idiom is precisely our own. This short glance at the death of Meleager, and the unhappy catastrophe of the family of Œneus, is exceedingly beautiful, and marked with that pathetic simplicity for which Homer is singularly remarkable. For the stories of Tydeus and Meleager, the sons of Œneus, see Il. Δ. 371. sqq. I. 525. sqq.

643. *τῷ δ' ἐπὶ κ.τ.λ.* The construction is, *τῷ δ' ἐπετέταλτο πάντα,* i. e. *πάντως, ἀν. Αἰτ.*

Οἳ Κνωσσόν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε, καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε, Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,
Ἄλλοι θ', οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.
Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευε, 650
Μηριόνης τ' ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ·
Τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.
Τληπόλεμος δ' Ἡρακλείδης, ἠΰς τε μέγας τε,
Ἐκ Ῥόδου ἐννέα νῆας ἄγε Ῥοδίων ἀγερώχων,
Οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
Λίνδον, Ἰήλυσόν τε, καὶ ἀργινόεντα Κάμειρον.
Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
Ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληείῃ,
Τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλήεντος,
Πέρσας ἄστεα πολλὰ Διοτρεφέων αἰζηῶν. 660
Τληπόλεμος δ', ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
Αὐτίκα πατρὸς ἑοῖο φίλον μήτρωα κατέκτα
Ἤδη γηράσκοντα, Λικύμνιον, ὄζον Ἄρηος·
Αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅγε λαὸν ἀγείρας
Βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665
Υἱέες υἱωνοί τε βίης Ἡρακληείης·
Αὐτὰρ ὅγ' ἐς Ῥόδον ἷξεν ἀλώμενος, ἄλγεα πάσχων.
Τριχθὰ δὲ ᾤκηθεν καταφυλαδὸν, ἠδ' ἐφίληθεν
Ἐκ Διὸς, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει·
Καί σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670
Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἐΐσας,

647. ἀργινόεντα. *Built upon white cliffs.* So Virg. Æn. III. 126. *niveam Paron.* Compare also Hor. Od. I. 14. 19. Tibul. El. I. 7. 58. Thus our own island is called *Albion.*

649. ἑκατόμπολιν. In Od. T. 174. Crete is mentioned as containing only *ninety* cities; but this refers to the state of the island after the sedition raised by Leucus against Idomeneus, in which ten cities were utterly destroyed.

654. ἀγερώχων. Eustathius explains this ἄγαν γέρας ἐχόντων, i. e. *illustrious, magnificent;* and in this sense it generally occurs in Homer. Compare Il. Γ. 36. E. 623. H. 343. Π. 708. Φ. 584. The Scholiast understands it to signify *proud, arrogant;* and thus the derivation would be from ἄγαν αὐχεῖν. But the former interpretation seems to be generally preferable, though, in the present instance, haughtiness seems to have been particularly characteristic of the Rhodians. See Terent. Eunuch. III. 1.

655. διὰ τρίχα κοσμηθέντες. *Divided into three districts.* See Hom. H. Cer. 86. Callim. H. Jov. 61. Apoll. Rhod. II. 999. Hence Rhodes is called τρίπολις νᾶσος, in Pind. Ol. VII. 32. See Strab. XIV. 2. Diod. Sic. IV. 60. V. 19.

658. βίῃ Ἡρακληείῃ. See note on Eur. Phœn. 55. Pent. Gr. p. 307.

659. Ἐφύρης. Not *Corinth,* but a city of Corinth. There was also a town of Thesprotia, bearing the same name, which is mentioned in Od. A. 259. See Strabo VIII. p. 521. Steph. Byz. *in voce.*

662. μήτρωα κατέκτα. This appears to have been perfectly accidental. See Apollod. Bibl. II. 7. 6.

665. ἀπείλησαν. See on Il. I. 628.

670. πλοῦτον κατέχευε Κρονίων. Compare Pind. Ol. VII. 63. 90.

671. Νιρεύς. In the chapter of Macrobius, cited at v. 494, wherein a comparison is instituted between the respective merits of the Catalogues of Homer and Virgil, it

Νιρεὺς, Ἀγλαΐης θ' υἱὸς Χαρόποιό τ' ἄνακτος
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα·
Ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἵπετο λαός. 675
Οἳ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε, Κάσον τε,
Καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
Τῶν αὖ Φείδιππός τε καὶ Ἄντιφος ἡγησάσθην,
Θεσσαλοῦ υἷε δύω Ἡρακλείδαο ἄνακτος.
Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680
Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
Οἵ τ' Ἄλον, οἵ τ' Ἀλόπην, οἵ τε Τρηχῖνα νέμοντο,
Οἵ τ' εἶχον Φθίην, ἠδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο, καὶ Ἕλληνες, καὶ Ἀχαιοί·
Τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
Ἀλλ' οἵγ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
Οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιτο.
Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεὺς,
Κούρης χωόμενος Βρισηΐδος ἠϋκόμοιο,
Τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας, 690
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·

is mentioned as a superior excellence in the former, that all the heroes, therein enumerated, appear afterwards on the field of action. There is an exception in the case of Nireus; who, being merely remarkable for the beauty of his person, and wholly deficient in courage and warlike acquirements, seems to have gained sufficient glory, as Demetrius Phalareus observes (περὶ Ἑρμηνείας, § 61), by the threefold repetition of his name. Virgil had his eye on this passage in Æn. VII. 649. *Filius huic juxta Lausus, quo pulchrior alter Non fuit, excepto Laurentis corpore Turni.*

677. Εὐρυπύλοιο πόλιν. Eurypylus was the son of Neptune by Astyochæa. He was killed by Hercules, who afterwards married his daughter Chalciope, by whom he had Thessalus, the father of Pheidippus and Antiphus. See Apollod. Bibl. II. 7. 1.

681. Πελασγικὸν Ἄργος. As distinguished from the Achaian Argos in Peloponnesus, v. 559. See also on v. 108. The name Pelasgia was, in very early times, a general name for the whole country of Greece (Herod. II. 56); but the northern parts appear to have been overrun by the various hordes of Pelasgian wanderers, long before Apis passed into the Peninsula. See on Il. A. 270. We find, however, Argos in Peloponnesus with the epithet Πελασγικὸν, in Eur. Phœn. 263.

684. Μυρμιδόνες δὲ καλεῦντο. From Myrmidon, an ancient prince of the country. A fabulous origin has also been assigned to the name, founded upon its apparent derivation from the word μύρμηκες, signifying *ants* or *pismires;* for which, however, there seems to be no foundation. See Ovid. Met. VII. 654. The names Ἕλληνες and Ἀχαιοὶ are not here applied generally, but designate properly those portions of the country to which they originally belonged. See on v. 530. supra.

685. τῶν αὖ κ.τ.λ. An anacoluthon. See above on v. 353. Barnes has the following examples of the same usage in Latin. Cicero: *Diutius commorans Athenis, quoniam venti negabant solvendi facultatem, erat animus ad te scribere.* Virg. Æn. I. 241. *Pollicitus, quæ te, genitor, sententia vertit?*

690. ἐξείλετο. *Carried off by force;* as captives, or booty. The construction, with the preposition repeated, is found again in Il. I. 330; and with the dative in Od. II. 217.

691. *Lyrnessus* and *Thebè* were cities, one in Cilicia, and the other near it in the southern part of Troas, which was also under the dominion of the Cilicians. At the sacking of the Trojan cities by Achil-

Καδδὲ Μύνητ' ἔβαλε καὶ 'Επίστροφον ἐγχεσιμώρους,
Υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος.
Τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
Οἳ δ' εἶχον Φυλάκην, καὶ Πύρασον ἀνθεμόεντα, 695
Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
'Αγχίαλόν τ' 'Αντρῶν', ἠδὲ Πτελεὸν λεχεποίην·
Τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευε,
Ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
Τοῦ δὲ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκῃ ἐλέλειπτο, 700
Καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
Νηὸς ἀποθρώσκοντα πολὺ πρώτιστον 'Αχαιῶν.
Οὐδὲ μὲν οὐδ' οἳ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχὸν,
'Αλλὰ σφέας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
'Ιφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
Αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
'Οπλότερος γενεῇ· ὁ δ' ἄρα πρότερος καὶ ἀρείων

les, Briseïs fell into his hands at Lyrnessus, after witnessing the slaughter of her brothers; and Chryseïs at Thebè. At the capture of this latter place also, whereat Eetion, king of the country, was killed, some valuable booty seems to have been found; among which was the lyre of Achilles, Il. I. 186; his horse Pedasus, Π. 133; and the discus which was given as the prize at the funeral games of Patroclus, Ψ. 827. See also Il. Z. 395. T. 291. Υ. 92. 192.

692. ἐγχεσιμώρους. See on Il. Δ. 242.

700. ἀμφιδρυφής. *Laniatis genis;* from δρύπτω, *to flay.* Il. Λ. 393. Τοῦ δὲ γυναικὸς μέν τ' ἀμφίδρυφοί εἰσι παρειαί. See Hygin. Fab. 103. 4.

701. δόμος ἡμιτελής. Schol. ἤτοι ἄτεκνος, ἢ ἀφῃρημένος τοῦ ἑτέρου τῶν δεσποτῶν, ἢ ἀτελείωτος· βέλτιον δὲ εἰρῆσθαι ἡμιτελῆ διὰ τὸ μὴ γεγενηκότα παῖδας πλεῦσαι. It has been matter of great discussion which of these interpretations is to be adopted. Certain it is, that *marriage* is frequently called τέλος, and married persons οἱ τέλειοι. Eustath. τέλος ὁ γάμος, ὅθεν τελείους τοὺς γεγαμηκότας ἔλεγον. Thus Od. Υ. 74. τέλος θαλεροῖο γάμοιο. Æsch. Agam. 945. ἀνδρὸς τελείου δῶμα. Hence, perhaps, ἡμιτελής may be rendered *containing only half the marriage;* viz. the husband or wife being absent or dead. Thus, in allusion to this passage of Homer, Protesilaus says in Lucian: D. M. XIX. p. 470. ἀπέθανον, ἡμιτελῆ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναῖκα. See Hemsterhuis *in loc.* and Timæi Lex. Platon. v. προτέλεια, who understand the expression δόμος ἡμιτελής to mean δόμος χῆρος, *unde maritus abierat ad bellum Trojanum;* which coincides with the second interpretation offered by the Scholiast. So also Hesychius: ἡμιτελής· ἡμίγαμος. Thus Eurip. Alcest. 878. στυγναὶ δ' ὄψεις χήρων μελάθρων. In the same sense Ovid. Epist. Heroid. VIII. 21. *aula vidua.* IX. 35. *domus vidua.* The Homeric expression is retained by Valerius Flaccus: *conjux miseranda Caïco Linquitur, et primo* domus imperfecta *cubili.* Heyne, however, understands the expression literally of a house *unfinished;* suggesting that in the heroic ages, when a young man married, he set about building a house, as is the custom in some parts of Germany and Flanders at the present day. Eustathius supposes that Euphorbus, who is called Δάρδανος ἀνήρ in Il. Π. 807, was the Trojan who killed Protesilaus as he landed. But this is altogether uncertain. According to the *Carmina Cypriaca,* he was killed by Hector. His sepulchre, in the Tracian Chersonese, is mentioned in Herod. IX. 116. sqq. See also Philostr. Heroic. II. 1. Hygin. Astr. II. 40. Pausan. I. 34. Plin. N. H. XVI. 44.

703. πόθεόν γε μὲν ἀρχόν. For καίπερ ποθέοντες. So v. 726; and so also the Venetian MS. in v. 709. The MS. collated by Bentley, has μιν for μέν. Wolf proposes δέ μιν.

707. ὁπλότερος. Properly *armis aptior;* and thence *younger.* Eustath. ὁ νέος, ὡς ὅπλοις προσήκων. The superlative ὁπλότατος occurs in Od. Γ. 465. Η. 58. and elsewhere.

῞Ηρως Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ
Δεύονθ᾽ ἡγεμόνος, πόθεον δὲ μὲν ἐσθλὸν ἐόντα.
Τῷ δ᾽ ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο. 710
Οἳ δὲ Φερὰς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,
Βοίβην, καὶ Γλαφύρας, καὶ ἐϋκτιμένην ᾿Ιαωλκόν·
Τῶν ἦρχ᾽ ᾿Αδμήτοιο φίλος πάϊς ἕνδεκα νηῶν,
Εὔμηλος, τὸν ὑπ᾽ ᾿Αδμήτῳ τέκε δῖα γυναικῶν
῎Αλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη. 715
Οἳ δ᾽ ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
Καὶ Μελίβοιαν ἔχον, καὶ ᾿Ολιζῶνα τρηχεῖαν·
Τῶν δὲ Φιλοκτήτης ἦρχε, τόξων εὖ εἰδὼς,
῾Επτὰ νεῶν· ἐρέται δ᾽ ἐν ἑκάστῃ πεντήκοντα
᾿Εμβέβασαν, τόξων εὖ εἰδότες, ἶφι μάχεσθαι. 720
᾿Αλλ᾽ ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ᾽ ἄλγεα πάσχων,
Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἷες ᾿Αχαιῶν,
῞Ελκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
῎Ενθ᾽ ὅγε κεῖτ᾽ ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
᾿Αργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος. 725
Οὐδὲ μὲν οὐδ᾽ οἳ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχὸν,
᾿Αλλὰ Μέδων κόσμησεν, ᾿Οϊλῆος νόθος υἱὸς,
Τόν ῥ᾽ ἔτεκε ῾Ρήνη ὑπ᾽ ᾿Οϊλῆϊ πτολιπόρθῳ.
Οἳ δ᾽ εἶχον Τρίκκην, καὶ ᾿Ιθώμην κλωμακόεσσαν,
Οἵ τ᾽ ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος· 730
Τῶν αὖθ᾽ ἡγείσθην ᾿Ασκληπιοῦ δύο παῖδε,
᾿Ιητῆρ᾽ ἀγαθὼ, Ποδαλείριος ἠδὲ Μαχάων.
Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
Οἳ δ᾽ ἔχον ᾿Ορμένιον, οἵ τε κρήνην ῾Υπέρειαν,
Οἵ τ᾽ ἔχον ᾿Αστέριον, Τιτάνοιό τε λευκὰ κάρηνα· 735
Τῶν ἦρχ᾽ Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός.
Τῷ δ᾽ ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οἳ δ᾽ ῎Αργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,

718. *τόξων εὖ εἰδώς.* Adjectives and participles, which express an idea of relation, are usually followed by a genitive, to denote the object of such relation. Compare v. 823. Il. Z. 488. Π. 811. Ρ. 5. Χ. 219; and see Matt. Gr. Gr. § 322. Sometimes, however, an infinitive is employed, as in v. 611. *ἐπιστάμενοι πολεμίζειν.* In the same sense also *εἰδὼς* sometimes occurs with the accusative; as in Il. Γ. 202. Η. 278. and elsewhere. In v. 720, where the same form occurs, *ὥστε* must be supplied before *μάχεσθαι.*

721. *ἀλλ᾽ ὁ μὲν ἐν νήσῳ κ.τ.λ.* Sophocles seems to have had this passage before him in the opening of his Philoctetes. It has been thought that the necessity of the presence of Philoctetes in order to the destruction of Troy, is an invention subsequent to the age of Homer; and, consequently, that vv. 724, 725, are spurious.

723. *ὀλοόφρονος. Malignant, noxious.* It seems to bear a different signification in Od. Α. 52.

729. *κλωμακόεσσαν. Craggy, mountainous.* Eustathius explains *κλώμακες* as being *τόποι ἢ λόφοι κατὰ τοὺς παλαιοὺς ὑψηλοὶ, ἀπὸ τοῦ κατακλᾶν τοὺς ἀναβαίνοντας.* Hesych. *κλωμακόεν· κρημνῶδες, δύσβατον.*

Ὄρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκήν·
Τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
Υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεύς·—
Τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἱπποδάμεια
Ἤματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
Τοὺς δ' ἐκ Πηλίου ὦσε, καὶ Αἰθίκεσσι πέλασσεν·—
Οὐκ οἷος, ἅμα τῷ γε Λεοντεὺς, ὄζος Ἄρηος, 745
Υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο.
Τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
Τῷ δ' Ἐνιῆνες ἕποντο, μενεπτόλεμοί τε Περαιβοὶ,
Οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
Οἵ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,
Ὅς ῥ' ἐς Πηνειὸν προΐει καλλίῤῥοον ὕδωρ·
Οὐδ' ὅγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
Ἀλλά γέ μιν καθύπερθεν ἐπιῤῥέει, ἠΰτ' ἔλαιον·
Ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀποῤῥώξ. 755
Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱὸς,
Οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
Ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευε·
Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
Τίς τ' ἂρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
Αὐτῶν ἠδ' ἵππων, οἳ ἅμ' Ἀτρείδῃσιν ἕποντο.
Ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
Τὰς Εὔμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὣς,
Ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐΐσας· 765

742. κλυτὸς Ἱπποδάμεια. Several adjectives, which have properly three terminations, are found in Homer, as well as in the Attic writers, as *common:* and, on the other hand, many adjectives which are properly *common*, are frequently declined with three endings. Thus we have ἀθανάτη in Il. A. 447. B. 447. *et passim.* This the grammarians call a *schema Atticum;* but it appears that it is not confined to the Attic writers. See Monk on Eur. Hipp. 437. Matt. Gr. Gr. § 116. 6. Obs. and § 118. 3. Of the power of the particle ῥα, see on Il. A. 8.

743. Φῆρας. See on Il. A. 268.

751. The *Titaresius* seems to have been the same with the *Eurotas*, of which there is the following description in Pliny, N. H. IV. 8. *Accipit autem* Eurotam Peneus, *nec recipit tamen; sed olei modo supernatantem, ut dictum est Homero, brevi spatio portatum abdicat, pœnales aquas, Dirisque genitas, argenteis suis misceri recusans.* Heyne observes, that this river may be called an arm or branch of the Styx, from the fact that it took its rise from some spring in the bowels of the earth. It appears, however, from Herod. VI. 74, that there was a fountain named *Styx*, in Arcadia, by which the people of the country used to swear, in imitation of the great oath of the gods by the Tartarean lake. Near this fountain, which discharged itself into a bason, the Titaresius probably had its source; and the words ὅρκου δεινοῦ, which are in apposition with Στυγὸς, in v. 755, will relate to the oath of the Arcadians. See also Strabo, lib. VIII. Pausan. VIII. 19. The epithet ἱμερτὸν refers to the country through which the river flows.

761. ὄχ' ἄριστος. In v. 769. πολὺ φέρτατος. See on Il. A. 69.

765. ὄτριχας, οἰέτεας. For ὁμοιότριχας, ὁμοέτεας. *Having their manes of the same*

Τὰς ἐν Πιερίῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
Ἄμφω θηλείας, φόβον ἄρηος φορεούσας.
Ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
Ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
Ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα. 770
Ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισι
Κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρείδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
Δίσκοισι τέρποντο καὶ αἰγανέῃσιν, ἱέντες,
Τόξοισί θ'· ἵπποι δὲ παρ' ἅρμασιν οἷσιν ἕκαστος 775
Λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
Ἕστασαν· ἅρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
Ἐν κλισίῃς· οἳ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες
Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν, οὐδὲ μάχοντο.
Οἳ δ' ἄρ' ἴσαν, ὡσεί τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
Γαῖα δ' ὑπεστενάχιζε, Διῒ ὣς τερπικεραύνῳ
Χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἱμάσσῃ
Εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
Ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα

colour, and being of the same age.—σταφύλη, accented on the penultima, is *a plumb-line, a perpendicular rule.* The Scholiast thus explains the passage: οὕτως ἴσας καὶ ἀναλόγους τοῖς νώτοις, ὥσπερ στάθμῃ. Of the adjective ἐΐσας, see on Il. A. 306. 468. Of *Eumelus,* and the horses of Admetus, see Il. Ψ. 287. sqq.

768. Τελαμώνιος Αἴας. Hence Soph. Aj. 1340. Ἕν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.

772. ἀπομηνίσας. This compound is generally understood merely in the sense of the simple verb; but Ernesti supposes the preposition to imply *continuance* or *duration.* Of the general usages of ἀπὸ in composition, see Zeunè on Viger, p. 467.

774. There is nothing in this line upon which ἱέντες immediately depends, so that it must be taken absolutely, referring the words δίσκοισι καὶ αἰγανέῃσι τόξοισί τε to τέρποντο. *They amused themselves with the quoits, &c. hurling them.* Milton has imitated this passage in his description of the diversions of the angels during the absence of Satan: P. L. II. 526. *Part on the plain, or in the air sublime, Upon the wing, or in swift race contend; Part curb their fiery steeds, or shun the goal With rapid wheels, or pointed brigades form. Others with vast Typhœan rage, &c.*

775. ἵπποι δὲ κ.τ.λ. It frequently happens that ἕκαστος is found not only with a verb in the plural; but, as in this instance, in apposition with a noun in the plural, in order to make a fuller definition. Compare Il. E. 878. H. 175. 185. Σ. 496. Sometimes the verb is found in the singular, though the noun is in the plural. In the same way πᾶς is used in Il. Π. 265; and so also *quisque* in Latin.

782. γαῖαν ἱμάσσῃ, i.e. πλήσσῃ. *Fulmine percutiat.* Hesiod. Theog. 856. ἐπεί μιν δάμασε πληγῇσιν ἱμάσσας. HEYNE. It appears from Strabo, Josephus, and others, as well as the more modern traveller Bochart (Geog. Sacr. II. 5), that the Ἄριμοι, among whom Homer has fixed the scene of the defeat and imprisonment of the giant Typhon, are the same as the Syrians. Hence it is conjectured by Mr. Wood, in his Essay on Homer, that the story is a mythological invention, built upon the fate of the cities of Sodom and Gomorrha; and he is confirmed in his opinion by the striking similitude in the Greek and Jewish accounts of the impiety which drew down the divine vengeance. See note on Il. A. 403. Virgil, and after him the generality of Latin poets, have removed the scene of the fable to the vicinity of Naples, though their mythology is formed upon this passage of Homer. Virg. Æn. IX. 715. *Tum sonitu Prochyta alta tremit, durumque cubile Inarime Jovis imperiis imposta Typhœo.*—*Inarime* is formed from the two words εἰν Ἀρίμοις of the Greek poet; somewhat in the same man-

'Ερχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785
Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις
Πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
Οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
Πάντες ὁμηγερέες, ἠμὲν νέοι, ἠδὲ γέροντες.
'Αγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις, 790
Εἴσατο δὲ φθογγὴν υἷϊ Πριάμοιο Πολίτῃ,
Ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθὼς,
Τύμβῳ ἔπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
Δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν 'Αχαιοί.
Τῷ μιν ἐεισαμένη μετέφη πόδας ὠκέα Ἶρις· 795
Ὦ γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
Ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.
Ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
'Αλλ' οὔπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
Λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν 800
Ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
Ἕκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὧδέ γε ῥέξαι·
Πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
Ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
Τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἶσί περ ἄρχει, 805
Τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

ner, says Clarke, as the Latin *cæteri* from *χἄτεροι*. The *durum cubile* of Virgil evidently corresponds with *Τυφωέος εὐνὰς* of Homer. Compare Il. Ω. 615. It should seem that Virgil affixed the name to the little island Pithecusa, near Naples. See the Scholiast on Apoll. Rhod. II. 1215. Pliny (III. 6) even asserts that the same island is intended by Homer. Of the fabulous history of Typhon, see Blomfield's Gloss. on Æsch. Prom. 359, and the authorities there cited.

785. *διέπρησσον πεδίοιο.* There is an ellipsis of *ὁδὸν* or *πορείαν*. So again Il. Γ. 14. See on Il. A. 481.

787. *σὺν ἀγγ. ἀλεγεινῇ.* Namely, with the tidings that the Greeks, when they had hoped that the secession of Achilles would oblige them to raise the siege, were forming in battle-array.

788. *ἐπὶ Πριάμοιο θύρῃσι.* It was an early custom to hold meetings on matters of great public interest, as well as for judicial inquiries, in the porch of the royal palace. See Xen. Cyr. I. 2. 3. Anab. I. 9. 3. Traces of the practice are found also in Holy Writ. See Deut. xxii. 15. Isai. xxix. 21. Amos v. 10. Hence it is possible that the seat of the Turkish empire is still called the *Ottoman Porte*. Of *ἀγορὰς ἀγορεύειν*, and similar pleonasms, see Pent. Gr. p. 247. note on Soph. Ant. 551, and on Eur. Phœn. 65. p. 308.

791. *Πολίτῃ.* Of his post-Homeric fate, see Virg. Æn. II. 526. V. 546.

793. *τύμβῳ Αἰσυήταο.* On the tombs of the ancients, see the note on Soph. Ant. 848. Pent. Gr. p. 267, and on Il. Π. 457. From that of Æsyetes, there seems to have been an extensive view of the Grecian fleet, and of the plain between the two rivers, Scamander and Simois. Of the same nature was the hill *Batiea*, which had originally been the tomb of the Amazon Myrina (vv. 813, 814). Strabo (XIII. p. 409) gives an account of several tombs of the heroes who fought at Troy, which were still to be seen, on the shore of the Hellespont, in his time. Besides those of Patroclus and Archilochus, he mentions particularly that of Achilles, near the Ægean, and of Ajax near the Rhætean promontory.

796. *μῦθοι ἄκριτοι.* See above, on v. 246.

803. The particle *γὰρ* refers to a suppressed clause, which is thus supplied by Clarke: *Cave, ne qua oriatur confusio; nam multi &c.* See on Il. A. 123.

῞Ως ἔφαθ'· Ἕκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,
Αἶψα δὲ λῦσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
Πᾶσαι δ' ὠΐγνυντο πύλαι, ἐκ δ' ἔσσυτο λαὸς,
Πεζοί θ', ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810
Ἔστι δέ τις προπάροιθε πόλεος αἰπεῖα κολώνη,
Ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα·
Τὴν ἤτοι ἄνδρες Βατίειαν κικλήσκουσιν,
Ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης.
Ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι. 815
Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἕκτωρ
Πριαμίδης· ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
Λαοὶ θωρήσσοντο, μεμαότες ἐγχείῃσι.
Δαρδανίων αὖτ' ἦρχεν ἐῢς πάϊς Ἀγχίσαο,
Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτη 820
Ἴδης ἐν κνημοῖσι, θεὰ βροτῷ εὐνηθεῖσα,
Οὐκ οἶος· ἅμα τῷγε δύω Ἀντήνορος υἷε,
Ἀρχέλοχός τ', Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
Οἳ δε Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
Ἀφνειοὶ, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825
Τρῶες· τῶν αὖτ' ἦρχε Λυκάονος ἀγλαὸς υἱὸς,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
Οἳ δ' ἄρ' Ἀδρήστειάν τ' εἶχον, καὶ δῆμον Ἀπαισοῦ,
Καὶ Πιτύειαν ἔχον, καὶ Τηρείης ὄρος αἰπύ·
Τῶν ἦρχ' Ἄδρηστός τε καὶ Ἄμφιος λινοθώρηξ, 830
Υἷε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
Ἤιδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκε
Στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτι
Πειθέσθην, Κῆρες γὰρ ἄγον μέλανος θανάτοιο.
Οἳ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
Καὶ Σηστὸν καὶ Ἄβυδον ἔχον, καὶ δῖαν Ἀρίσβην·

809. *πᾶσαι πύλαι.* See on Il. Γ. 145.

813. *τὴν ἤτοι ἄνδρες κ.τ.λ.* See on Il. Α. 403.

814. *πολυσκάρθμοιο.* Schol. *πολυκινήτου, ταχείας· σκαρθμὸς γὰρ ἡ τῶν ποδῶν κίνησις.* From *σκαίρω, salio.* According to the Scholiast, Myrina was one of the Amazons; of whom, see on Il. Γ. 189.

816. *κορυθαίολος. Swift, active.* Porphyr. Quæst. Hom. 3. *ὁ συνεχῶς κινῶν τὴν κόρυθα.* This seems to be the real meaning of the epithet, which is continually applied to Hector; and it is thus explained by the Scholiast: *διὰ τὰς ἐν πολέμῳ συνεχεῖς καὶ σφοδρὰς ἐνεργείας.* Others refer it simply to the variegated plume of the helmet. But see on Il. Δ. 186. For an account of the several places mentioned in the ensuing enumeration of the Trojans and their allies, the student is referred to Wood's *Comparative View of the ancient and present State of the Troade.*

819. *Δαρδανίων.* See Heyne's Sixth Excursus on Virg. Æn. III.

823. *Ἀρχέλοχος.* The name, thus written in the best MSS., assimilates with *Ἀρχέδημος, Ἀρχέτιμος, Ἀρχέλαος, ἀρχέκακος, ἀρχεπτόλεμος,* and other compounds of the same class. Vulgo *Ἀρχίλοχος.*

833. *τὼ δέ οἱ οὔτι κ.τ.λ.* 1 Sam. ii. 25. LXX. *καὶ οὐκ ἤκουον τῆς φωνῆς τοῦ πατρὸς αὐτῶν, ὅτι βουλόμενος ἐβούλετο Κύριος διαφθεῖραι αὐτούς.*

834. *Κῆρες θανάτοιο.* See above, on v. 302.

836. *Ἄβυδον.* Abydus, famed for the

Τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
Αἴθωνες, μεγάλοι, ποταμοῦ ἀπὸ Σελλήεντος.
Ἱππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμώρων, 840
Τῶν, οἳ Λάρισσαν ἐριβώλακα ναιετάασκον·
Τῶν ἦρχ' Ἱππόθοός τε, Πύλαιός τ', ὄζος Ἄρηος,
Υἷε δύω Λήθοιο Πελασγοῦ Τευταμίδαο.
Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας, καὶ Πείροος ἥρως,
Ὅσσους Ἑλλήσποντος ἀγάῤῥοος ἐντὸς ἐέργει. 845
Εὔφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητάων,
Υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.
Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
Τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ῥέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἴη. 850
Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ
Ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
Οἵ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
Ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,

bridge of Xerxes, and the loves of Hero and Leander. See Virg. Georg. III. 258. Ovid. Epist. 18. Stat. Theb. VI. 542.

841. Λάρισσαν. There were many towns of this name. See Strabo IX. Steph. Byz. *in voc.* That which is here meant lay about 1000 stadia south of Troy.

845. ἀγάῤῥοος. *Swift-flowing, rapid.* Schol. ἄγαν ῥοώδη, ὅ ἐστι σφοδρὰ ῥεύματα ἔχοντα. This adjective seems to imply, that Homer considered the Hellespont merely as *a river*, and so it is actually called by Herodotus; for, though really a sea, it is narrower than many rivers. Hence Eustathius and others have endeavoured to explain away the epithet πλατὺς, *broad*, which is applied to the Hellespont in Il. H. 86. and elsewhere. But it should seem that the scenery and the surrounding objects conveying the idea of a fine river, rather than a sea, its breadth is estimated in reference to this circumstance; and, though a narrow and confined sea, it may still be considered as a broad and rapid river. See Wood's *Description of the Troade.*

846. Κικόνων. See Herod. VII. 59.

848. ἀγκυλοτόξους. *Having crooked bows.* Thus we have ἀγκύλα τόξα, in Il. E. 209. Z. 322. Some derive it from ἀγκύλη, *a string* or *thong*, which was fixed to the middle of the shaft, in order to draw it back again: in which case, the dart was called μεσάγκυλον, as in Eur. Phœn. 1157. But this is less probable. The similar compounds, ἀγκυλομήτης and ἀγκυλοχείλης, occur in Il. B. 205. Π. 428. Of the *Pæonians*, see Herod. V. 13.

850. Ἀξιοῦ, οὗ κάλλιστον κ.τ.λ. According to this reading, the verse should mean that *Axius diffuses its beautiful waters over the land.* But we are assured by Strabo, that Axius was a muddy river, and that the ancients understood it thus: *Axius, that receives into it several beautiful rivers.* The criticism lies in the last word of the verse, αἴῃ, which Strabo reads Αἴης, and interprets of the river *Æa*, whose waters were poured into the Axius. However, Homer describes this river agreeably to the vulgar reading in Il. Φ. 158. Ἀξιοῦ ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν. Pope. This line, however, does not appear in some MSS. Another reading is αἶαν.

851. Πυλαιμένεος λάσιον κῆρ. This is a pleonasm similar to that noticed in v. 658. Of *Pylæmenes*, see Il. E. 576. sqq.

852. ἐξ Ἐνετῶν, ὅθεν κ.τ.λ. These people were the first inhabitants of Paphlagonia. After the Trojan war, they passed, with Antenor, into Italy, and built the city, now called Venice, upon the Adriatic Gulf. See Virg. Æn. I. 242. Liv. I. 1. In Homer's time, they seem to have been remarkable for a breed of mules; and in after times the Venetian horses were the most celebrated in the Grecian games. Hesych. Ἐνετίδας· πώλους στεφανηφόρους, ἀπὸ τῆς περὶ Ἀδρίαν Ἐνετίδος· διαφέρουσι γὰρ ἐκεῖ. Compare Eur. Hipp. 231; and see Monk *ad l.*

Κρῶμνάν τ', Αἰγίαλόν τε, καὶ ὑψηλοὺς Ἐρυθίνους. 855
Αὐτὰρ Ἀλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον,
Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
Μυσῶν δὲ Χρόμις ἦρχε, καὶ Ἔννομος οἰωνιστής·
Ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,
Ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
Ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.
Φόρκυς αὖ Φρύγας ἦγε, καὶ Ἀσκάνιος θεοειδής,
Τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.
Μῄοσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἡγησάσθην,
Υἷε Ταλαιμένεος, τὼ Γυγαίη τέκε λίμνη, 865
Οἳ καὶ Μῄονας ἦγον ὑπὸ Τμώλῳ γεγαῶτας.
Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
Οἳ Μίλητον ἔχον, Φθιρῶν τ' ὄρος ἀκριτόφυλλον,
Μαιάνδρου τε ῥοὰς, Μυκάλης τ' αἰπεινὰ κάρηνα·
Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870
Νάστης, Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
Ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἴεν, ἠΰτε κούρη,

857. ἐξ Ἀλύβης, ὅθεν ἀργύρου κ.τ.λ. These people are the same with the Chalybes, on the Euxine Sea. The silver mines had failed in the time of Strabo; but he mentions that iron mines had then been opened, for which the country was afterwards celebrated. See Xen. Anab. V. 5. 1.

859. ἀλλ' οὐκ οἰωνοῖσι κ.τ.λ. Apoll. Rhod. II. 818. ἀλλά μιν οὔτι Μαντόσυναι ἐσάωσαν. Virg. Æn. IX. 328. *Sed non augurio potuit depellere pestem.*

861. The verb κεραΐζω seems to be nothing more than a poetic form of κείρω, *vasto.* Damm and others, however, follow the Scholiast in deriving it from κέρας, *cornu*: ἀπὸ τῶν τοῖς κεράτοις μαχομένων ζώων. In this case, therefore, it will properly signify *cornibus dejicere*; and thence generally, *to destroy.* Suidas: κεραΐζει· πορθεῖ, ἀναιρεῖ, διαρπάζει. The reference is to Il. Φ. *sub init.*

865. Γυγαίη λίμνη. See Herod. I. 93.

866. Μῄονας. The *Mæonians* were afterwards called *Lydians* (Strabo XIII. Herod. VII. 74), and one of their kings, named *Lydus,* is mentioned by Paterculus. It could not be from him, however, that they changed their name, as he lived long before the age of Homer, who would scarcely have employed an appellation which had been for many years in disuse.

867. Καρῶν βαρβαροφώνων. The custom of calling all nations, except themselves, *Barbarians,* did not yet prevail among the Greeks in the time of Homer. Thucyd. I. 3. Οὐ μὴν οὐδὲ Βαρβάρους εἴρηκεν (Ὅμηρος), διὰ τὸ μηδὲ Ἕλληνάς πω, ὡς ἐμοὶ δοκεῖ, ἀντίπαλον εἰς ἓν ὄνομα ἀποκεκρίσθαι. In respect to the epithet which is here given to the Carians, Strabo (lib. XIV.), though he does not entirely agree with Thucydides, observes, that it applies not to the people, but to their language; which, from their being continually engaged in commerce with Greece, had been corrupted into a mixture of *Carian* and Greek. Compare Herod. II. 57. 158. Soph. Aj. 1263. Arist. Av. 200. Apollonius thinks that it is intended as a sarcasm upon the Carians, against whom the Ionians, who were the countrymen of the poet, seem to have entertained a powerful enmity.

872. ἠΰτε κούρη. This at once fixes the poet's meaning; which is, to mark the effeminacy and vanity of Amphimachus; since it was not unusual for the armour of the heroes to be inlaid with gold, as that of Glaucus for instance (Il. Z. 236). The same custom seems also to have been continued in later times. Hence the exhortation of the consul Papirius, in Liv. X. 39. *Non cristas vulnera facere: et per picta atque aurata scuta transire Romanum pilum, et candore tunicarum fulgentem aciem, ubi res ferro geratur, cruentari.* To the same effect is the speech of Calgacus to the Britons, in Tac. Vit. Agric. 32. *Ne terreat vanus aspectus, et auri fulgor atque argenti, quod neque tegit, neque vulnerat.* With re-

Νήπιος, οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ʼΑλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ʼΕν ποταμῷ, χρυσὸν δ' ʼΑχιλεὺς ἐκόμισσε δαΐφρων. 875
Σαρπηδὼν δ' ἦρχε Λυκίων, καὶ Γλαῦκος ἀμύμων,
Τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπὸ δινήεντος.

spect to the comparison, there is one precisely similarly to it in the Apocryphal Letter of Jeremiah (ver. 9. LXX.):—*Καὶ ὥσπερ παρθένῳ φιλοκόσμῳ λαμβάνοντες χρυσίον, κατασκευάζουσι στεφάνους ἐπὶ τὰς κεφαλὰς τῶν θεῶν αὐτῶν.* See also on Il. P. 52.

873. *ἐπήρκεσε.* See above on v. 393. With the sentiment compare Prov. xi. 14.

ΤΗΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Γʹ.

ʼΕπιγραφαί.

ʽΟΡΚΟΙ. ΜΟΝΟΜΑΧΙΑ ʼΑΛΕΞΑΝΔΡΟΥ καὶ ΜΕΝΕΛΑΟΥ.

Ἄλλως.

ΓΑΜΜΑ δʼ ἄρʼ ἀμφʼ ʽΕλένης οἴοις μόθος ἐστὶν ἀκοίταις.

THE ARGUMENT.

THE DUEL OF MENELAUS AND PARIS.

The armies being ready to engage, a single combat is agreed upon between Menelaus and Paris, by the intervention of Hector, for the determination of the war (vv. 1—120). Iris is sent to call Helen to behold the fight. She leads her to the walls of Troy, where Priam sate with his counsellors, observing the Grecian leaders on the plain below; and Helen gives an account of the chief of them (121—244). The Kings on either part take the solemn oath for the conditions of the combat (245—313). The duel ensues, wherein Paris, being overcome, is snatched away in a cloud by Venus, and transported to his apartment (314—382). She then calls Helen from the walls, and brings the lovers together (383—448). Agamemnon, on the part of the Grecians, demands the restoration of Helen, and the performance of the articles (449—461).

The three-and-twentieth day still continues throughout this Book. The Scene is sometimes in the field before Troy, and sometimes in Troy itself.

ʼΑΥΤΑΡ ἐπεὶ κόσμηθεν ἅμʼ ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τʼ ἐνοπῇ τʼ ἴσαν, ὄρνιθες ὥς·
ʼΗΰτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρὸ,

2. ἐνοπῇ. Anthol. Gr. XI. 338. τὴν φωνὴν ἐνοπὴν σὲ λέγειν ἐδίδαξεν Ὅμηρος. In the construction there is an ellipsis of the preposition σὺν, which frequently takes place with the ablative, used adverbially: as in Il. B. 149. 209. and elsewhere. So also σιγῇ, in v. 8, which corresponds with the similar use of the Latin *silentio*. See Bos, Ellips. Gr. p. 463.

3. ἠΰτε περ κλαγγὴ κ. τ. λ. In this simile, the likeness consists in two points, the *noise*, and the *order:* the latter is so observable, as to have given some of the ancients occasion to imagine, that the embattling of an army was first learned from the close manner of flight of these birds. But this part of the simile, not being directly expressed by the author, has been overlooked by some of the commentators. It may be remarked, that Homer has

Αἵτ', ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
Κλαγγῇ ταίγε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5
Ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
Ἠέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται.
Οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοὶ,
Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
Ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
Τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
Ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλὴς
Ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

generally a wonderful closeness in all the particulars of his comparisons, notwithstanding he takes a liberty in his expression of them. He seems so secure of the main likeness, that he makes no scruple to play with the circumstances; sometimes by transposing the order of them, sometimes by superadding them, and sometimes, as in this place, by neglecting them in such a manner, as to leave the reader to supply them himself. For the present comparison, it has been taken by Virg. Æn. X. 264, and applied to the clamours of soldiers in the same manner. *Quales sub nubibus atris Strymoniæ dant signa grues, atque æthera tranant Cum sonitu, fugiuntque Notos clamore secundo.* Pope. See Aristot. H. A. VIII. 14. It should be observed, however, that it does not refer to the general shout, with which Greeks as well as Trojans rushed to the onset, but merely to the tumultuous movement of the latter. See on Il. B. 586. The reason of this disorder is explained at the close of a similar passage in Il. Δ. 437. Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γῆρυς, Ἀλλὰ γλῶσσα μέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες. In the syntax, ἠΰτε is for ὅτε, in which sense εὖτε more generally occurs: and the relative is repeated in v. 5. So also Od. B. 327. Θ. 488. A similar usage is also found in Latin. Compare Virg. Georg. II. 435. Hor. Od. I. 9. 15. See also on v. 409. infra.—οὐρανόθι πρό. Schol. πρὸ τοῦ οὐρανοῦ, ὅ ἐστιν ἐν τῷ ἀέρι. So Il. Θ. 557. Ἰλιόθι πρό. A. 50. ἠῶθι πρό. See Matt. Gr. Gr. § 257.

6. ἀνδράσι Πυγμαίοισι. It is very uncertain, and perhaps not very important, to discover, what people are meant by this name. They are placed by Aristotle and Strabo on the banks of the Nile, and the Scholiast describes them as a diminutive race of men in Upper Egypt, who assembled in their fields for the purpose of scaring the cranes from their corn, at the time of their periodical passage to the warmer climate of the south. See also Plin. N. H. VII. 2. The derivation of the name from πυγμὴ, *a span*, and the fabulous notion founded thereon, that they did not exceed a cubit in stature, cannot be inferred from Homer. It may be observed, however, as a matter of curiosity, that the *Gammadim*, a people of Phœnicia, mentioned in Ezek. xxvii. 7, from the circumstance that the Hebrew *Gammad* signifies *a cubit*, are called *Pygmæi* in the Latin Vulgate.

7. ἔριδα προφέρονται. Od. Z. 92. ἔριδα προφέρουσαι. Herod. VII. 20. μέλλει τις ἀντιώσεσθαι πόλεμον προφέρων. The force of the middle in this passage is obvious. Aul. Gellius (N. A. I. 11.) refers σιγῇ to μένεα πνείοντες, which is altogether inadmissible.

10. εὖτ' ὄρεος κ. τ. λ. Eur. Iph. T. 995. Κλεπτῶν γὰρ ἡ νὺξ, τῆς δ' ἀληθείας τὸ φῶς. Maxim. Tyr. Diss. IX. Φεύγων ἥλιον, διώκων νύκτα καὶ ὀμίχλην, ποιμέσιν οὔτι φίλην, κλέπτῃ δ' ἀγαθήν. Ὁ μὲν ποιμένι ἔοικεν, ὁ δὲ κλέπτῃ ἔοικεν, καὶ γὰρ λανθάνειν εὔχεται. Hence Horat. Epist. I. 16. 62. *Noctem peccatis, et fraudibus objice nubem.* Homer represents a mist as more convenient to the thief, because the sheep are then dispersed abroad, and not folded as in the night.—κατέχευεν. *Offundere solet:* see on Il. A. 37. B. 147; and of the particle εὖτε on Il. A. 242.

13. ἀελλής. This adjective does not occur elsewhere; and therefore some would read ἀέλλης, the genitive of the substantive ἄελλα. Buttmann merely suggests a change of accent, and explains ἀελλῆς by contraction from ἀελλήεις, as τιμῆς for τιμήεις, and αἰγλῆς for αἰγλήεις. The passage is imitated in Æsch. Theb. 78. Virg. Æn. IX. 25.

14. διέπρησσον πεδίοιο. See on Il. B, 785.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδὴς,
Παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
Καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
Πάλλων, Ἀργείων προκαλίζετο πάντας ἀρίστους
Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι. 20
Τὸν δ' ὡς οὖν ἐνόησεν ἀρηΐφιλος Μενέλαος
Ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβῶντα,
Ὥστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
Εὑρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
Πεινάων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν 25
Σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
Ὣς ἐχάρη Μενέλαος, Ἀλέξανδρον θεοειδέα
Ὀφθαλμοῖσιν ἰδών· φάτο γὰρ τίσεσθαι ἀλείτην·
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμάζε.
Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς 30
Ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
Ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο, κῆρ' ἀλεείνων.
Ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
Οὔρεος ἐν βήσσῃς, ὑπό τε τρόμος ἔλλαβε γυῖα,
Ἂψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἷλε παρειάς· 35
Ὣς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων,

16. Ἀλέξανδρος. This is the name more usually given in the Iliad to the son of Priam, who carried off Helen, than that of Paris. See his history in Hygin. F. 91, 92. Pausan. X. 12. Ovid. Epist. 6.

17. παρδαλέην. Supply δορὰν, as in Il. K. 459. Schol. Apoll. Rh. σύνηθες τοῖς ἥρωσι τὸ δερματοφορεῖν. Compare Il. K. 29. Pind. Pyth. IV. 80. Apoll. Rhod. I. 324. Theocr. Idyl. XXV. 279.

23. ὥστε λέων ἐχάρη κ.τ.λ. Virg. Æn. X. 723. *Impastus stabula alta leo ceu sæpe peragrans (Suadet enim vesana fames), si forte fugacem Conspexit capream, aut surgentem in cornua cervum, Gaudet hians immane, &c.* Compare Il. Σ. 161. Hesiod. Scut. H. 425. Eustathius observes on this passage, that the quick measure, and the omission of the copulatives, admirably express the swiftness with which the lion seizes and devours his prey. A similar rapidity in the numbers is observable in v. 46. The grammarians have observed that Homer always uses σῶμα for the *dead*, and δέμας for the *living*, body; to which the Scholiast objects that the lion seldom touches the dead carcase. Be it observed, however, that πεινάων is probably added to mark the rarity of the occurrence.

28. τίσεσθαι. This is the reading of the Venetian MS. Vulgo τίσασθαι. At the same time, though less usual, Heyne is by no means correct in asserting that the Homeric usage is uniform in giving a future in this construction. The MSS. vary also in vv. 112. 366. See Matt. Gr. Gr. § 506.

33. ὡς δ' ὅτε τίς τε δράκοντα κ. τ. λ. Virg. Æn. II. 379. *Improvisum aspris veluti qui sentibus anguem Pressit humi nitens, trepidusque repente refugit Attollentem iras, et cœrula colla tumentem: Haud secus &c.*— παλίνορσος. *Starting back:* from ὄρω, *suscito.* Etym. Mag. p. 648, 27. Hence also the word παλινορμένος, in Il. A. 326. So it is generally read, though separated by Heyne. The compound ἄψορρος is more frequently met with: e. g. infra v. 313. Il. Δ. 152. H. 413. Φ. 456. and elsewhere.

36. ὣς αὖτις κ. τ. λ. The retreat of Paris is not here represented as purely the effect of fear; but it proceeded from his sense of guilt with respect to the particular person of Menelaus. He appeared at the head of the army to challenge the boldest of the enemy; nor is his character elsewhere in the Iliad by any means that of a coward. Hector, at the end of the Sixth Book, confesses that no man could

Δείσας Ἀτρέος υἱὸν, Ἀλέξανδρος θεοειδής.
Τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·
Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς, ἠπεροπευτὰ,
Αἴθ' ὄφελες ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι. 40
Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
Ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
Ἦ που καγχαλόωσι κάρη κομόωντες Ἀχαιοὶ,
Φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλὸν
Εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσὶν, οὐδέ τις ἀλκή. 45
Ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι
Πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
Μιχθεὶς ἀλλοδαποῖσι, γυναῖκ' εὐειδέ' ἀνῆγες
Ἐξ Ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων,
Πατρί τε σῷ μέγα πῆμα, πόληΐ τε, παντί τε δήμῳ, 50
Δυσμενέσι μὲν χάρμα, κατηφείην δέ σοι αὐτῷ;
Οὐκ ἂν δὴ μείνειας Ἀρηΐφιλον Μενέλαον;

justly reproach him as such: nor is he so represented by Ovid, who copied Homer very closely, in the end of his Epistle to Helen. The moral of Homer is much finer. A brave mind, however blinded with passion, is sensible of remorse as soon as the injured object presents itself: and Paris never behaves himself ill in war, but when his spirits are depressed by the consciousness of an injustice. Pope. Heyne also observes, that Paris, though engaged among the πρόμαχοι, who were always heavily armed, was himself not so; which, though it might deter him from meeting Menelaus, was no proof of personal cowardice.

39. *Δύσπαρι. Unhappy Paris.* A similar compound is *αἰνόπαρις*, in Eur. Hec. 932. The Venetian Scholiast has preserved the following fragment of the Poet Alcman: *Δύσπαρις, αἰνόπαρις, κακὸν Ἑλλάδι βωτιανείρᾳ.* Thus also in Eur. Orest. 1383. *δυσελένας.* Of the same class is *κακοΐλιον*, in Od. T. 260. Ψ. 19; also several nouns common, as *δυσπατὴρ, δυσμήτηρ*, and the like: but more particularly adjectives, as *δύσποτμος, δυσπαθὴς*, &c. See Pent. Gr. Lex. v. *αἰνόμορος.*

40. *αἴθ' ὄφελες κ.τ.λ.* See on Il. A. 415. In this place, *ἄγονος* signifies *unborn*, as in Soph. Œd. T. 27. Eur. Phœn. 1614. Eustath. *ὁ μὴ γεννηθείς.* It is more usually the same with *ἄτεκνος, childless.* The line is somewhat varied in Sueton. Aug. 65. in a wish expressed by the Emperor respecting himself.

41. *καί κε τὸ βουλοίμην.* Supply *μᾶλλον*, as in Il. A. 117.

42. *λώβην.* A disgrace: *Res pro persona.* The old reading, *ἐπόψιον*, is equivalent to *conspiciendus*, which, as Ernesti observes, is sometimes used in a bad sense in Latin. But *ὑπόψιον* is supported by the best authorities, and is preferred by Heyne, who renders it *invisus*, rather than *suspectus.* Eustathius: *ὁ δὲ ὑπόψιος ἢ τὸν ἐπονείδιστον δηλοῖ καὶ ὕποπτον, ὅν τινες ὑποβλέπονται ὕποδρα διὰ τὸ μῖσος, ἢ τὸν τοὺς ἄλλους ὑποβλεπόμενον διὰ δειλίαν.*

47. *ἐρίηρας. Strongly attached, closely connected:* from the intensive particle *ἔρι*, and *ἄρω, conjungo.* Damm regards the plural *ἐρίηρες* either as a metaplasm for *ἐρίηροι*, since the nominative is *ἐρίηρος*, in Il. Δ. 266; or as syncopated from *ἐριήρεις*, from the form *ἐριήρης.* But as *ἐρίηρος* occurs but in this one place, and *ἐρίηρες* frequently, this assumption seems to be somewhat arbitrary. The Etym. M. recognises another nominative *ἐριήρ.* Schol. *ἐρίηρας· ἄγαν εὐαρμόστους.*

49. *ἐξ Ἀπίης γαίης.* See on Il. A. 270. —*νυόν.* Properly, *a daughter-in-law.* Photius, however, remarks that the term is used by the poets in a variety of senses. So also *nurus* in Latin.

51. *κατηφείην.* Some read *κατηφείη* in the nominative, and so Heyne; supposing the reference more suitable to Paris than Helen. The fact is, that neither are intended, but there is an apposition, which is equivalent to *ὅ ἐστι πατρὶ κ. τ. λ.*, and embracing the whole preceding sentence. Compare Il. Ω. 735. See note on Soph. Œd. T. 603. Pent. Gr. p. 46. Matt. Gr. Gr. § 432. 4.

52. *οὐκ ἂν δὴ μείνειας Ἀ. Μ.; Couldst*

Γνοίης χ', οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
Οὐκ ἄν τοι χραίσμῃ κίθαρις, τά τε δῶρ' Ἀφροδίτης,
Ἥ τε κόμη, τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης. 55
Ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
Λάϊνον ἕσσο χιτῶνα κακῶν ἕνεχ', ὅσσα ἔοργας.
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν·
Αἰεί τοι κραδίη, πέλεκυς ὥς, ἐστὶν ἀτειρής, 60
Ὅς τ' εἶσι διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ
Νήϊον ἐκτάμνῃσιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
Ὣς τοι ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστί.
Μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·

thou not withstand him? The optative is thus used with ἂν or κε in a negative interrogation, so as to imply a more gentle imperative. Compare Il. E. 32. 456. K. 204. 303. In the following line, the sense must be supplied thus: *If thou didst so, thou wouldst then perceive, &c.* The conditional proposition with εἰ is frequently omitted in similar constructions, as in Il. I. 245. 303; instead of which the genitive absolute is used in Il. K. 246. See Matt. Gr. Gr. § 514. and 525. note.

54. *οὐκ ἄν τοι χραίσμῃ κ. τ. λ.* It is remarked by Dacier, that Homer, who celebrates the Greeks for their long hair (*κάρη κομόωντας Ἀχαιούς*), and Achilles for his skill on the harp, makes Hector, in this place, object them both to Paris. The Greeks nourished their hair to appear more dreadful to the enemy, and Paris to please the eyes of women. Achilles sang to his harp the acts of heroes, and Paris the amours of lovers. The same reason which makes Hector here displeased at them, made Alexander afterward refuse to see this lyre of Paris, when offered to be shown to him, as Plutarch relates the story in his oration of the fortune of Alexander. POPE. See Il. I. 186. Plutarch. V. Alex. c. 16. Ælian. V. H. IX. 38. Hence Horat. Od. I. 15. 13. *Nequicquam, Veneris præsidio ferox, Pectes cæsariem, grataque feminis Imbelli cithara carmina divides;— tamen, heu! serus adulteros Crines pulvere collines.*

57. *λάϊνον ἕσσο χιτῶνα. You would have put on a coat of stone:* a poetical expression, which implies *stoning to death,* which was a frequent mode of punishment among the ancients. See Æsch. Eum. 180. Eur. Or. 529. Xen. Hell. I. 2. 13. It is so likewise used in Lucian. T. I. p. 574. The Scholiast, however, and others understand it simply to mean, *sepultus esses,* i. e. *you would have been laid in a sepulchre of stone.* Compare Apoll. Rhod. I. 691. Pind. Nem. XI. 21. Upon what authority Pope asserts that stoning was not the punishment of adultery among the Trojans, it does not appear: and that it was resorted to in common with other Eastern nations is far from improbable. This was certainly the penalty of the Jewish law. John viii. 5. *Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι.* Compare Levit. xx. 10. Deut. xxii. 22.

59. *Ἕκτορ, ἐπεί με κ. τ. λ.* See on Il. A. 416. The conclusion to be drawn from this concession of Paris is omitted; but the sense is manifest. *Since you blame me justly, I acquiesce, I submit.* Similar omissions after the particle ἐπεὶ, which were, most probably, readily inferred from the gesture of the speaker, are frequently met with. Compare Il. N. 68. 775. Σ. 101. Od. Γ. 103. Δ. 204. Θ. 236. In Il. Z. 334. the apodosis is supplied by the words *τοὔνεκά τοι ἐρέω.* Somewhat similar is the construction noticed on Il. A. 135.—*κατ' αἶσαν.* Schol. *κατὰ τὸ προσῆκον.* So *κατὰ μοῖραν,* Il. A. 286. The affirmation is here rendered stronger by a denial of the opposite: as in Soph. Œd. T. 58. *γνωτὰ κοὐκ ἄγνωτά μοι κ. τ. λ.*

61. *εἶσι.* See on Il. A. 29.

64. *πρόφερε.* Schol. *ὀνείδιζε.* And so it is also explained by Suidas and Hesychius. Heyne confines this meaning of the verb to this passage in Homer. It occurs, however, in the same sense in Æsch. Agam. 194. The Greeks, it may be remarked, regarded personal beauty as an inestimable advantage. Hence the inhabitants of Egesta decreed to Philip of Crotona, who was very handsome, the honours of a hero, and offered sacrifices in the temple which they raised over his tomb. As an epithet of Venus, *χρυσέη* implies simply *beautiful:* and thus also she is called *aurea* in Virg. Æn. X. 16. Ovid. Met. X. 277. Schol. *χρυσέης· καλῆς.*

Οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
Ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.
Νῦν δ' αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
Αὐτὰρ ἔμ' ἐν μέσσῳ καὶ Ἀρηΐφιλον Μενέλαον
Συμβάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι· 70
Ὁππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
Κτήμαθ' ἑλὼν εὖ πάντα, γυναῖκά τε, οἴκαδ' ἀγέσθω·
Οἱ δ' ἄλλοι, φιλότητα καὶ ὅρκια πιστὰ ταμόντες,
Ναίοιτε Τροίην ἐριβώλακα· τοὶ δὲ νεέσθων
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα. 75
Ὣς ἔφαθ'· Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
Καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
Μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.
Τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ,
Ἰοῖσί τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
Αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν·
Στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ.
Ὣς ἔφαθ'· οἱ δ' ἔσχοντο μάχης, ἄνεῴ τ' ἐγένοντο
Ἐσσυμένως· Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85
Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοὶ,

65. *οὔτοι ἀπόβλητ' ἐστὶ κ. τ. λ.* Hence Eur. Hipp. 106. *τιμαῖσιν, ὦ παῖ, δαιμόνων χρῆσθαι χρεών.* Lucian in Timon: *οὔτοι ἀπόβλητά ἐστι δῶρα παρὰ τοῦ Διός.* Arrian. Epictet. II. 23. *Ἀσεβοῦς μὲν, ὅτι τὰς παρὰ θεοῦ χάριτας ἀτιμάζει.* Ovid. Met. XIII. 139. *bona nec sua quisque recuset.* — *ἀπόβλητα.* Schol. *ἀποβολῆς ἄξια.* The word is used in a similar passage in 1 Tim. iv. 4. In the next line, *ἑκὼν* is not to be taken in its usual acceptation of *lubens.* It signifies *suo arbitrio.*

72. *εὖ πάντα.* Ernesti renders *omnia omnino;* but, perhaps, *εὖ* implies that the victor will only take what he is *fairly* entitled to. It appears that Paris had carried off with Helen her treasures also. See Il. Z. 291. N. 626. X. 114. sqq.

73. *ὅρκια πιστὰ ταμόντες.* See on Il. B. 124.

78. *μέσσου δουρὸς ἑλών.* Either to indicate a pacific intention, and that he was not about to hurl it; or, for the purpose of making the Trojans fall back into their ranks. Bentley would read, *μέσσον δουρὸς,* that the expression may assimilate with that in Il. A. 197. The form, however, is either different in kind, or *φάλαγγας* must be repeated as the accusative. See Matt. Gr. Gr. §§ 365. 366.

81. *ὁ.* See on Il. A. 11.

83. *στεῦται.* From *στεῦμαι,* syncopated from *στεύομαι, to affirm,* also *to determine.* Schol. Venet. *κατὰ διάνοιαν ὁρίζεται.* The word is purely Homeric, and is used in several significations, all of which, however, denote an eager desire, or determination of the mind. Compare Il. B. 597. E. 832. I. 241. Σ. 191. Φ. 455.

86. *κέκλυτέ μευ, Τρῶες κ. τ. λ.* It has been asked how the different nations could understand one another in these conferences, since we have no mention in Homer of any interpreter between them. Some reason may be offered that they both spoke the same language; for the Trojans, as may be seen in Dion. Halic. lib. I., were of Grecian extraction originally. Dardanus, the first of their kings, was born in Arcadia; and even their names were generally Greek: as *Hector, Anchises, Andromache, Astyanax, &c.* Of the last of these, in particular, Homer gives us a derivation which is purely Greek, in Il. Z. 403. But however it be, this is no more than the just privilege of poetry. Æneas and Turnus understand each other in Vir-

Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
Τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ·
Αὐτὸν δ' ἐν μέσσῳ καὶ Ἀρηΐφιλον Μενέλαον 90
Οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι·
Ὁππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
Κτήμαθ' ἑλὼν εὖ πάντα, γυναῖκά τε, οἴκαδ' ἀγέσθω·
Οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν.
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
Θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
Εἵνεκ' ἐμῆς ἔριδος, καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς. 100
Ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
Τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
Οἴσετε δ' ἄρν', ἕτερον λευκὸν, ἑτέρην δὲ μέλαιναν,
Γῇ τε καὶ Ἠελίῳ· Διῒ δ' ἡμεῖς οἴσομεν ἄλλον.
Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ 105
Αὐτὸς, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,

gil, and the language of the Poet is supposed to be universally intelligible. POPE. Homer has only made the Greeks and Trojans use the same language: the allies differed in speech, both from them and from each other. See on Il. B. 867.

95. *ἀκὴν ἐγένοντο.* See on Il. A. 34. The construction is similar with such as *πλησίον ἦν, σῖγα ἔστω*, and the like.

97. *κέκλυτε νῦν καὶ ἐμεῖο.* We may observe what care Homer takes to give every one his proper character; and how this speech of Menelaus is suited to the Laconic. POPE. Infra v. 213. *Ἤτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε, Παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος, Οὐδ' ἀφαμαρτοεπής.*

98. *φρονέω.* Schol. *ἐλπίζω.*

99. *πέποσθε.* Eustathius explains this, by syncope, for *πεπόνησθε*, and others, with the Scholiast, for *πεπόνθατε*. But it is more probably put for *πεπόσχατε*, from *πέποσχα*, perfect of *πάσχω*, which is found in *Epicharm. ap. Etym. M.* p. 602. 11. and *Stesichor. ap. Phot. Lex.* The word occurs again in Od. K. 465. Ψ. 53. Compare Il. B. 667. E. 886. See Matt. Gr. Gr. § 245. At all events, either the derivation from *πάσχω* is the correct one, or from *πένω, πέπονα, πέπομμαι.* See Schneid. Lex. *in voc.* Thus Eur. Orest. 1631. *πόνους πονήσας μυρίους.*

100. *Ἀλ. ἕνεκ' ἀρχῆς.* Heyne takes *ἀρχῆς*, scil. *τῆς ἔριδος*, in apposition with *Ἀλεξάνδρου*: but the expression may equally mean, *on account of the beginning of the quarrel on the part of Paris.* Compare Il. E. 63. X. 116. Or we may understand *ἀρχὴ*, with Clarke, in the sense of the Latin *inceptum.*

103. *οἴσετε δ' ἄρν', κ.τ.λ.* The Trojans, says the old Scholiast, were required to sacrifice two lambs; one male, of white colour, to the sun; and one female, of black, to the earth: as the sun is the father of light; and the earth, the mother and nurse of men. The Greeks were to offer a third to Jupiter, perhaps to Jupiter Xenius, because the Trojans had broken the laws of hospitality. POPE. The two victims were furnished by the Trojans, because the war was in their country. The verb *οἴσετε* is the future indicative, instead of the imperative, and not a real imperative from the future form, mentioned on Il. B. 35. See on Il. K. 88. The idiom is the same in English. Thus we should say: *You will bring two lambs, and we will bring a third.*

105. *Πριάμοιο βίην.* Compare Il. B. 658.

106. *ὑπερφίαλοι.* It does not appear that this adjective necessarily conveys reproach, though it is generally used in a bad sense. In Od. A. 227. Σ. 71. the adverb *ὑπερφιάλως* simply means *exceedingly.* Com-

Μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
Αἰεὶ δʼ ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
Οἷς δʼ ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
Λεύσσει, ὅπως ὄχʼ ἄριστα μετʼ ἀμφοτέροισι γένηται. 110
  Ὣς ἔφαθʼ· οἱ δʼ ἐχάρησαν Ἀχαιοί τε Τρῶές τε,
Ἐλπόμενοι παύσεσθαι ὀϊζυροῦ πολέμοιο.
Καί ῥʼ ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δʼ ἔβαν αὐτοὶ,
Τεύχεά τʼ ἐξεδύοντο, τὰ μὲν κατέθεντʼ ἐπὶ γαίῃ
Πλησίον ἀλλήλων· ὀλίγη δʼ ἦν ἀμφὶς ἄρουρα. 115
  Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
Καρπαλίμως ἄρνας τε φέρειν, Πρίαμόν τε καλέσσαι·
Αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
Νῆας ἔπι γλαφυρὰς ἰέναι, ἠδʼ ἄρνʼ ἐκέλευεν
Οἰσέμεναι· ὁ δʼ ἄρʼ οὐκ ἀπίθησʼ Ἀγαμέμνονι δίῳ. 120
  Ἶρις δʼ αὖθʼ Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
Εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
Τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
Τὴν δʼ εὗρʼ ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινε, 125
Δίπλακα, πορφυρέην· πολέας δʼ ἐνέπασσεν ἀέθλους
Τρώων θʼ ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
Οὓς ἕθεν εἵνεκʼ ἔπασχον ὑπʼ Ἄρηος παλαμάων.
Ἀγχοῦ δʼ ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
  Δεῦρʼ ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι 130
Τρώων θʼ ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
Οἳ πρὶν ἐπʼ ἀλλήλοισι φέρον πολύδακρυν ἄρηα
Ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο.

pare also Od. Φ. 289. The derivation of the verb from φιάλη, *a cup*, in the sense of *overflowing*, is scarcely probable. Buttmann supposes that the form is substituted, by a dialectic change, for ὑπερφύης.

108. ἠερέθονται. *Are light as air*; i. e. *unstable*. Fragm. incert. *ap. Stob.* Ἥβη καὶ νεότης ἐπικουφίζει νόον ἀνδρός. Theognis: Τὸ νέον ἅπαν ὑψηλόν ἐστι καὶ θρασύ. Horat. Art. P. 165. *Imberbis juvenis, tandem custode remoto, Sublimis cupidusque, et amata relinquere pernix.* Compare also Il. Ψ. 589, and the parallels there cited.

109. οἷς. For εἴ τισι. See on Il. Ξ. 81.

115. ἀμφίς. See on Il. B. 13. Schol. βραχὺ δʼ ἦν τὸ μεταξὺ τῶν στρατευμάτων διεῖργον αὐτοὺς χωρίον. Buttmann (Lexil. II. 100) gives another interpretation, which is highly improbable. Compare Virg. Æn. XII. 129.

122. δάμαρτι. Schol. γυναικὶ, παρὰ τὸ δεδμῆσθαι καὶ ὑποτετάχθαι τῷ ἀνδρί.

125. ἱστὸν ὕφαινε. See on Il. A. 31.

126. δίπλακα. Eustath. λείπει ὑφὴν, ἤ τι τοιοῦτον· τινες δὲ τὸ χλαῖναν λείπειν φησίν. See Bos, Ellips. Gr. p. 330. The commentators explain it by δίμιτον χλαῖναν. See Blomfield's Gloss. on Æsch. Pers. 282. That the word is properly an adjective, is clear from Il. Ψ. 243. For πορφυρέην, the older editions read μαρμαρέην, *white as marble*; but the text has been restored by Wolf and Heyne, after Aristarchus, Zenodotus, and the earlier critics.—ἐνέπασσεν. *She was sprinkling*, i.e. *embroidering thereon.* Schol. ἐνεποίκιλλε. Compare Il. X. 441.

130. νύμφα φίλη. This form of the vocative, for νύμφη, occurs only here and in Od. Δ. 743: and in these two places only is the word applied otherwise than to a *virgin* or *bride*. See Schneid. Lex. *in v.* Heyne ad Tibull. III. 1. 21.—θέσκελα ἔργα. See on Il. B. 367.

Οἳ δὴ νῦν ἕαται σιγῇ,—πόλεμος δὲ πέπαυται,—
'Ασπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
Αὐτὰρ 'Αλέξανδρος καὶ 'Αρηΐφιλος Μενέλαος
Μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
Τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.
῞Ως εἰποῦσα, θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
'Ανδρός τε προτέροιο, καὶ ἄστεος, ἠδὲ τοκήων. 140
Αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
῾Ωρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
Οὐκ οἴη· ἅμα τῇγε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
Αἶψα δ' ἔπειθ' ἵκανον, ὅθι Σκαιαὶ πύλαι ἦσαν. 145
Οἱ δ' ἀμφὶ Πρίαμον, καὶ Πάνθοον, ἠδὲ Θυμοίτην,
Λάμπον τε, Κλυτίον θ', 'Ικετάονά τ', ὄζον ῎Αρηος,
Οὐκαλέγων τε καὶ 'Αντήνωρ, πεπνυμένω ἄμφω,
Εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι,
Γήραϊ δὴ πολέμοιο πεπαυμένοι· ἀλλ' ἀγορηταί 150
'Εσθλοὶ, τεττίγεσσιν ἐοικότες, οἵτε καθ' ὕλην
Δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσι.

135. *ἀσπίσι κεκλιμένοι.* Supply ἐν or ἐπί. And so again in Il. A. 371. Φ. 549. Virg. Æn. IX. 229. *Stant longis annixi hastis, et scuta tenentes:* XII. 130. *Defigunt tellure hastas, et scuta reclinant.*

138. *κεκλήσῃ.* See on Il. B. 260.

141. *καλυψαμένη. Having covered herself;* according to the strict and primary usage of the middle verb. So again Il. Ξ. 184. Properly ὀθόνη signifies *fine linen* (Od. H. 107); whence it is applied both to *veils* and female clothing. Compare Il. Σ. 595. Herod. II. 105. It is scarcely necessary to observe, that women never appeared abroad, in the early ages, unveiled. See below, v. 419. Od. A. 331.

143. *ἀμφίπολοι.* See on Il. A. 321.

144. The Scholiast informs us, that when Helen, who had been carried off by Theseus, was delivered by the Dioscuri, they brought away Æthra, to whose care she was consigned at Aphidnæ. Others, however, suppose that this cannot be Æthra, the mother of Theseus, as she could never have been an attendant of Helen. But there can be no cause to suspect the genuineness of the verse upon that account, since the custom of the time, which reduced Hecuba and Andromache to this situation, would account for a similar usage in the present instance. See the Hecuba of Euripides, and compare Il. Z. 454. sqq. On the mythology, see Hygin. Fab. 79. Schol. Lycophr. Cass. 503; and compare Herod. IX. 73. Pausan. X. 25.

145. *Σκαιαὶ πύλαι.* The Scæan gates only are expressly mentioned by Homer, and on this ground Heyne denies the existence of any other. Dares Phrygius, on the contrary, tells us, that Troy had seven gates. Whether this was, or was not, the case, it is evident from Il. B. 809, where the Trojans are said to issue from *all the gates,* that there were, at least, more than one; since it is not satisfactory to understand πᾶσαι, with Heyne, in the sense of ὅλαι. The *Scæan* gates were probably so called from being to the *left* or *western* side of the city, facing the Grecian camp.

146. *οἱ δ' ἀμφὶ Πρίαμον, κ. τ. λ.* That is, *Priam, Panthus, &c. with their companions, or attendants:* in which sense the article is frequently used with the prepositions ἀμφὶ or περὶ, and a proper name. Compare Il. Z. 435. Sometimes, however, the phrase merely implies the person himself, whom the proper name expresses, as in Herod. III. 76; but Matthiæ is certainly wrong in affirming that such is the case here, and that we cannot suppose any companions of Priam and the rest (Gr. Gr. § 271. 2).

149. *δημογέροντες. The elders of the people;* i.e. the heads of the principal families. Schol. οἱ τοῦ δήμου ἐντιμότεροι.

152. *ὄπα λειριόεσσαν.* Schol. ἐπιθυμητὴν, ἡδεῖαν. Others render it *weak, slender;* and so Hesychius: λειριόεις· ἁπαλός. The latter interpretation suits best with the use of the adjective in Il. N. 830;

Τοῖοι ἄρα Τρώων ἡγήτορες ἧντ' ἐπὶ πύργῳ.
Οἱ δ' ὡς οὖν εἴδον Ἑλένην ἐπὶ πύργον ἰοῦσαν,
Ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
Οὐ νέμεσις, Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
Αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
Ἀλλὰ καὶ ὣς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
Μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο. 160
Ὣς ἄρ' ἔφαν· Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
Δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
Ὄφρα ἴδῃ πρότερόν τε πόσιν, πηούς τε, φίλους τε·
Οὔτι μοι αἰτίη ἐσσὶ, θεοί νύ μοι αἴτιοί εἰσιν,
Οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν· 165
Ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,

but the former, perhaps, is more agreeable to the derivation of the word from λείριον, *a lily:* and the grasshopper seems to have been generally considered by the ancients as a musical creature. We have also, in Hesiod. Theog. 41. νεᾶν ὀπὶ λειριοέσσῃ. Virgil, indeed, applies the epithets *raucæ* and *querulæ* to *cicadæ:* but Anacreon praises its melody in Od. 43; and so also Theocr. Id. II. 148. τέττιγος ἐπεὶ τύ γα φέρτερον ᾄδεις. Lucian remarks in Herc. c. 4. οἱ ἀγορηταὶ τῶν Τρώων τὴν ὄπα τὴν λειριόεσσαν ἀφιᾶσιν εὐανθῆ τινα· λείρια γὰρ καλεῖται, εἴγε μέμνημαι, τὰ ἄνθη. Compare Nicand. Ther. 243. Of the sweetness of the voice in old age, Nestor is a celebrated example. It should seem, however, that this does not embrace the whole of the comparison, which may extend also to the infirmities of age. Thus Solomon compares an old man to a grasshopper in Eccles. xii. 5; in which he seems to allude to the projecting limbs, and shrivelled appearance of the insect. And hence, perhaps, arose the fable of Tithonus, from which Homer is supposed by Eustathius to have derived his simile; who, after living to an extreme old age, was turned at last into a grasshopper.

156. οὐ νέμεσις. Scil. ἔστι. *It is not blameworthy.* Schol. οὐ μέμψις. Compare Il. Ξ. 80. So also Virg. Æn. IV. 349. *Quæ tandem Ausonia Teucros considere terra Invidia est?* The expression is equivalent to *Nec mirum.* Upon this passage Quintilian has the following remarks in Instit. Orat. VIII. 4. 21. *Non putant indignum Trojani principes, Graios Trojanosque propter Helenæ speciem tot mala, tanto temporis spatio, sustinere. Quænam igitur illa forma credenda est? Non enim hoc dicit Paris, qui rapuit; non aliquis juvenis, non unus e vulgo; sed senes, et prudentissimi, et Priamo assidentes. Verum et ipse rex, decenni bello exhaustus, amissis tot liberis, imminente summo discrimine, cui faciem illam, ex qua tot lacrymarum origo fluxisset, invisam atque abominandam esse oportebat, et audit hæc, et eam filiam appellans juxta se locat, et excusat etiam, atque sibi esse malorum causam negat.* Hence also Lucian in Dial. Mort. *Menip. Merc.* Men. Εἶτα αἱ χιλίαι νῆες διὰ τοῦτο ἐπληρώθησαν ἐξ ἁπάσης τῆς Ἑλλάδος, καὶ τοσοῦτοι ἔπεσον Ἕλληνές τε καὶ βάρβαροι, καὶ τοσαῦται πόλεις ἀνάστατοι γεγόνασιν; Merc. Ἀλλ' οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναῖκα· ἔφης γὰρ ἂν καὶ σὺ ἀνεμέσητον εἶναι, Τοιῇδ' ἀμφὶ γυναικὶ κ. τ. λ. See also Val. Max. III. 7. 3. Arist. Eth. Nic. III. *sub fine.*

157. ἀμφὶ γυναικί. The preposition ἀμφὶ with a dative signifies *propter;* and its use in this sense, though rare, is not confined to Homer, as some have thought. See Matt. Gr. Gr. § 583. b.

158. αἰνῶς. Schol. λίαν, πάνυ. So also in Apoll. Rhod. III. 15. ὑπερφίαλος πέλει αἰνῶς. 480. ἀλλὰ μάλ' αἰνῶς Δείδω. Herod. IV. 61. αἰνῶς ἀξύλου.—εἰς ὦπα. *With respect to.* In similar constructions the preposition is more usually omitted. Od. A. 208. αἰνῶς γὰρ κεφαλήν τε καὶ ὄμματα καλὰ ἔοικας Κείνῳ. See on Il. A. 115.

163. πηούς. *Relations by marriage.* Schol. τοὺς κατ' ἐπιγαμίαν συγγενεῖς.

164. οὔτι μοι αἰτίη ἐσσὶ, κ. τ. λ. Virg. Æn. II. 601. *Non tibi Tyndaridis facies invisa Lacænæ, Culpatusve Paris: Divûm inclementia, Divûm, Has evertit opes, sternitque a culmine Trojam.*

166. ὥς μοι καὶ τόνδ' ἄνδρα κ. τ. λ. *Thus you will name him, &c.* See Matt. Gr. Gr. §§ 511. 5. 516. 2. This view of the Grecian leaders from the walls of

Ὅστις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.
Ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι·
Καλὸν δ' οὕτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,
Οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε. 170
Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
Αἰδοῖός τέ μοι ἐσσὶ, φίλε ἑκυρὲ, δεινός τε.
Ὡς ὄφελε θάνατός μοι ἁδεῖν κακὸς, ὁππότε δεῦρο
Υἱέϊ σῷ ἑπόμην, θάλαμον γνωτούς τε λιποῦσα,
Παῖδά τε τηλυγέτην, καὶ ὁμηλικίην ἐρατεινήν. 175
Ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
Τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.
Οὗτός γ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
Ἀμφότερον βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·

Troy, is justly looked upon as an episode of great beauty, as well as a masterpiece of conduct in Homer; who by this means acquaints the readers with the figure and qualifications of each hero, in a more lively and agreeable manner. Several great poets have been engaged by the beauty of this passage to an imitation of it. In Stat. Theb. VII. Phorbas, standing with Antigone on the tower of Thebes, shows her the forces as they were drawn up, and describes their commanders, who were neighbouring princes of Bœotia. It is also imitated by Tasso in his third book, where Erminia, from the walls of Jerusalem, points out the chief warriors to the king. POPE. It should be observed, however, that the description of Statius is not taken immediately from Homer, but through the intervention of Euripides, who has introduced an aged attendant for the purpose of giving a precisely similar description to Antigone (Phœniss. 86). To an old objection, which has been repeated by Scaliger, that it appears strange, how Priam should be unacquainted with the persons of the Grecian leaders in the tenth year of the war, and particularly with Ulysses, who had been on an embassy to Troy; it is fairly answered, that the Greeks do not appear, on any former occasion, to have advanced so near the walls of Troy; and Priam may be supposed to have forgotten the features of Ulysses, since the time of his departure.

173. ἁδεῖν. *Had been preferred.* Schol. ἀρέσαι.

175. παῖδά τε τηλυγέτην. Properly, *a child born in old age:* Il. E 153. Schol. κυρίως τηλύγετοι καλοῦνται οἱ τηλοῦ τῆς γονῆς ὄντες παῖδες, ὅ ἐστιν ἐν γεροντικῇ ἡλικίᾳ σπαρέντες. In this acceptation, however, it cannot possibly apply to Hermione, the daughter of Menelaus and Helen. Since in old age, therefore, there is less likelihood of many children, the word is generally taken in a secondary signification; in which some understand it to mean *an only*, others *a beloved*, and others *a delicate child.* (Il. N. 470.) The former seems the more probable interpretation; since Homer says expressly in Od. Δ. 14. sqq. that Hermione was an only child, although others have maintained a contrary opinion. See Heyne on Apollod. Bibl. III. 11. 1. Compare Il. I. 143. 478. Mosch. Idyl. IV. 79. Dœderlein considers the word as equivalent to θαλερὸς γεγὼς, *in the bloom of life,* as derived from τέθηλα, perf. of θάλλω.

176. ἀλλὰ τά γ' οὐκ ἐγενοντο. *Quod optaverim, quodque factum oportebat, non evenit.* CLARKE.

179. ἀμφότερον βασιλεὺς κ. τ. λ. This was the verse which Alexander the Great preferred to all others in Homer; and which he proposes as the pattern of his own actions, as including whatever can be desired in a prince. Plut. Orat. de fort. Alex. I. POPE. Xenoph. Mem. III. 2. 2. Ἢ τί δή ποτε οὕτως ἐπῄνεσε τὸν Ἀγαμέμνονα, εἰπών· Ἀμφότερον βασιλεὺς κ. τ. λ.; Ἆρά γε ὅτι αἰχμητής τε καὶ κρατερὸς ἂν εἴη, οὐκ εἰ μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη; καὶ βασιλεὺς ἀγαθὸς, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προεστήκοι, ἀλλ' εἰ καὶ ὧν βασιλεύοι, τούτοις εὐδαιμονίας αἴτιος εἴη; Auson. Epitaph. Her. VII. *Consilio belloque bonus, quæ copula rara est.* Sall. B. C. *Strenui militis et boni imperatoris officium simul exsequebatur.* B. J. *Quod difficillimum imprimis est, et prælio strenuus erat, et bonus consilio.*

Δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. 180
"Ως φάτο· τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε·
Ὦ μάκαρ Ἀτρείδη, μοιρηγενὲς, ὀλβιόδαιμον,
Ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
Ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
Ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους, 185
Λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
Οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
Ἤματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
Ἀλλ' οὐδ' οἳ τόσοι ἦσαν, ὅσοι ἑλίκωπες Ἀχαιοί. 190
Δεύτερον αὖτ', Ὀδυσῆα ἰδὼν, ἐρέειν' ὁ γεραιός·
Εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὅδ' ἐστὶ
Μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρείδαο,

180. εἴ ποτ' ἔην γε. The meaning of these words is not very apparent. Eustath. πραΰνει τὸν ἐπὶ τῇ μνείᾳ τοῦ ἀνδρὸς λυπούμενον ἴσως κατ' αὐτῆς· οἱονεὶ λέγουσα, ὡς οὐ νῦν ἐστιν, ἀλλά ποτε ἦν. Heyne would understand εἴ ποτε to be used instead of ὅποτε, thus; *quando ille erat socer meus.* It seems to be a formula expressive of regret for a lost possession: —*He was mine once: would he were yet!* Compare Il. Α. 762. Ω. 426. Od. Θ. 268. Τ. 315. Of the construction of the former part of the line, see the note on Soph. Œd. C. 332. Pent. Gr. p. 126.

182. μοιρηγενές. Schol. ἀγαθῇ μοίρᾳ γεγεννημένε. And so Eustathius, Hesychius, and others.

183. δεδμήατο. *Imperio tuo parebant;* i.e. *are wont to obey.* The use of the perfect would have been more regular. See on Il. Α. 37. Barnes, indeed, reads δεδμήαται υἷες Ἀχαιῶν, but without the authority of a single MS.

184. Φρυγίην. *Phrygia Major,* through which the Sangarius flowed until it fell into the Euxine. Plin. N. H. VI. 1. *Sagaris fluvius oritur in Phrygia; idem Sangarius a plerisque dictus.* Compare Hesiod. Theog. 344.

185. αἰολοπώλους. See on Il. Δ. 186.

187. παρ' ὄχθας. *Along the banks.* Eustath. οἱ δὲ μεθ' Ὅμηρον παρ' ὄχθαις φασίν. This, however, is not altogether true, since παρ' ὄχθαις signifies, *near the banks;* as in Æsch. Theb. 388. Soph. Phil. 726 The accusative occurs in the sense of this passage in Æsch. Prom. 835. See Blomfield *in loc.* Compare Il. Δ. 487.

189. Ἀμαζόνες ἀντιάνειραι. According to Diodorus Siculus, the Amazons were a tribe of warlike women, who had settled in Africa some time before the Trojan war. They afterwards appear to have established themselves in Cappadocia, and, by degrees, to have overrun a great part of Asia Minor, extending their possessions along the Euxine, as far as the Caspian Sea. Various accounts are given of them by Herodotus, Justin, Q. Curtius, and Plutarch *in Vit. Thesei;* but, for the most part, so involved in fable, that many have been induced to doubt their existence; and Strabo considers their history as a proof of the credulity of mankind (lib. XI. p. 347). Plutarch also says of their wonderful exploits, περιφανῶς ἔοικε μύθῳ καὶ πλάσματι. Q. Smyrnæus relates in his Post-Homerica, that they assisted Priam in the Trojan war; and Virgil describes their appearance, and celebrates their achievements, under their Queen Penthesilea, in Æn. 1. 490. *Ducit Amazonidum lunatis agmina peltis Penthesilea furens, mediisque in millibus ardet, Aurea subnectens exertæ cingula mammæ, Bellatrix, audetque viris concurrere virgo.* Homer mentions them once again in Il. Ζ. 186, and with the same epithet. Schol. ἀντιάνειραι· αἱ ἴσαι κατὰ δύναμιν ἀνδράσιν, ἢ αἱ ἐναντιούμεναι ἀνδράσιν, ἐξ οὗ πολεμικαί.— Virgil has fully and beautifully expressed the idea of the epithet in the passage cited above. For a full account of these heroines, and the opinions respecting them, see Bryant's *Heathen Mythology,* I. 32. V. 110. It should seem that Priam, on this occasion, went into Phrygia to assist *Otreus* and *Mygdon,* sons of *Dymas,* and therefore brothers of Hecuba (Il. Π. 718), against the Amazons.

193. κεφαλῇ. This is the reading of the MSS., and accords with the construction in the next verse. Compare also v. 168. Heyne has adopted κεφαλὴν, the reading of Aristarchus · which, though

Εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
Τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
Αὐτὸς δὲ, κτίλος ὥς, ἐπιπωλεῖται στίχας ἀνδρῶν.
Ἀρνειῷ μιν ἔγωγε ἐΐσκω πηγεσιμάλλῳ,
Ὅστ' οἰῶν μέγα πῶϋ διέρχεται ἀργεννάων.
Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
Οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
Ὃς τράφη ἐν δήμῳ Ἰθάκης, κραναῆς περ ἐούσης,
Εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.
Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
Ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.
Ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς 205
Σεῦ ἕνεκ' ἀγγελίης σὺν Ἀρηϊφίλῳ Μενελάῳ·
Τοὺς δ' ἐγὼ ἐξείνισσα, καὶ ἐν μεγάροισι φίλησα,
Ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
Ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
Στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους· 210
Ἄμφω δ' ἑζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
Ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,

followed in the earlier editions of this work, on the critical principle of its being the more difficult lection, it seems advisable for weightier reasons to reject.

197. πηγεσιμάλλῳ. *Denso vellere prædito.* This is doubtless the true meaning, as it is properly explained by Apollonius; εὐπαγεῖς μαλλοὺς, τουτέστιν εὐτραφεῖς, ἔχοντι. From πήγνυμι, *figo, compingo.* See on Il. I. 124. This simile is considered very beautiful and natural; as the ram was generally considered a symbol of authority, from being trained to lead and conduct the flock. Arist. Hist. Anim. VI. 19. ἐν ἑκάστῃ γὰρ ποίμνῃ κατασκευάζουσιν ἡγεμόνα τῶν ἀῤῥένων, ὃς, ὅταν ὀνόματι κληθῇ ὑπὸ τοῦ ποιμένος, προηγεῖται. Hence, the king of Persia is represented under the figure of a ram, in Dan. viii. 3. 20. In Exod. xv. 15. where the Hebrew word signifies a *ram,* the LXX. have ἄρχοντες; and in Ezek. xvii. 13. ἡγεμόνας. The Latin Vulgate, however, in both instances, gives *arietes.* Compare Jerem. l. 8. Zech. x. 3.

201. κραναῆς. *Craggy, mountainous.* Schol. τρηχείας. Virg. Æn. III. 272. *Scopulos Ithacæ.* Hence Cicero, de Orat. I. 44. *Cujus rei* (scil. *amoris patriæ*) *tanta est vis et tanta natura, ut Ithacam illam, in asperrimis saxulis tanquam nidulum affixam, sapientissimus vir immortalitati anteponeret.* Cf. Odyss. E. 208. sqq.—Of δῆμος, in the sense of πόλις, see on Il. B. 547.

202. εἰδὼς παντοίους κ.τ.λ. See on Il. B. 718.

203. τὴν δ' αὖτ' Ἀντήνωρ κ. τ. λ. In this view of the leaders of the army, it had been an oversight in Homer to have taken no notice of Menelaus, who was not only one of the principal of them, but was immediately to engage the attention of the reader in the single combat. On the other hand, it had been a high indecorum to have made Helen speak of him. He has, therefore, put his praises into the mouth of Antenor; which was also a more artful way than to have presented him to the eye of Priam in the same manner with the rest. POPE.

206. σεῦ ἕνεκ' ἀγγελίης. That is, περὶ σοῦ. So Thucyd. VIII. 15. ἀγγελία τῆς Χίου, i. e. *concerning Chios.* 39. ἀγγελίαν τοῦ ξυμπαρακομισθῆναι, i. e. *respecting the conveyance.* Compare I. 100. 140. This use of the genitive is very common, particularly after verbs of *hearing, inquiring,* and the like. See Pent. Gr. p. 287. on Soph. Ant. 1182. Matt. Gr. Gr. § 320.—This embassy of Ulysses and Menelaus is mentioned in Herod. II. 117. That of Ulysses in Od. Δ. 242. sqq. was performed on a different occasion.

210. ὑπείρεχεν. See on Il. B. 426; and on v. 353, of the change of construction in the following line.

212. ἀλλ' ὅτε δὴ μύθους κ. τ. λ. This passage concerning the different eloquence

Ἤτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
Παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος,
Οὐδ' ἀφαμαρτοεπὴς, εἰ καὶ γένει ὕστερος ἦεν. 215
Ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεὺς,
Στάσκεν, ὑπαὶ δὲ ἴδεσκε, κατὰ χθονὸς ὄμματα πήξας,
Σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
Ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς·
Φαίης κε ζάκοτόν τέ τιν' ἔμμεναι, ἄφρονά θ' αὔτως. 220
Ἀλλ' ὅτε δή ῥ' ὄπα τε μεγάλην ἐκ στήθεος ἵει,
Καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
Οὐκ ἂν ἔπειτ' Ὀδυσῆΐ γ' ἐρίσσειε βροτὸς ἄλλος·
Οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.
Τὸ τρίτον αὖτ', Αἴαντα ἰδὼν, ἐρέειν' ὁ γεραιός· 225
Τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε,
Ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;
Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·

of Menelaus and Ulysses is inexpressibly just and beautiful. The close laconic conciseness of the one is finely opposed to the copious, vehement, and penetrating oratory of the other; which is so exquisitely described in the simile of the snow falling *fast* and sinking *deep*. For it is in this the beauty of the comparison consists, according to Quintilian, Inst. Orat. XII. 10. 64. *In Ulysse facundiam et magnitudinem junxit, cui orationem nivibus hybernis et copia verborum atque impetu parem tribuit.* POPE. Aul. Gell. VII. 14. *Sed ea ipsa genera dicendi, jam antiquitus tradita ab Homero, sunt tria in tribus: magnificum in Ulysse et ubertum; subtile in Menelao et cohibitum; mixtum moderatumque in Nestore.* —πᾶσιν. For ἐν πᾶσιν, ἐν πλήθει. So Il. Σ. 295. ἐνὶ δήμῳ.—ὕφαινον. So Il. H. 324. ὑφαίνειν μῆτιν. Hesiod. fr. 97. ῥάψαντες ἀοιδήν. A like expression is πλέκειν λόγους, which is frequently employed by Euripides.

213. ἐπιτροχάδην. *Summarily, briefly, rapidly.* Eustath. ἀντὶ τοῦ κεφαλαιωδῶς, ταχέως, ἐσπευσμένως, ἐν τῷ ἐπιτρέχειν τὰ πολλά. Quintil. Inst. Orat. XII. *ubi supra. Homerus brevem quidem cum animi jucunditate, et propriam—id enim est* non deerrare verbis—*et carentem supervacuis eloquentiam Menelao dedit.* Hence the epithet ἀφαμαρτοεπὴς (v. 215), *digressive, discursive, wandering from the point.* Schol. ἀποτυγχάνων τοῦ σκοποῦ τῶν λόγων. Od. Λ. 510. Αἰεὶ πρῶτος ἔβαζε, καὶ οὐχ ἡμάρτανε μύθων. The contrary is said of Ajax in Il. N. 824.

214. λιγέως. *Clara voce.* This is the more general acceptation of the word, as in Il. T. 5. Ψ. 218. and elsewhere; but the ancients seem to have understood it in the sense of *suaviter.* Cicero *de Clar. Orat.* c. 13. *Menelaum ipsum,* dulcem *illum quidem tradit Homerus, sed pauca loquentem.*

215. γένει. *In age.* Schol. τῇ ἡλικίᾳ νεώτερος ἦν.

216. ἀλλ' ὅτε δὴ κ. τ. λ. See on Il. A. 610; and compare infra v. 233. Δ. 334. 344. I. 191. and elsewhere.

217. στάσκεν, ὑπαὶ δὲ κ. τ. λ. Quintil. Instit. Orat. XI. 3. 158. *Mire enim auditurum dicturi cura delectat, et judex se ipse componit. Hoc præcepit Homerus Ulixis exemplo,* quem stetisse oculis in terram defixis, immotoque sceptro, priusquam illam eloquentiæ procellam effunderet, *dicit.*—Hence Ovid. Met. XIII. 125. *Adstitit, atque oculos paullum tellure moratus Sustulit ad proceres.* Compare also Virg. Æn. VII. 249.

220. ζάκοτον. *Carried away by the violence of passion.* The word does not occur elsewhere. Schol. πάνυ ὀργίλον.

222. νιφάδεσσιν ἐοικότα χειμερίῃσιν. Senec. Ep. 40. *Itaque oratio illa* Ulyssis *apud Homerum concitata, et sine intermissione in morem nivis superveniens, oratori data est.* See also the passage from Quintilian cited on v. 212, and Plin. Epist. I. 20. Schol. λόγοι πολλοὶ καὶ πυκνοί. We meet with a comparison very similar in Deut. xxxii. 2. LXX. Προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου, καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου, ὡσεὶ ὄμβρος ἐπ' ἄγρωστιν, καὶ ὡσεὶ νιφετὸς ἐπὶ χόρτον.

226. τίς τ' ἄρ' ὅδ' ἄλλος κ. τ. λ. These lines are imitated, with reference to Milo, in Lucian. Contempl. 8. Τίς γὰρ ὅδ' ἐστὶ πάχιστος ἀνὴρ, ἠΰς τε μέγας τε, Ἔξοχος ἀνθρώπων κεφαλὴν καὶ εὐρέας ὤμους;

Οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος 'Αχαιῶν.
'Ιδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὥς, 230
Ἕστηκ'· ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
Πολλάκι μιν ξείνισσεν 'Αρηΐφιλος Μενέλαος
Οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.
Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας 'Αχαιοὺς,
Οὕς κεν ἐῢ γνοίην, καὶ τοὔνομα μυθησαίμην· 235
Δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον, καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
Αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ.
Ἢ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
Ἢ δεῦρο μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισι, 240
Νῦν δ' αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
Αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοί ἐστιν;
  Ὣς φάτο· τοὺς δ' ἤδη κάτεχε φυσίζοος αἶα
'Εν Λακεδαίμονι αὖθι, φίλῃ ἐνὶ πατρίδι γαίῃ.
  Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστὰ, 245
Ἄρνε δύω, καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
'Ασκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
Κῆρυξ 'Ιδαῖος ἠδὲ χρύσεια κύπελλα·
Ὤτρυνε δὲ γέροντα παριστάμενος ἐπέεσσιν·
  Ὄρσεο, Λαομεδοντιάδη· καλέουσιν ἄριστοι 250
Τρώων θ' ἱπποδάμων καὶ 'Αχαιῶν χαλκοχιτώνων
'Ες πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε.
Αὐτὰρ 'Αλέξανδρος καὶ 'Αρηΐφιλος Μενέλαος
Μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
Τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο, 255
Οἱ δ' ἄλλοι, φιλότητα καὶ ὅρκια πιστὰ ταμόντες,
Ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ 'Αχαιΐδα καλλιγύναικα.
  Ὣς φάτο· ῥίγησε δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
Ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
'Αν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·

229. *ἕρκος 'Αχαιῶν.* See on Il. A. 284.

235. *καὶ τοὔνομα.* Supply *ὧν*. See on Il. A. 79.

244. *πατρίδι γαίῃ.* That is, at *Therapnæ:* Pind. Pyth. XI. 95. Nem. X. 106. See Heyne on Apoll. III. 2. 2. Mr. P. Knight, in his *Prolegomena*, objects to Helen's ignorance of the death of her brothers as an improbable circumstance: but her long absence from her country will readily solve the difficulty.

247. *κρητῆρα.* Of this, and the *κύπελλον*, mentioned in the following line, see on Il. A. 470. 584.—The *ἄσκος αἴγειος* was a leathern bottle for containing wine, generally made of *goatskin*, as being more durable. Such were those mentioned in Matt. ix. 17. They are still used in Spain, and called *borrachas*.

252. *τάμητε.* *Vulgo τάμηαι*, and so Heyne. The MSS. vary, some also giving *τάμωμεν*. Authority seems greatly to favour the reading now restored to the text.

257. *νέονται.* Present, for future. See the note on Soph. Ant. 33. Pent. Gr. p. 215.

259. *ἑταίροις.* *Attendants.* More usually *comrades*, as in Il. A. 179. 183.

Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσατο δίφρον.
Τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
Ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,
Ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν, 265
Ες μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
Ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
Ἀν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
Ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
Μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευον. 270
Ἀτρείδης δὲ, ἐρυσσάμενος χείρεσσι μάχαιραν,
Ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
Ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
Κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
Τοῖσιν δ' Ἀτρείδης μεγάλ' εὔχετο, χεῖρας ἀνασχών· 275
Ζεῦ πάτερ, Ἴδηθεν μεδέων κύδιστε, μέγιστε,
Ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
Καὶ Ποταμοὶ, καὶ Γαῖα, καὶ οἳ ὑπένερθε καμόντας
Ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
Ὑμεῖς μάρτυροί ἐστε, φυλάσσετε δ' ὅρκια πιστά. 280
Εἰ μέν κε Μενέλαον Ἀλέξανδρος καταπέφνῃ,
Αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
Ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
Τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἥντιν' ἔοικεν,

268. *ἀν δ' Ὀδυσεύς.* That is, *ἀνώρνυτο.*
269. *κρητῆρι δὲ οἶνον Μίσγον.* See on Il. B. 341.
271. *μάχαιραν.* See on Il. A. 220.
272. *ἄωρτο.* This seems to be the pluperf. pass. of *ἀείρω*, formed from the regular form *ἦρτο* or *ἄερτο*, by a change of vowels similar to that in *ἔῤῥωγα, πέπτωκα, εἴωθα*, and the like.
273. *ἀρνῶν ἐκ κεφαλέων κ. τ. λ.* Compare Virg. Æn. VI. 245. The ceremony of striking a covenant, of which Homer has here given a minute description, commenced with cutting a portion of hair from the forehead of the victim, and distributing it among the contracting parties, that all might share in the oath. Virgil has imitated this description of the ceremony in Æn. XII. 161. sqq.; and has given the adjuration with peculiar grandeur and effect in v. 176. *Esto nunc sol testis, et hæc mihi terra vocanti, Quam propter tantos potui perferre labores, Et pater omnipotens, &c.*
277. *Ἠέλιός θ'.* The nominative for the vocative. See on Eur. Phœn. 796. Pent. Gr. p. 350.
278. *καμόντας.* *Those worn out with toil*, i. e. *the dead.* Schol. *τελευτήσαντας, ἀποθανόντας.* Homer frequently employs the term; and so Æsch. Suppl. 146. 227. Eur. Suppl. 756. Buttmann (Lexil. p. 103) observes, that the Attics more commonly use the perfect *κεκμηκότες* in this sense. Similarly the present *κάμνων* is *ægrotus.*
279. *τίνυσθον.* Since this is in the dual, the reference must be to Pluto and Proserpine. See on Il. A. 567. In Il. T. 259. the Furies are invested with the office of punishing those guilty of perjury. Of the construction of the relative *ὅτις* in the singular, with the antecedent in the plural, see Pent. Gr. p. 257. note on Soph. Ant. 707.
281. *εἰ μέν κε Μ.* Of this construction, which is repeated in vv. 284. 288, see on Il. A. 137.
285. *ἀποδοῦναι.* For *ἀποδόντων.* The infinitive for the imperative. See on Il. A. 20. This usage, however, is less frequent, when the third person imperative is to be understood. Compare Il. Z. 92. H. 79. 375; and see Porson on Eur. Hec. 876.

Ἥτε καὶ ἐσσομένοισι μετʼ ἀνθρώποισι πέληται.
Εἰ δʼ ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
Τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
Αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς, 290
Αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω.
Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ·
Καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
Θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός·
Οἶνον δʼ ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
Ἔκχεον, ἠδʼ εὔχοντο θεοῖς αἰειγενέτῃσιν.
Ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
Ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
Ὧδέ σφʼ ἐγκέφαλος χαμάδις ῥέοι, ὡς ὅδε οἶνος, 300
Αὐτῶν καὶ τεκέων, ἄλοχοι δʼ ἄλλοισι μιγεῖεν.
Ὣς ἔφαν· οὐδʼ ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·
Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
Ἤτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν 305
Ἄψ, ἐπεὶ οὔπω τλήσομʼ ἐν ὀφθαλμοῖσιν ὁρᾶσθαι

287. ἥτε καὶ ἐσσομένοισι κ.τ.λ. This Madame Dacier renders, *The tribute shall be paid to the posterity of the Greeks for ever.* I think she is single in that explication; the majority of the interpreters taking it to signify, that the victory of the Greeks and this pecuniary acknowledgment *should be recorded to all posterity.* If it means more than this, at least it cannot come up to the sense Madame Dacier gives it; for a nation put under perpetual tribute is rather enslaved, than received to friendship and alliance, which are the terms of Agamemnon's speech. It seems rather to be a fine, demanded as a recompense for the expenses of the war, which, being made over to the Greeks, should *remain to their posterity for ever;* that is to say, which they should never be molested for, or which should never be redemanded in any age as a case of injury. The phrase is the same we use at this day, when any purchase or grant is at once made over to a man *and his heirs for ever.* With this will agree the Scholiast's note, which tells us the mulct was reported to have been half the goods then in the besieged city. Pope. Of the signification of τιμὴ in the preceding and following lines, which is equivalent with ποινὴ in v. 290, see on Il. A. 159.

291. τέλος πολέμοιο. See on Il. Π. 630. It may be remarked generally, that τέλος is not altogether pleonastic, but, followed by a noun in the genitive, marks the precise time at which the result indicated is complete. Thus τέλος θανάτου, in v. 309; and so τέλος ἥβης, τέλος γάμου, and the like.

292. ἦ, καὶ ἀπὸ στομάχους κ.τ.λ. Virg. Æn. XII. 212. *Talibus inter se firmabant fœdera dictis, Conspectu in medio procerum; tum rite sacratas In flammam* jugulant *pecudes.* Eustath. οὐ λαμβάνει τὸν στόμαχον κατὰ τὴν νῦν συνήθειαν, ἀλλὰ κατὰ τὴν τότε· στόμαχοι γάρ φησι, τὰ κάτω μέρη τοῦ λαιμοῦ.

293. ἀσπαίροντας. *Panting, struggling.* Odyss. Θ. 526. Ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα. This is the Homeric form, which is used also in Herod. I. 3. VIII. 5. See Valcknær on the latter passage. The same commentator has also illustrated this and similar words,—such as ἀλαπάζω, ἀβληχρὸς, and the like, which in later writers omit the initial α,—in his note on Theocrit. Adoniaz. p. 220. The form σπαίρω occurs in Apoll. Rhod. IV. 874. παῖδα φίλον σπαίροντα διὰ φλογός.

297. τις. For ἕκαστος, as in Il. B. 355.

299. ὑπὲρ ὅρκια πημήνειαν. *Præter jusjurandum.* This use of the preposition ὑπὲρ is Homeric. So again Il. Δ. 67. 236. The preposition is omitted supra, v. 107. In the same sense we have in Il. H. 351. ὅρκια πιστὰ ψεύδεσθαι.

306. ἐν ὀφθαλμοῖσιν. See on Il. A. 587.

Μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ.
Ζεὺς μέν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
Ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.
Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς· 310
Ἂν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσατο δίφρον.
Τὼ μὲν ἄρ' ἄψοῤῥοι προτὶ Ἴλιον ἀπονέοντο.
Ἕκτωρ δὲ, Πριάμοιο πάϊς, καὶ δῖος Ὀδυσσεὺς
Χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
Κλήρους ἐν κυνέῃ χαλκήρεϊ βάλλον ἑλόντες,
Ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
Λαοὶ δ' ἠρήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον,
Ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε, 320
Ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
Τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
Ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.
Ὣς ἄρ' ἔφαν· πάλλε δὲ μέγας κορυθαίολος Ἕκτωρ,
Ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325
Οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἧχι ἑκάστῳ
Ἵπποι ἀερσίποδες, καὶ ποικίλα τεύχεα κεῖτο.
Αὐτὰρ ὅγ' ἀμφ' ὤμοισιν ἐδύσατο τεύχεα καλὰ
Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.

310. *ἐς δίφρον ἄρνας θέτο.* Hence it appears, that in sacrifices of this nature, in which a curse is invoked in case of a breach of the oath, the victims were not eaten, as upon other occasions; but carried away, and destroyed, by the contracting parties. It should seem from Il. T. 267. that they were cast into the sea. Schol. *ἔθος ἦν τὰ ἐπὶ τοῖς ὅρκοις γιγνόμενα ἱερεῖα τοὺς μὲν ἐγχωρίους γῇ περιστέλλειν, τοὺς δὲ ἐπήλυδας εἰς τὴν θάλασσαν ῥίπτειν.*

315. *χῶρον μὲν πρῶτον κ.τ.λ.* Compare Virg. Æn. XII. 116.

316. *κλήρους ἐν κυνέῃ κ.τ.λ.* See Pent. Gr. p. 440. note on Æsch. Theb. 454; and Valckn. ad Herod. III. 128. Instead of the old reading *πάλλον*, Voss and others have suggested *βάλλον*, since only one person was required *to shake the lots;* and this is expressly stated to have been done by Hector. Besides, the emendation is abundantly confirmed by the usage of Homer in other places. See Il. H. 176. 187. Ψ. 352. So Virg. Æn. V. 490. *Convenere viri*, dejectam*que ærea sortem Accepit galea.*

318. The old reading is *λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χ. ἀ.* But the construction in verbs which, signifying *to pray*, are followed by a dative, is much improved by the reading and punctuation of the text, which is sanctioned by MS. authority. So also in Il. H. 177. Compare v. 296. supra.

321. *τάδε ἔργα ἔθηκε. Harum rerum*, i.e. *hujus pugnæ auctor est.* This use of *τίθημι* is not unusual, particularly in the Tragedians. Eur. Suppl. 960. *τί κτᾶσθε λόγχας, καὶ κατ' ἀλλήλων φόνους Τίθεσθε;* Iph. A. 1334. *Ἰώ, ἰώ· μεγάλα πάθεα, μεγάλα δ' ἄχεα Τοῖς Δαναΐδαις τιθεῖσα Τυνδαρὶς κόρα.* 1418. *μάχας Ἀνδρῶν τιθεῖσα καὶ φόνους.* So again in Il. Δ. 83. *φιλότητα μετ' ἀμφοτέροισι τίθησι Ζεύς.* In the same sense *βάλλω* is also used in Il. Δ. 16.

326. *ἑκάστῳ.* Some MSS. have *ἑκάστου.* Either will do; but the received text is supported by Il. A. 607. E. 195. K. 413. and elsewhere.

327. *ἀερσίποδες. Lifting up the feet;* i.e. *fleet, quick-paced.* Schol. *αἴροντες εἰς ὕψος τοὺς πόδας.* There is a *zeugma* in the construction. Schol. Villoison: *τὸ ἔκειτο οὐκ ἔστι κοῖνον ἐπὶ τῶν ἵππων, ἀλλὰ προσυπακούομεν τὸ ἕστασαν.* See on Il. A. 532.

Κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκε 330
Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
Δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
Οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ·
'Αμφὶ δ' ἄρ' ὤμοισι βάλετο ξίφος ἀργυρόηλον,
Χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335
Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν
Ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
Εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
Ὣς δ' αὔτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.
Οἳ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν, 340
'Ες μέσσον Τρώων καὶ 'Αχαιῶν ἐστιχόωντο,
Δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας 'Αχαιούς.
Καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ,
Σείοντ' ἐγχείας, ἀλλήλοισι κοτέοντε. 345

330. *κνημῖδας*. *Greaves*, of brass, or of tin, for the defence of the legs, and fastened about the ancles with buttons, which were sometimes of gold or silver. See Il. Φ. 592. Hesiod. Scut. H. 122. Greaves of leather were worn by husbandmen; as in Od. Ω. 228. It should seem from the expression *ἐϋκνήμιδες 'Αχαιοὶ*, which so frequently occurs in Homer, that this piece of armour was in more general use among the Greeks, and, though worn by Paris, not universally adopted by the Trojans.

335. It appears from this passage, compared with v. 356, that the *σάκος* and *ἀσπὶς*, according to Homer, were the same. In fact, however, the *σάκος* was a barbaric shield, entirely distinct from the Grecian *ἀσπίς*. See on Il. B. 389; and compare Eur. Phœn. 138, 139.

337. *δεινὸν δὲ λόφος καθύπερθεν ἔνευεν*. The most remarkable part of the helmet was the *λόφος*, or *crest*, which was fixed into the *φάλος*, or *cone;* whence the helmet is sometimes called *αὐλῶπις*, as in Il. E. 182, from the orifice, *αὐλὸς*, into which the crest was inserted. These crests were generally of horse-hair, whence the helmet is frequently distinguished by the epithets *ἵππουρις*, *ἱππογαίτης*, *ἱπποδάσεια*, and the like. Eustath. *ἵππουρις· ἡ ἄνω ἔχουσα περὶ τὸν λόφον τρίχας ἐξ ἵππων οὐρᾶς· ὅπερ ἐγίνετο διὰ τὸ φοβερώτερον*. Hence Virg. Æn. X. 869. *Ære caput fulgens, cristaque hirsutus equina*. Compare Theocr. Idyl. XVI. 81. XXII. 186. Sometimes three or more of these plumes were united, and the helmet was accordingly *τρίλοφος*, *τετράφαλος*, *ἀμφίλοφος*; but the form seems to have been most in use. S. Pent. Gr. p. 435. note on Æsch. Thel. 380. Hence the *τρυφαλείη*, v. 372, is generally explained by the grammarians, *ἡ τρεῖς φάλους ἔχουσα*. The nodding of the crest was supposed to render its appearance more terrific. Lucret. II. 632. *Terrificas capitum quatientes numine cristas*. Compare Il. X. 132. It appears from the above passage, that the defensive armour of the ancients consisted of a helmet, a breastplate, and greaves, all of brass. The breastplate appears to have met the belt, which was a considerable defence to the lower part of the body, with an appendant skirt to protect the thighs, so that the forepart of the soldier was entirely covered from the throat to the ancle; exclusive of the additional protection of the shield. See Mitford's *Hist. of Greece*, vol. i. p. 158. Their offensive weapons, or at least the chief of them, were the spear, the sword, the bow, and the sling; with darts, *ἀκόντια*, of various descriptions.

342. *δεινὸν δερκόμενοι*. *Looking terribly*. The use of a neuter adjective, instead of an adverb, after the verbs *δέρκεσθαι* and *βλέπειν*, is very usual in Homer; and it has been imitated also by the Latin poets. Thus Virg. Æn. VI. 467. *torva tuentem*. Lucret. V. 34. *acerba tuens*. Somewhat similar is the use of the accusative, put adverbially, after the same verbs. See Pent. Gr. p. 413. on Æsch. Theb. 53.

345. *σείοντ'*. Another reading is *σεῖόν τ'*: but, although the plural and dual are

Πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
Καὶ βάλεν Ἀτρείδαο κατ' ἀσπίδα πάντοσ' ἐΐσην,
Οὐδ' ἔῤῥηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
Ἀσπίδ' ἐνὶ κρατερῇ. Ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρείδης Μενέλαος, ἐπευξάμενος Διῒ πατρί· 350
Ζεῦ ἄνα, δὸς τίσασθαι, ὅ με πρότερος κάκ' ἔοργε,
Δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
Ὄφρα τις ἐῤῥίγῃσι καὶ ὀψιγόνων ἀνθρώπων
Ξεινοδόκον κακὰ ῥέξαι, ὅ κε φιλότητα παράσχῃ.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355
Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην.
Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
Ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
Ἔγχος· ὁ δ' ἐκλίνθη, καὶ ἀλεύατο κῆρα μέλαιναν. 360
Ἀτρείδης δὲ, ἐρυσσάμενος ξίφος ἀργυρόηλον,
Πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
Τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.

intermixed in the construction, the former had been discontinued, and would scarcely be resumed, to be again dropped in the same clause.

347. *πάντοσ' ἐΐσην*. That is, *εὔκυκλον*. See on Il. A. 306. B. 389.

348. *χαλκόν*. Heyne, with some MSS., reads *χαλκὸς*, in the nominative; and so again in Il. P. 44; but in Il. H. 259. *χαλκόν*. It should seem that the reading would at least be uniform; and, as the verb *ῥῆξαι* is usually followed by the accusative, that case is probably the true one. Il. Φ. 165. Καί ῥ' ἑτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ Ῥῆξε σάκος. Compare Il. E. 307. N. 439. 507. Ψ. 673. In Il. M. 341. 411. O. 617. the accusative is clearly understood.

350. *ἐπευξάμενος Διῒ πατρί*. Homer puts a prayer in the mouth of Menelaus, but none in that of Paris. Menelaus is the person injured and innocent, and may therefore apply to the god for justice; but Paris, who is the criminal, remains silent. Pope; from Spondanus.

351. *ἄνα*. Voc. sing. of *ἄναξ*. See Matt. Gr. Gr. § 74.

352. *δῖον Ἀλέξανδρον*. An objection has been raised against the epithet *δῖος*, as applied to Paris by Menelaus. In the Venice edition the line is marked as spurious, and rejected by the Scholiast. P. Knight also regards it as superfluous. Surely, however, no great importance can be attached to the use of an epithet, which is applied indiscriminately to almost every king and hero in Homer. See on Il. A. 92.

359. *ἀντικρύ*. Properly, *e regione*; "over-against, opposite." *Sæpe est et pro* διόλου, διαμπερὲς, omnino; *sæpe et* φανερῶς. *Damm*: who derives it by syncope from *ἀντικαρὺ*, i. e. *ἀντιπρόσωπον*, after Eustathius and the Etym. M. p. 114, 28. In this place it should be rendered *διαμπερὲς*, *right through*; and so in Il. Δ. 481. E. 67. 100. H. 253. Λ. 253. and elsewhere. In Il. H. 362. it signifies, *plainly, decidedly*. See Viger de Idiom. p. 303. There seems, however, to be no room for the distinction which the grammarians have placed between *ἀντικρὺς* and *ἀντικρὺ*, which were probably used indifferently; precisely as we meet with *εὐθὺς* and *εὐθὺ*, *ἰθὺς* and *ἰθὺ*, *μεσσηγὺς* and *μεσσηγύ*. See Monk on Eurip. Hippol. 1192. It may be remarked, that *ἀντικρὺς*, which never occurs in Homer, seems to have been adopted by later writers.

362. *ἀνασχόμενος*. Scil. *τὸ ξίφος*. Virg. Æn. XII. 729. *Altè sublatum consurgit Turnus in ensem, Et ferit.*

363. *τριχθά τε καὶ τετραχθὰ κ. τ. λ.* Eustathius points out the beautiful onomatopœia in this passage, observing, that we hear, in imagination, the sound of the breaking sword in that of the words. This is a beauty frequent in Homer: and upon a similar principle Clarke, who adduces many verses of a like construction from Virgil, accounts for the use of the Tribrach in the beginning of v. 357. But see Pre-

'Ατρείδης δ' ᾤμωξεν, ἰδὼν εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, οὔτις σεῖο θεῶν ὀλοώτερος ἄλλος. 365
Ἦ τ' ἐφάμην τίσεσθαι 'Αλέξανδρον κακότητος·
Νῦν δέ μοι ἐν χείρεσσ' ἐάγη ξίφος, ἐκ δέ μοι ἔγχος
'Ηΐχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.
Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
Ἕλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας 'Αχαιούς· 370
Ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρὴν,
Ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
Καί νύ κεν εἴρυσσέ τε, καὶ ἄσπετον ἤρατο κῦδος,
Εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ 'Αφροδίτη,
Ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο· 375
Κεινὴ δὲ τρυφάλεια ἅμ' ἕσπετο χειρὶ παχείῃ.
Τὴν μὲν ἔπειθ' ἥρως μετ' ἐϋκνήμιδας 'Αχαιοὺς
'Ρῖψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι.
Αὐτὰρ ὁ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων
Ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' 'Αφροδίτη 380
'Ρεῖα μάλ', ὥστε θεός· ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
Κάδδ' εἷσ' ἐν θαλάμῳ εὐώδεϊ, κηώεντι.
Αὐτὴ δ' αὖθ' 'Ελένην καλέουσ' ἴε· τὴν δ' ἐκίχανε
Πύργῳ ἔφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἅλις ἦσαν.
Χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα· 385
Γρηΐ δέ μιν εἰκυῖα παλαιγενέϊ προσέειπεν
Εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιεταώσῃ

lim. Obss. sect. V. § 2. Nearly the same line recurs in Od. I. 71.

365. οὔτις σεῖο κ.τ.λ. Il. X. 15. Ἑκάεργε, θεῶν ὀλοώτατε πάντων. Compare Herod. III. 40. Liv. V. 21. X. 13.

366. κακότητος. We must supply ἕνεκα. See Matt. Gr. Gr. § 345. 5, a.

367. ἐν χείρεσσ' ἐάγη. In Il. Π. 801. ἐν χείρεσσιν ἄγη, which should, possibly, but not necessarily, be adopted here. As to Heyne's remarks, that the first syllable in ἄγω is always long, it is certain that the penult of the aor. 2. pass. is not affected thereby. Compare Theocr. Idyl. XXII. 190.—In the next clause, ἐξηΐχθη, from ἐξαΐσσω, is separated by *Tmesis*.

372. ὀχεύς. The same with ἱμὰς in the preceding line; i. e. *the thong*, by which the helmet was fastened under the chin.—τρυφαλείης. See above on v. 337.

375. βοὸς ἶφι κταμένοιο. Plutarch. Sympos. II. 9. Τῶν γὰρ μὴ νόσῳ μηδὲ γήρᾳ διαλυομένων, ἀλλ' ὑπὸ σφαγῆς, εὔτονον τὸ δέρμα καὶ στρυφνὸν γενέσθαι· τὰ δὲ ὑπὸ θηρίων δηχθέντα, τοῖς δέρμασι φλιδᾶν καὶ ῥακοῦσθαι.

380. ἔγχεϊ χαλκείῳ. See on Il. A. 236.

382. κηώεντι. *Perfumed.* Eustath. παρὰ τὸ κῆαι, ἤγουν, καῦσαι καὶ θυμιάσαι.

385. νεκταρέου. *Beautiful*; in which sense ἀμβρόσιος is elsewhere used. See on Il. A. 529; and compare Σ. 25. The word ἑανὸς, *peplum*, which occurs as a substantive repeatedly in Homer, differs not only in quantity from the adjective ἑανὸς, which is found with the penultima long, as in Il. E. 734. and elsewhere, but also in its derivation from ἕω, *induo*. The adjective ἑανὸς, which Heyne supposes should rather be written ἑαννὸς, is more generally derived from ῥέω, *fluo*, and signifies *fluens, ductilis*. Stephens, however, considers them both as the same word; and that it never occurs as a substantive, except by virtue of πέπλος understood: but though garments may be said metaphorically *to flow*, the difference of quantity which always marks the different use of the word, seems plainly to authorize a different etymology. See Maltby *in voce*.—Of the construction, see on Il. A. 197.

Ἤσκειν εἴρια καλὰ, μάλιστα δέ μιν φιλέεσκε.
Τῇ μιν ἐεισαμένη προσεφώνεε δῖ' Ἀφροδίτη·
Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἶκόνδε νέεσθαι· 390
Κεῖνος ὅγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
Κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
Ἀνδρὶ μαχεσσάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
Ἔρχεσθ', ἠὲ χοροῖο νέον λήγοντα καθίζειν.
Ὣς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε. 395
Καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν,
Στήθεά θ' ἱμερόεντα, καὶ ὄμματα μαρμαίροντα,
Θάμβησέ τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
Δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
Ἦ πή με προτέρω πολίων εὐναιομενάων 400
Ἄξεις, ἢ Φρυγίης, ἢ Μῃονίης ἐρατεινῆς,
Εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
Οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
Νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
Τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης; 405
Ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόειπε κελεύθους,
Μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,
Ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε, καί ἑ φύλασσε,
Εἰσόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὅγε δούλην.

388. *ἤσκειν.* Imperf. 3. sing. from *ἀσκέω.* This is the only example of the *ν* paragogic in this tense; but similar instances of its use with the pluperfect occur in Il. Ψ. 691. Od. Σ. 344. See Dawes Misc. Crit. p. 411. ed. Kidd. Valcknær ad Eur. Hipp. 405. Matt. Gr. Gr. § 41.—*μιν.* Schol. Vet. *τὴν γραῦν.* The construction rather points to *Helen.*

391. *κεῖνος ὄγ'.* So in Latin, *Hic iste.* Compare Æn. VII. 255. Cic. Quæst. Acad. I. 1.—*δινωτοῖσι λέχεσσι.* Eustath. *τορνωτοῖς.* From *δῖνος, a turning-lathe.* The *δινωτὰ λέχεα* are, in fact, the same as the *τρητὰ λέχεα* in v. 448.

392. *κάλλεΐ στίλβων.* Athen. I. 16. *μύροις ἀλειφόμενος.* There seems to be no necessity for this interpretation. In Od. Σ. 191. we meet with the expression *κάλλεϊ χρίεσθαι,* where *κάλλος* is generally understood to signify, metaphorically, *an essence,* or *cosmetic.* Hesych. *κάλλεϊ· τῷ μύρῳ τῷ τῆς Ἀφροδίτης.* But the proper sense will equally suit the present passage; though the other is somewhat countenanced by Virg. Æn. IV. 215. *Et nunc ille Paris cum semiviro comitatu, Mæonia mentum mitra crinemque madentem Subnexus, rapto potitur.*

400. *προτέρω πολίων.* *Beyond the cities.* The adverb is here constructed with a genitive, in the same manner as we have *ποῦ γῆς,* and in Latin, *ubi gentium.* See Matt. Gr. Gr. § 318. In Od. E. 91. Ψ. 490. it is used absolutely.

406. *θεῶν δ' ἀπόειπε κελεύθους.* *Renounce the paths,* i. e. *the abodes, of the gods.* The reading of Aristarchus, *θεῶν δ' ἀπόεικε κελεύθου,* is preferred by some critics.

409. *ἢ ὅγε δούλην.* Clarke, after Bentley (on Horat. Od. I. 9. 15), observes, that the repetition of the pronoun in the second clause is not redundant, but introduced for the purpose of emphasis. The following are instances of a similar usage. Od. B. 326. *Ἤ τινας ἐκ Πύλου ἄξει ἀμύντορας ἠμαθόεντος, Ἤ ὅγε καὶ Σπάρτηθεν.* Hesiod. Op. D. 221. *Ἤ τῶνγε στρατὸν εὐρὺν ἀπώλεσεν, ἢ ὅγε τεῖχος.* In Latin, Virg. Æn. V. 447. *Nunc dextra ingeminans ictus, nunc* ille *sinistra.* Ovid. Fast. II. 271. *Et seu vomeribus, seu* tu *pulsabere rastris.* Compare also v. 5. supra; and see Wolf on Hesiod. l. c. This is the only place in which *δοῦλος* is found in Homer, either in the masculine or feminine. See Il. A. 321.

Κεῖσε δ' ἐγὼν οὐκ εἶμι,—νεμεσσητὸν δέ κεν εἴη,— 410
Κείνου πορσανέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
Πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.
Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη·
Μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
Τὼς δέ σ' ἀπεχθήρω, ὡς νῦν ἔκπαγλα φίλησα, 415
Μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρὰ,
Τρώων καὶ Δαναῶν· σὺ δέ κεν κακὸν οἶτον ὄληαι.
Ὣς ἔφατ'· ἔδδεισε δ' Ἑλένη, Διὸς ἐκγεγαυῖα·
Βῆ δὲ, κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,
Σιγῇ· πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων. 420
Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
Ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
Ἡ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
Τῇ δ' ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη
Ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα. 425
Ἔνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
Ὄσσε πάλιν κλίνασα· πόσιν δ' ἠνίπαπε μύθῳ·
Ἤλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ' ὀλέσθαι,
Ἀνδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
Ἦ μὲν δὴ πρίν γ' εὔχε' Ἀρηϊφίλου Μενελάου 430
Σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι.
Ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηΐφιλον Μενέλαον
Ἐξαῦτις μαχέσασθαι ἐναντίον· ἀλλά σ' ἔγωγε
Παύσασθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
Ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435
Ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης.
Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·

411. *πορσανέουσα λέχος.* The vulgar reading is *πορσυνέουσα*, which does not affect the sense. But as the phrase *πορσαίνειν λέχος*, *lectum parare*, or *participare*, recurs constantly in Apollonius Rhodius, Heyne has properly admitted it into the text. On the construction of *εἶμι* with a participle, see Matt. Gr. Gr. § 459, c.

412. *ἄκριτα.* See on Il. B. 246.

414. *σχετλίη.* See on Il. B. 112.

415. *τώς.* See on Il. B. 330.

416. *μέσσῳ δ' ἀμφοτέρων κ. τ. λ.* The sense is still continued through these words, *μητίσομαι* being the Ionic form of the subjunctive. See on Il. A. 62.

417. *κακὸν οἶτον.* *A wretched doom.* Hesych. *οἶτος· μόρος, ὄλεθρος, φθορά.* Some derive the word, like *οἶκτος*, from the interjection *οἶ*; others from *οἴσειν*, as *fors* from *fero.*

424 *δίφρον.* *A stool*, or *chair.* It will not suit this passage, to understand it of a *seat for menials*, to which sense it is sometimes restricted; though *κλισμοὶ* and *θρόνοι* are mentioned in Od. A. 145. as used by more honourable personages.—*φιλομμειδής.* *Delighting in smiles.* This is a frequent Homeric epithet of Venus; and thus *μειδήματα* are placed under her patronage in Hesiod. Theog. 205.

427. *ὄσσε πάλιν κλίνασα.* Æsch. Agam. 751. *παλιντρόποισιν ὄμμασιν.* Compare Virg. Æn. IV. 462.

429. *ἐμὸς πρότερος π.* Heyne and others would read *πρότερον*, in order to avoid the *homœoteleuton.*

432. *ἀλλ' ἴθι νῦν κ. τ. λ.* This is ironical.

434. *κέλομαι.* *I advise*, i. e. seriously.

Μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ·
Κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν. 440
Ἀλλ' ἄγε δὴ, φιλότητι τραπείομεν εὐνηθέντε·
Οὐ γάρ πώ ποτέ μ' ὧδε ἔρως φρένας ἀμφεκάλυψεν,
Οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
Ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσι,
Νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ, 445
Ὥς σεο νῦν ἔραμαι, καί με γλυκὺς ἵμερος αἱρεῖ.
Ἦ ῥα, καὶ ἄρχε λέχοσδε κιὼν, ἅμα δ' εἵπετ' ἄκοιτις.
Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.
Ἀτρείδης δ' ἀν' ὅμιλον ἐφοίτα, θηρὶ ἐοικὼς,
Εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
Ἀλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
Δεῖξαι Ἀλέξανδρον τότ' Ἀρηϊφίλῳ Μενελάῳ·
Οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
Ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
Κέκλυτέ μευ, Τρῶες, καὶ Δάρδανοι, ἠδ' ἐπίκουροι·
Νίκη μὲν δὴ φαίνετ' Ἀρηϊφίλου Μενελάου·

438. ἔνιπτε. *Objurga*, or, rather, *lacera*, from ἴπτω, *lædo*; not, with the Etym. M. 342. for ἐνέπω. Hesych. ἐνίπτειν· κακοῦν, ψέγειν, λοιδορεῖν.—Before θυμὸν there is an ellipsis of the preposition κατά.

440. κεῖνον δ' αὖτις ἐγώ. Scil. νικήσαιμι ἄν.—παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν. Compare Il. A. 174. Hence there appears to have existed a belief among the ancients, that each individual was the peculiar care of some protecting deity. Thus also in Eur. Suppl. 602. ἐγὼ γὰρ δαίμονος τοὐμοῦ μέτα Στρατηλατήσω κλεινὸς ἐν κλεινῷ δορί. The idea, though in a very inferior degree, is allied to, and was, perhaps, originally derived from, the Scripture doctrine of Guardian Angels (Matt. xviii. 10). See also on Il. A. 423. K. 278.

441. τραπείομεν. It should seem the more ready way to take this verb, by systole, for τραπῶμεν, from τρέπω, *to turn*. But since the expression ἐν φιλότητι εὐνηθῆναι occurs in Il. Ξ. 331. 360. and elsewhere, it is more usual to form it, by transposition for ταρπῶμεν, from τέρπω, *delecto*. Compare Od. E. 227.

442. μ' ὧδε ἔρως φ. Heyne is disposed to avoid the hiatus by reading ὧδε φρένας ἔρος. See on Il. A. 469. Ξ. 294.

445. νήσῳ ἐν Κρανάῃ. There is great doubt respecting the name and situation of this island. According to Strabo (IX. p. 275) it is the same which was afterwards called *Helena*, opposite to the promontory of *Sunium*, and near the coast of Attica.

448. τρητοῖς λεχέεσσιν. The τρητὸν λέχος seems to have been a bed, appropriated to the higher classes, which was raised on supporters, perforated for the purpose of inserting the bedstead. The bed of the poorer orders was called στιβὰς, and generally consisted of straw, or leaves, strewed on the ground. Compare Theocr. Idyll. VII. 67.

453. ἐκεύθανον. This poetic form occurs only in this place. Heyne would read ἔκευθον ἂν, which the construction seems to require. At the same time, the indicative is sometimes used without ἂν, when such a degree of certainty is expressed as if the thing has actually occurred. Thus also, in Latin, Liv. XXXIV. 29. *Difficilior facta erat oppugnatio, ni T. Quinctius supervenisset.* Compare Hor. Od. II. 17. 27.

457. νίκη φαίνεται. For φανερά ἐστι. In this sense, φαίνεσθαι is frequent in Homer. Eustathius compares Od. Δ. 695.

ʽΥμεῖς δʼ ʼΑργείην ʽΕλένην καὶ κτήμαθʼ ἅμʼ αὐτῇ
ʼΈκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντινʼ ἔοικεν,
Ἥ τε καὶ ἐσσομένοισι μετʼ ἀνθρώποισι πέληται. 460
ʽΏς ἔφατʼ ʼΑτρείδης· ἐπὶ δʼ ᾔνεον ἄλλοι ʼΑχαιοί.

459. *τιμὴν ἀποτινέμεν.* A change from the imperative to the infinitive, in the same sense. See on Il. A. 20; and supra v. 285.

ΤΗΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Δʹ.

ʼΕπιγραφαί.

ʽΟΡΚΙΩΝ ΣΥΓΧΥΣΙΣ. ʼΕΠΙΠΩΛΗΣΙΣ ʼΑΓΑΜΕΜΝΟΝΟΣ.

ʺΑλλως.

ΔΕΛΤΑ, *θεῶν ἀγορὴ, ὅρκων χύσις, ἄρεος ἀρχή.*

THE ARGUMENT.

THE BREACH OF THE TRUCE, AND THE FIRST BATTLE.

The Gods, deliberating in council concerning the Trojan war, agree upon the continuance of it; and Jupiter sends down Minerva to break the truce (vv. 1—72). She persuades Pandarus to aim an arrow at Menelaus, who is wounded, but cured by Machaon (73—219). In the mean time, some of the Trojan troops attack the Greeks: Agamemnon is distinguished in all the parts of a good general: he reviews the troops, and exhorts the leaders, some by praises, and others by reproofs: and Nestor is particularly celebrated for his military discipline (220—421). The battle joins, and great numbers are slain on both sides (422—544).

The same day continues through this, as through the last book; as it does also through the two following, and almost to the end of the seventh book. The Scene is wholly in the field before Troy.

ΟΙ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο
Χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια ʺΗβη

1. It was from the beginning of this book that Virgil has taken that of his tenth Æneid, as the whole tenor of the story in this and the last book is followed in his twelfth. The truce aud the solemn oath, the breach of it by a dart thrown by Tolumnius, Juturna's inciting the Latins to renew the war, the wound of Æneas, his speedy cure, and the battle ensuing,—all these are manifestly copied from hence. The solemnity, surprise, and variety of these circumstances seemed to him of importance enough to build the whole of his work upon them; though in Homer they are but openings to the general action, and such as, in their warmth, are still exceeded by all that follow them. They are chosen, we grant, by Virgil, with great judgment, and conclude his poem with a becoming majesty: yet the finishing his scheme with that which is but the coolest part of Homer's action, tends, in some degree, to show the disparity of poetical fire in these two authors. Pope.
ἠγορόωντο. This verb does not always bear its strict signification in Homer; i. e.

Νέκταρ ἐῳνοχόει, τοὶ δὲ χρυσέοις δεπάεσσι
Δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
Αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην, 5
Κερτομίοις ἐπέεσσι παραβλήδην ἀγορεύων·
Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργείη, καὶ Ἀλαλκομενηῒς Ἀθήνη.
Ἀλλ' ἤτοι ταὶ, νόσφι καθήμεναι, εἰσορόωσαι
Τέρπεσθον· τῷ δ' αὖτε φιλομμειδὴς Ἀφροδίτη 10
Αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ κῆρας ἀμύνει,
Καὶ νῦν ἐξεσάωσεν ὀϊόμενον θανέεσθαι.
Ἀλλ' ἤτοι νίκη μὲν Ἀρηϊφίλου Μενέλαου.
Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα·
Ἢ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
Ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
Εἰ δ' αὔτως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
Ἤτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
Αὖτις δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο.
Ὣς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη· 20

to sit in council; but frequently implies, as in this place, *to converse.* So also in Il. B. 787. οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο πύλῃσι.

3. νέκταρ ἐῳνοχόει. At the heroic entertainments, the *οἰνοχόοι, cup-bearers,* were young men, generally of high birth. See on Il. A. 470. Sometimes also virgins performed this office, which among the gods is assigned to Hebe, the goddess of youth; for the purpose of showing, as Madame Dacier observes, that the immortals enjoy eternal youth, and that their life is spent in endless felicity.

4. δειδέχατ' ἀλλήλους. *Received the cup one from the other.* Athen. I. 11. ἤτοι ἐδεξιοῦντο, προπίνοντες ἑαυτοῖς, ταῖς δεξιαῖς. See on Il. A. 471.

6. παραβλήδην. Heyne translates this adverb, *dolose,* or rather, *simulate;* observing that Jupiter did not speak his real sentiments. This corresponds with ἐξαπατητικῶς, which is the exposition of Apollonius; and to the same purpose Suidas explains παραβαλέσθαι by ἐξαπατῆσαι. Hesychius, however, renders it by ἐρεθιστικῶς, *contentiously;* and in this sense it is understood by Musgrave on Eurip. Androm. 289, who cites in illustration Apoll. Rhod. II. 60. ὣς ἔφατ'· αὐτὰρ ὅγ' οὔτι παραβλήδην ἐρίδηνε. But the word occurs several times in this poet, and always in the sense of *vicissim* Thus in v. 623 of the same book: μειλιχίοις ἐπέεσσι παραβλήδην προσέειπεν. There is no reason why it should not be taken in the same signification here, in reference to the former attack of Juno upon Jupiter, in Il. A. 539.

8. Ἀλαλκομενηΐς. This epithet should not be derived, with the commentators and grammarians, from ἀλάλκειν, *auxiliari;* but from Alalcomenos, a district of Bœotia, where the goddess was worshipped. Strabo IX. p. 233. ed. Casaub. This is evident from its being found in connexion with another Gentile adjective, Ἀργείη.

10. τῷ. Scil. *Paridi.*

11. παρμέμβλωκε. This form is Homeric; from παραμεμβλόω, for παραμολέω, *auxilior, adsum.* Heyne, however, thinks it the same as μέμβλομαι, which occurs in Il. T. 343. Φ. 516. Od. X. 12. But this latter is formed from μέλω, *curæ sum.* Compare Matt. Gr. Gr. § 133. 6. and § 242.

12. ὀϊόμενον θανέεσθαι. *Expectantem, metuentem.* Il. O. 728. ἀλλ' ἀνεχάζετο τυτθὸν ὀϊόμενος θανέεσθαι. HEYNE. The preservation of Paris gave the Trojans no ill pretence for breaking the treaty; and it has been disputed whether the articles were binding upon them or not, since the controversy was to be determined by the *death* of one of the combatants. See Plato, Polit. III. Plutarch. Sympos. IX. 13.

16. βάλωμεν. See on Il. Γ. 321.

20. ἐπέμυξαν. *They murmured.* Schol. μεμυκόσι τοῖς χείλεσιν ἐπεστέναξαν. It has been doubted whether this verb is expressive of contempt or indignation. Ernesti observes, that it may express either.

Πλησίαι αἵγ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
Ἤτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπε,
Σκυζομένη Διῒ πατρὶ, χόλος δέ μιν ἄγριος ᾕρει·
Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες; 25
Πῶς ἐθέλεις ἅλιον θεῖναι πόνον ἠδ' ἀτέλεστον,
Ἱδρῶ θ', ὃν ἵδρωσα μόγῳ; καμέτην δέ μοι ἵπποι
Λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ, τοῖό τε παισίν.
Ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς· 30
Δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
Τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχὲς μενεαίνεις
Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον;
Εἰ δὲ σύ γ', εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ,
Ὠμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας, 35
Ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
Ἔρξον, ὅπως ἐθέλεις, μὴ τοῦτό γε νεῖκος ὀπίσσω
Σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
Ὁππότε κεν καὶ ἐγὼ μεμαὼς πόλιν ἐξαλαπάξαι 40
Τὴν ἐθέλω, ὅθι τοὶ φίλοι ἀνέρες ἐγγεγάασι,

The latter is evidently the signification here; and again Il. Θ. 457. See Hemsterhuis on Lucian, p. 253.

22. Ἀθηναίη ἀκέων ἦν. See on Il. A. 34.

27. ἱδρῶ θ'. Vulgo ἱδρῶθ'. The accusative ἱδρῶ occurs in Il. K. 572. 574. See also on Il. E. 416. The other form is more recent than Homer. It occurs, however, in Hesiod. Op. D. 289.

28. Πριάμῳ κακά. This refers to λαὸν ἀγειρούσῃ, and it frequently happens that the apposition contains, not so much an exposition of the word or sentence with which it is connected, as the design of it. So again in v. 155. infra. See Matt. Gr. Gr. § 433. Obs. 2; and the note on Eur. Phœn. 1372. Pent. Gr. p. 351.—The Scholiast notices the change in the construction, which, in order to proceed regularly, would require κάματον τῶν ἵππων.

32. ἀσπερχές. Hesych. ἀδιαλείπτως. Of the verb μενεαίνειν, see on Il. Π. 491. Homer's knowledge of the cause of Juno's anger against Paris, has been doubted. See on Il. Ω. 28.

35. ὠμὸν βεβρώθοις. We find in Persius' Satires (I. 50.) the name of Labeo, as an ill poet, who made a miserable translation of the Iliad; one of whose verses is still preserved, and happens to be that of this place: *Crudum manduces Priamum, Priamique pisinnos.* POPE. Hence Xenoph. Anab. IV. 3. 14. τούτους, ἤν πως δυνώμεθα, καὶ ὠμοὺς δεῖ καταφαγεῖν. Hellen. III. 3. 6. τὸ μὴ οὐχ ἡδέως ἂν καὶ ὠμῶν ἐσθίειν αὐτῶν. Compare Il. X. 347. Ω. 212. Xen. Anab. IV. 12. 18. Thus Virg. Æn. V. 785. *exedisse odiis.*

36. χόλον ἐξακέσαιο. Eustath. νόσος μὲν γὰρ οἷον τὸ χολοῦσθαι, τὸ δὲ παύσασθαι τοῦ χόλου ἀκέσασθαί ἐστι. Heyne compares Il. X. 2. Pind. Pyth. IX. 180.

38. ἔρισμα. Vox ἅπαξ λεγομένη. Anglicè, *a bone of contention.*

41. τήν. For ταύτην, as in Il. A. 29. Clarke translates thus: *Siquando et ego vehementer urbem exscindere istam,* scil. *aliquam* istarum, *voluero.* In this case, as Ernesti remarks, it would be more simple to understand τὴν for τινα indefinitely. Pope believes that Homer has put into the mouth of Jupiter, a prophecy respecting the destruction of *Mycenæ.* This, however, did not take place till after the return of the Heraclidæ, and Homer most probably wrote some time previous to that event. See Prelim. Obss. sect. I. Still it is more usual to use the article for the relative; so that Argos may, perhaps, be intended, which began to decline some time before the subversion of Mycenæ.

Μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μʼ ἐᾶσαι·
Καὶ γὰρ ἐγώ σοι δῶκα ἑκὼν ἀέκοντί γε θυμῷ.
Αἲ γὰρ ὑπʼ ἠελίῳ τε καὶ οὐρανῷ ἀστερόεντι
Ναιετάουσι πόληες ἐπιχθονίων ἀνθρώπων, 45
Τάων μοι περὶ κῆρι τιέσκετο Ἴλιος ἱρὴ,
Καὶ Πρίαμος, καὶ λαὸς ἐϋμμελίω Πριάμοιο.
Οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐΐσης,
Λοιβῆς τε, κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
Τὸν δʼ ἠμείβετʼ ἔπειτα βοῶπις πότνια Ἥρη· 50
Ἤτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόληες,
Ἄργος τε, Σπάρτη τε, καὶ εὐρυάγυια Μυκήνη·
Τὰς διαπέρσαι, ὅταν τοι ἀπέχθωνται πέρι κῆρι·
Τάων οὔ τοι ἐγὼ πρόσθʼ ἵσταμαι, οὐδὲ μεγαίρω.
Εἴπερ γὰρ φθονέω τε, καὶ οὐκ εἰῶ διαπέρσαι, 55
Οὐκ ἀνύω φθονέουσʼ· ἐπειὴ πολὺ φέρτερός ἐσσι.
Ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
Καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν, ὅθεν σοί·
Καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
Ἀμφότερον γενεῇ τε καὶ οὕνεκα σὴ παράκοιτις 60
Κέκλημαι, σὺ δὲ πᾶσι μετʼ ἀθανάτοισιν ἀνάσσεις.
Ἀλλʼ ἤτοι μὲν ταῦθʼ ὑποείξομεν ἀλλήλοισι,
Σοὶ μὲν ἐγὼ, σὺ δʼ ἐμοί· ἐπὶ δʼ ἕψονται θεοὶ ἄλλοι
Ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
Ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
Πειρᾶν θʼ, ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς

42. *μή τι διατρίβειν.* Infinitive for imperative; as frequently before.

43. In this place *δῶκα* must be taken absolutely, *I have yielded:* and so Eustathius, *ἀντὶ τοῦ παρεχώρησα.* Or we must supply *ἔρδειν ὅπως ἐθέλεις*, from v. 37. The expression *ἑκὼν ἀέκοντί γε θυμῷ*, which afterwards passed into a proverb, is explained in the readiness of Jove to permit the fate of Troy, as fixed in the divine counsels; and his regret, at the same time, at the necessity of bringing evil upon those who had never failed in their allegiance to him.

45. *ναιετάουσι.* See on Il. B. 626.

46. *περὶ κῆρι τιέσκετο.* A Tmesis for *περιτιέσκετο*, i. e. *particularly honoured;* which is the force of the preposition *περὶ* in composition: or we may understand *περὶ* adverbially, in the sense of *περισσῶς*. Before *κῆρι*, which is contracted from *κέαρ*, *the heart*, not from *κὴρ*, *fate*, the preposition *ἐν* must be supplied. There is precisely the same construction in v. 53.

47. *ἐϋμμελίω.* Ionic genitive, as Ἀσίω in Il. B. 461. Schol. *τοῦ εὖ ποτε τῇ μελίᾳ χρησαμένου, πολεμικοῦ.* See on Il. B. 543.

48. *δαιτὸς ἐΐσης.* See on Il. A. 468.

54. *μεγαίρω.* See on Il. N. 563.

59. *πρεσβυτάτην.* Eustath. *τιμιωτάτην.* See Wolf's Proleg. p. 40.—*ἀγκυλομήτης.* See on Il. B. 205.

60. *ἀμφότερον.* There is an ellipsis of the preposition *κατά.* And so above in Il. Γ. 179. *ἀμφότερον βασιλεύς τʼ ἀγαθὸς κρατερός τʼ αἰχμητής.* Compare infra v. 145. H. 418. N. 166. Σ. 365. *et passim.*

61. *κέκλημαι.* See on Il. B. 260.

62. *ἀλλʼ ἤτοι κ.τ.λ.* Hor. A. P. 11. *Scimus; et hanc veniam petimusque damusque vicissim.* Compare Eccles. x. 4.

66. *ὑπερκύδαντας.* This is taken by some to be syncopated from the participle *ὑπερκυδάναντας*, from *κυδαίνω.* But it seems preferable to consider it as contracted for *ὑπερκυδάεντας*, from the adjective *κυδάεις.*

῎Αρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.
῟Ως ἔφατ'· οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
Αὐτίκ' 'Αθηναίην ἔπεα πτερόεντα προσηύδα·
Αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ 'Αχαιοὺς, 70
Πειρᾶν θ', ὥς κε Τρῶες ὑπερκύδαντας 'Αχαιοὺς
῎Αρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.
῟Ως εἰπὼν, ὤτρυνε πάρος μεμαυῖαν 'Αθήνην·
Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
Οἷον δ' ἀστέρα ἧκε Κρόνου παῖς ἀγκυλομήτεω, 75
῍Η ναύτῃσι τέρας ἠὲ στρατῷ εὐρέϊ λαῶν
Λαμπρὸν, τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
Τῷ εἰκυῖ' ἤϊξεν ἐπὶ χθόνα Παλλὰς 'Αθήνη,
Κάδδ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας 'Αχαιούς. 80
῟Ωδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
῏Η ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
῎Εσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησι
Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
῟Ως ἄρα τις εἴπεσκεν 'Αχαιῶν τε Τρώων τε. 85
῾Η δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ' ὅμιλον,
Λαοδόκῳ 'Αντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
Εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε

67. *ὑπὲρ ὅρκια δηλήσασθαι.* See on Il. Γ. 299.

70. *μετὰ* Τρῶας. See on Il. A. 48; and compare supra v. 65.

75. *ἀστέρα.* *A meteor;* and not a *comet,* with the Scholiast, who is supported by Claudian in his imitation of this passage (Pros. I. 230):—*Divino semita gressu Claruit. Augurium qualis laturus iniquum Præceps sanguineo delabitur igne* cometes *Prodigiale rubens: non illum navita tuto, Non impune vident populi; sed crine minaci Nunciat aut ratibus ventos, aut urbibus hostes.* The true sense is determined by Homer, in H. Apoll. 440. ῎Ενθ' ἐκ νηὸς ὄρουσεν ἄναξ ἑκάεργος 'Απόλλων, 'Αστέρι εἰδόμενος μέσῳ ἤματι· *τοῦ δ' ἄπο πολλαὶ Σπινθαρίδες πωτῶντο, σέλας δ' εἰς οὐρανὸν ἵκε.* See also Arist. Meteor. I. 4. Spanheim on Callim. H. Del. 38. Heyne on Virg. Georg. I. 365.

79. *κάδδ' ἔθορ' ἐς μέσσον.* Virg. Æn. XII. 227. *In medias dat sese acies.*

81. *ἰδὼν ἐς πλησίον ἄλλον.* So Æsch. Suppl. 109. *ἰδέσθω εἰς ὕβριν.* Soph. Elect. 893. *εἰς τί βλέψασα.* Eur. Phœn. 1456. *πρὸς κασιγνήτην ἰδών.* See Markland on Eur. Suppl. 689.

82. *ἦ ῥ' αὖτις κ.τ.λ.* Bentley would read this passage interrogatively, as expressive of doubt respecting the intent of the prodigy. Others understand *ἦ* for *μᾶλλον ἤ.* Clarke's interpretation, however, is sufficiently explicit, who thus understands the soldiers to remark: *Rem non amplius in incerto fore, quippe signum dedisse Jovem, aliquid jam apud se statutum atque decretum: statim intellecturos, Paxne futura sit an bellum.*

83. *τίθησι.* See on Il. Γ. 321.

88. Πάνδαρον *ἀντίθεον διζημένη.* Plutarch. *de Pyth. Orac.* *ἦ γὰρ οὐχ ὁρᾷς τὴν 'Αθήναν, ὅτε πεῖσαι βούλεται τοὺς 'Αχαιοὺς, τὸν 'Οδυσσέα παρακαλοῦσαν; ὅτε συγχέαι τὰ ὅρκια, τὸν* Πάνδαρον *ζητοῦσαν; ὅτε τρέψασθαι τοὺς* Τρῶας, *ἐπὶ τὸν Διομήδην βαδίζουσαν; ῾Ο μὲν γὰρ, εὔρωστος καὶ μάχιμος· ὁ δὲ, τοξικὸς καὶ ἀνόητος· ὁ δὲ, δεινὸς εἰπεῖν καὶ φρόνιμος.* The Scholiast observes, that the notorious perfidy of the Lycians rendered Pandarus a fit agent for effecting a breach of the truce. Virgil alludes to this incident in Æn. V. 496. *Pandare, qui quondam, jussus confundere fœdus, In medios telum torsisti primus Achivos.*

Ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων 90
Λαῶν, οἵ οἱ ἕποντο ἀπ' Αἰσήποιο ῥοάων.
Ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
Η ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
Τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν;
Πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
Ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
Τοῦ κεν δὴ πάμπρωτα πάρ' ἀγλαὰ δῶρα φέροιο,
Αἴ κεν ἴδῃ Μενέλαον ἀρήϊον, Ἀτρέος υἱὸν,
Σῷ βέλεϊ δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.
Ἀλλ' ἄγ', ὀΐστευσον Μενελάου κυδαλίμοιο· 100
Εὔχεο δ' Ἀπόλλωνι λυκηγενέϊ κλυτοτόξῳ
Ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην,
Οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
Ὣς φάτ' Ἀθηναίη· τῷ δὲ φρένας ἄφρονι πεῖθεν.
Αὐτίκ' ἐσύλα τόξον ἐΰξοον ἰξάλου αἰγὸς 105
Ἀγρίου, ὅν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας,
Πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῇσι,
Βεβλήκει πρὸς στῆθος, ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
Τοῦ κέρα ἐκ κεφαλῆς ἑκκαιδεκάδωρα πεφύκει,
Καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
Πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.

93. πίθοιο. Optative for future indicative. See on Il. B. 339. Matt. Gr. Gr. § 514. 4, 5. In the following line the particle κε is added.

95. πᾶσι Τρώεσσι. Schol. ἀντὶ τοῦ, παρὰ πάντων τῶν Τρώων. See Matt. Gr. Gr. § 395. 2.

100. Μενελάου. Subaud. κατά.

101. Macrob. Saturnal. I. 17. *Prisci Græcorum primam lucem, quæ præcedit Solis exortus, λύκην appellaverunt. Hinc ἀμφιλύκη νὺξ, et Ἀπόλλωνι λυκιγενεῖ, quod significat τῷ γεννῶντι τὴν λύκην.* This is the most probable interpretation. The passage quoted by Clarke from Ælian. H. An. X. 26. seems to refer to another of Apollo's titles, Λύκειος. See the note on Æsch. Theb. 133. Pent. Gr. p. 419.

102. ἀρνῶν πρωτ. The first-born of all animals seem to have been regarded as the strongest, and therefore most valuable. See Aristot. H. An. IV. 10. Plin. N. H. XI. 40. Compare also Exod. xi. 5.

105. ἐσύλα. *Eduxit* e theca, *quæ appellabatur* γωρυτός. Od. Φ. 55. CLARKE. Schol. ἐσύλα· ἐγύμνου, ἐξέλαβε τῆς θήκης.—τόξον αἰγὸς ἀγρίου. That is, *his bow tipped with ram's horn.* See on Il. Λ. 385. The origin of the epithet ἴξαλος, which implies *bounding, leaping, nimble,* is uncertain. Schol. ἰξάλου αἰγός· πηδητικοῦ καὶ ὁρμητικοῦ, παρὰ τοῦ ἱκνεῖσθαι. In this derivation there is the Æolic change of accent, and in Heyne's, from αἴξ and ἅλλομαι, *salio,* there is something like tautology in the addition of αἰγός. Perhaps, therefore, it is preferable to deduce it, with Damm, from ἰξὺς, *lumbus,* and ἄλλεσθαι.

106. The construction is: ὅν ῥα βεβλήκει πρὸς στῆθος, τυχήσας (αὐτοῦ) κ. τ. λ. Compare Il. M. 189.

109. ἑκκαιδεκάδωρα. *Sixteen palms;* i. e. about *two feet and a half.* It is not necessary, however, to suppose that the bow itself was therefore five feet in length; so that Pope's objection to its size, as extravagant and unmanageable, has no weight.

111. κορώνην. Schol. τὸ ἐπικαμπὲς ἄκρον τοῦ τόξου, ὅθεν ἀπήρτηται ἡ νευρά. The extremity to which the string was fixed, and which was generally of gold, completed the bow. Hence Eustathius derives the proverbial expression ἐπιθεῖναι κορώνην, in reference to the successful event of any undertaking. Lucian. *de Mort. Peregr.* χρυσῷ βίῳ χρυσῆν κορώνην ἐπιθεῖναι. And, doubtless, hence also the Latin proverb: *Finis* coronat *opus.*

Καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
'Αγκλίνας· πρόσθε δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
Μὴ πρὶν ἀναΐξειαν ἀρήϊοι υἷες 'Αχαιῶν,
Πρὶν βλῆσθαι Μενέλαον ἀρήϊον, 'Ατρέος υἱόν. 115
Αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἕλετ' ἰὸν
Αβλῆτα, πτερόεντα, μελαινῶν ἕρμ' ὀδυνάων·
Αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν ὀϊστὸν,
Εὔχετο δ' 'Απόλλωνι Λυκηγενέϊ κλυτοτόξῳ
'Αρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην, 120
Οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
Ἕλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
Νευρὴν μὲν μαζῷ πέλασε, τόξῳ δὲ σίδηρον.
Αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
Λίγξε βιὸς, νευρὴ δὲ μέγ' ἴαχεν, ἆλτο δ' ὀϊστὸς 125

112. *καὶ τὸ μὲν εὖ κ.τ.λ.* The poet having held us, through the foregoing book, in expectation of a peace, makes the conditions be here broken, after such a manner as should oblige the Greeks to act through the war with that irreconcileable fury, which affords him the opportunity of exerting the full fire of his own genius. The shot of Pandarus being, therefore, of such consequence—and, as he calls it, the *ἕρμα ὀδυνάων, the foundation of future woes*—it was thought fit not to pass it over in a few words, like the flight of every common arrow, but to give it a description some way correspondent to its importance. For this, he surrounds us with a train of circumstances: the history of the bow, the bending it, the covering Pandarus with shields, the choice of the arrow, the prayer and posture of the shooter, the sound of the string, and flight of the shaft,—all most beautifully and livelily painted. It may be observed, too, how proper a time it was to expatiate on these particulars, when, the armies being unemployed, and only one man acting, the poet and his readers had leisure to be the spectators of a single and deliberate action. I think it will be allowed that the little circumstances, which are sometimes thought too redundant in Homer, have a wonderful beauty in this place. Virgil has not failed to copy it, and with the greatest happiness imaginable: Æn. XI. 858. *Dixit, et aurata volucrem Threïssa sagittam Deprompsit pharetra, cornuque infensa tetendit, Et duxit longè, donec curvata coirent Inter se capita, et manibus jam tangeret æquis, Læva aciem ferri, dextra nervoque papillam. Extemplo teli stridorem aurasque sonantes Audiit una Aruns, hæsitque in corpore ferrum.* POPE. See Macrob. Saturn. V. 3. The use of *τίθημι* with the adverb *εὖ*, has been noticed on Il. B. 382.

113. *ἀγκλίνας.* Scil. *τὸ τόξον.* Compare Od. Φ. 136. 163.

116. *πῶμα φ.* See on Il. A. 45.

117. *ἀβλῆτα.* Schol. *μήπω ἐπιβεβλημένον, καινόν.*—*ἕρμ' ὀδυνάων. The cause of pains.* Properly *ἕρμα* signifies a *support* or *prop*, as in Il. A. 486. Hence a hero is called *ἕρμα πολῆος*, because on him the city *rests* for defence ; and somewhat similarly *pain* is said to *depend* upon the arrow by which it is caused. In Ed. Venet. the line is marked as spurious, and rejected by the Scholiast. Payne Knight considers it superfluous.

122. *νεῦρα βόεια.* The bowstrings were usually of leather, cut into slips. The *γλυφὶς* was a notch cut in the extremity of the arrow, for the purpose of fixing it steadily in the string. There is a various reading, *γλυφίδ' αὖτε λαβὼν*, but compare Od. Φ. 419. Apoll. Rhod. IV. 282.

124. *κυκλοτερὲς ἔτεινε.* Schol. *ἀντὶ τοῦ, τείνας κυκλοτερὲς ἐποίησε.* Compare Virg. Æn. XI. 860.

125. The verb *λίγγω, to sound shrilly*, is evidently formed from the association of ideas in regard to sound. Eustath. *τὸ δὲ λίγξε καὶ τὸ ἴαχεν ὠνοματοπεποίηνται· τίθειται δὲ τὸ μὲν λειότερον, οἰκείως ἐπὶ τοῦ τόξου· τὸ δὲ τραχύτερον, ἐπὶ τῆς νευρᾶς.* Hence Quintil. Inst. Orat. I. 5. *Minime nobis concessa est* 'Ονοματοποιΐα. *Quis enim ferat, siquid simile illis merito laudatis,* λίγξε βιὸς et σίζει ὀφθαλμὸς, *fingere audeamus?* Od. I. 394. See also Dionys. Halicarn. *de Homeri Poesi*, § 6. Dio Chrysost. Orat. 12., who instance *δοῦπος, ἄραβος, βόμβος, ῥόχθει, ἀνέβρυχε, κτύπος, καναχὴ,* &c. as words of a similar formation.—The words *ἐπιπτέσθαι μενεαι-*

Ὀξυβελής, καθʼ ὅμιλον ἐπιπτέσθαι μενεαίνων.
Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
Ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ Ἀγελείη,
Ἥ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
Ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροὸς, ὡς ὅτε μήτηρ 130
Παιδὸς ἐέργει μυῖαν, ὅθʼ ἡδέϊ λέξεται ὕπνῳ.
Αὐτὴ δʼ αὖτʼ ἴθυνεν, ὅθι ζωστῆρος ὀχῆες
Χρύσειοι σύνεχον, καὶ διπλόος ἤντετο θώρηξ·
Ἐν δʼ ἔπεσε ζωστῆρι ἀρηρότι πικρὸς ὀϊστός·
Διὰ μὲν ἂρ ζωστῆρος ἐλήλατο δαιδαλέοιο, 135
Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο,
Μίτρης θʼ, ἣν ἐφόρει ἔρυμα χροὸς, ἕρκος ἀκόντων,
Ἣ οἱ πλεῖστον ἔρυτο, διὰ πρὸ δὲ εἴσατο καὶ τῆς·
Ἀκρότατον δʼ ἄρʼ ὀϊστὸς ἐπέγραψε χρόα φωτός.
Αὐτίκα δʼ ἔῤῥεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς. 140
Ὡς δʼ ὅτε τίς τʼ ἐλέφαντα γυνὴ φοίνικι μιήνη

νων, which are applied in the next line to an inanimate object, are intended to represent the rapidity of the arrow with greater emphasis. See Aristot. Rhet. III. 11; and compare Il. A. 573.

128. Ἀγελείη. *Prædatrix;* from ἄγω and λεία. The old reading ἀγελαίη has no meaning.—It frequently happens that a verb of an opposite sense is to be supplied, from one which has immediately preceded; and here it should seem that μέμνητο σέθεν is understood after Ἀγελείη. Plat. Apol. p. 36. B. ἀμελήσας ὧνπερ οἱ πολλοὶ, scil. ἐπιμελοῦνται. This, however, more commonly belongs to a construction with an infinitive; as in Il. E. 821. τήνγʼ οὐτάμεν, scil. ἐκέλευες, from οὐκ εἴας in v. 819. See on Soph. Ant. 241. Pent. Gr. p. 24. Compare also 1 Cor. xiv. 34.

129. βέλος ἐχεπευκές. See on Il. A. 51.

130. ὡς ὅτε μήτηρ κ.τ.λ. This is one of those humble comparisons which Homer sometimes uses to diversify his subject; but a very exact one in its kind, and corresponding in all its parts. The care of the goddess, the unsuspecting security of Menelaus, the ease with which she diverts the danger, and the danger itself, are all included in this short compass. To which it may be added, that if the providence of heavenly powers to their creatures is expressed by the love of a mother to her child,—if men in regard to them are but as heedless sleeping infants,—and if those dangers which may seem great to us are by them as easily warded off as the simile implies; there will seem something sublime in this conception, however little or low the image may be thought at first sight in respect to a hero. A higher comparison would but have tended to lessen the disparity between the gods and man; and the justness of the simile had been lost, as well as the grandeur of the sentiment. Pope. The construction is here changed, as in Il. B. 469. 481; since τόσον, i.e. ἐπὶ τόσον, is followed by ὡς, which should have been preceded by ἠΰτε.

131. λέξεται. For the present λέγεται. See on Il. B. 147. Also on v. 515.

133. σύνεχον. Scil. ἑαυτούς. Il. Υ. 478. ἵνα ξυνέχουσι τένοντες ἀγκῶνος.

137. μίτρης θʼ. Hence it appears that Minerva turned aside the arrow, so as to fall upon that part of the body which was most defended; viz. where the breastplate met the ζωστήρ, or belt. See on Il. Γ. 337. The ζωστὴρ and ζώνη were distinct, and not synonymous, as Heyne supposes; the latter being the same with the μίτρη. See on Il. B. 479. Schol. μίτρα δὲ ἐλέγετο τὸ ἐσώτερον τῆς λάγονος εἴλημα ἐρεοῦν, χαλκῷ ἔξωθεν περιειλημένον.—ἕρκος ἀκόντων. That is, *against javelins.* See Matt. Gr. Gr. § 313.

139. ἐπέγραψε. *Grazed.* Schol. τὴν ἐπιφάνειαν τοῦ σώματος ἐπέξεσεν. Compare Il. N. 553. Od. X. 280; and see on Il. Z. 168.

141. ὡς δʼ ὅτε τίς κ.τ.λ. Eustathius extols this passage for the variety it presents, and the learning it includes. We learn from hence, that the Lydians and Carians were famous in the first times for their staining in purple, and that the women excelled in works of ivory; as also that there were certain ornaments, which only kings and princes were privileged to

Μῃονὶς ἠὲ Κάειρα, παρήϊον ἔμμεναι ἵππων·
Κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
Ἱππῆες φορέειν, βασιλῆϊ δὲ κεῖται ἄγαλμα,
Ἀμφότερον κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
Τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
Εὐφυέες, κνῆμαί τ', ἠδὲ σφυρὰ κάλ' ὑπένερθε.
Ῥίγησε δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
Ὡς εἶδε μέλαν αἷμα καταῤῥέον ἐξ ὠτειλῆς.
Ῥίγησε δὲ καὶ αὐτὸς Ἀρηΐφιλος Μενέλαος. 150
Ὡς δὲ ἴδε νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
Ἄψοῤῥόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
Τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
Χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι.
Φίλε κασίγνητε, θάνατόν νύ τοι ὅρκι' ἔταμνον, 155
Οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι·
Ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὅρκια πιστὰ πάτησαν.
Οὐ μέν πως ἅλιον πέλει ὅρκιον, αἷμά τε ἀρνῶν,
Σπονδαί τ' ἄκρητοι, καὶ δεξιαὶ, ᾗς ἐπέπιθμεν.
Εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160

wear. POPE. The verb *μιαίνειν* is here used simply in the sense of *βάπτειν*, *to dye, to stain*; as the Latins use *adulterare*, and Virgil, *violare*, in his imitation of this simile in Æn. XII. 67. *Indum sanguineo veluti violaverit ostro Siquis ebur, &c.* See Macrob. Saturn. V. 12.

144. *ἱππῆες*. *Charioteers*; in the same meaning with *ἐλατῆρι*, in the next line. See on Il. B. 554. The noun *ἄγαλμα* is not synonymous with *κόσμος*, but must be taken in its primitive acceptation. See the note on Soph. Ant. 704. Pent. Gr. p. 257. Be it remarked, also, that the Homeric senses of *κόσμος* are *order*, *regularity*, or *ornamental attire*. Its philosophical application to denote the *system of the universe*, or *the world*, is of much more recent date. See Bentleii Opusc. Philol. pp. 347. 445. Of *ἀμφότερον*, see above on v. 60.

146. *τοῖοι*. For *τοίως*, since *ὡς* preceded. Schol. *τοῖοί τοι· οὕτως σοι*. The same Scholiast informs us that *μιάνθην* is syncopated from the dual *μιανθήτην*. Others take it for *μίανθεν*, instead of *ἐμιάνθησαν*. Compare, however, Il. B. 731.

151. *νεῦρόν τε καὶ ὄγκους*. The *νεῦρον* is the *string by which the head of the weapon was fixed to the shaft*; and *ὄγκος*, properly *a swelling, a projection*, is used in the plural to denote *the barbed head itself*. Schol. *νεῦρον μὲν, ἐν ᾧ δέδεται τὸ σίδηρον τοῦ βέλους πρὸς τὸν κάλαμον· ὄγκους δὲ, τὰς ἀκίδας καὶ ἐξοχὰς τοῦ βέλους, ἔξωθεν τοῦ βέλους ὁρωμένας.*

155. *θάνατόν νύ τοι ὅρκι' ἔταμνον*. That is, *a treaty which is the cause of thy death*. See on v. 28. supra. Compare also Il. Γ. 51.

157. *κατεπάτησαν*. *Have trodden under foot*; i. e. have treated with contempt. Eustath. *πολλὴν δηλοῖ καταφρόνησιν τὸ πατῆσαι*. Suidas: *πατεῖν· ὑβρίζειν*. So Epictet. I. 8. *οὐχὶ δὲ πάντας τοὺς λόγους τούτους καταπατήσας, ἐπηρμένος ἡμῖν καὶ πεφυσημένος περιπατεῖ*; Compare Isai. xxviii. 3. lxiii. 3. Dan. viii. 10. LXX. Heb. x. 29.

159. *σπονδαί τ' ἄκρητοι*. See on Il. B. 341.

160. *εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος κ. τ. λ.* Hence Aristid. Orat. II. *ὥσπερ καὶ ἐπιορκήσασιν Ὅμηρος ἔφη συμβαίνειν, σὺν πολλοῖς καὶ μεγάλοις ὕστερον ἐκτίνειν τὰς δίκας*. Eurip. Ion. 1615. *χρόνια μὲν τὰ τῶν θεῶν πως, εἰς τέλος δ' οὐκ ἀσθενῆ*. The sentiment is frequently introduced by the tragic poets. So Horat. Od. III. 2. 31. *Raro antecedentem scelestum Deseruit pede pœna claudo.* Tibull. El. I. 9. 4. *Sera tamen tacitis pœna venit pedibus.* Stat. Theb. V. 688. *Sed videt hoc, videt ille Deum regnator, et ausis, Sera quidem, manet ira tamen.* Cæsar, B. G. I. *Consuësse enim Deos immortales, quo gravius homines ex commutatione rerum doleant, quos pro scelere eorum ulcisci velint, his secundiores interdum res, et diuturniorem impunitatem concedere.* Valer. Maxim. I. 11. *Lento gradu ad vindictam sui divina procedit ira, tarditatemque supplicii gravitate compensat.*

Ἔκ τε καὶ ὀψὲ τελεῖ, σύν τε μεγάλῳ ἀπέτισαν,
Σὺν σφῇσι κεφαλῇσι, γυναιξί τε, καὶ τεκέεσσιν.
Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
Ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ,
Καὶ Πρίαμος, καὶ λαὸς ἐϋμμελίω Πριάμοιο· 165
Ζεὺς δέ σφιν Κρονίδης, ὑψίζυγος, αἰθέρι ναίων,
Αὐτὸς ἐπισσείῃσιν ἐρεμνὴν αἰγίδα πᾶσι,
Τῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα.
Ἀλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
Αἴ κε θάνῃς, καὶ μοῖραν ἀναπλήσῃς βιότοιο· 170
Καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην.
Αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης,
Κάδδε κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
Ἀργείην Ἑλένην· σέο δ' ὀστέα πύσει ἄρουρα
Κειμένου ἐν Τροίῃ, ἀτελευτήτῳ ἐπὶ ἔργῳ· 175
Καί κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων,
Τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
Αἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
Ὡς καὶ νῦν ἅλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
Καὶ δὴ ἔβη οἶκόνδε φίλην ἐς πατρίδα γαῖαν 180
Σὺν κεινῇσι νηῦσὶ, λιπὼν ἀγαθὸν Μενέλαον.
Ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.
Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·

161. *ἀπέτισαν.* The use of the aorist ind. instead of the future, by means of a change of tense similar to that in v. 131, is very rare. It may here, however, be understood in the sense of the Latin future perfect, by which the certain consequence of an event is expressed as though it had already happened. But we are rather inclined to consider the present instance as a union of two propositions, for *ἔκ τε καὶ ὀψὲ τελεῖ, Τρῶές τε ἀποτίσουσι· ἀπέτισαν* (*luere solent*) *γὰρ οἱ παραβαίνοντες τὰ ὅρκια.* See Hermann *de Emend. Gr. Gr.* p. 190. Matt. Gr. Gr. § 506. 2. Bos supplies *ποινὴν* or *τιμὴν* after *ἀπέτισαν*, as in Il. Γ. 286; and *τόκῳ* with *σὺν μεγάλῳ*. Schol. *σὺν μεγάλῳ χόλῳ, ἢ τόκῳ, ἤτοι ποινῇ προστίμῳ.* Thus also the Latins use *magno*, and *magno cum fœnore.*

163. *εὖ γὰρ ἐγὼ κ. τ. λ.* So Hector in Il. Z. 447. See note *in loc.*

164. *ὅτ' ἄν.* So Heyne reads in Il. Z. 448, though he here has *ὅταν*. See Porson on Eur. Med. 191.

166. *ὑψίζυγος. Enthroned on high.* Schol. *ὁ ἐπὶ ὑψηλοῦ θρόνου καθεζόμενος· ἡ μεταφορὰ ἀπὸ τῶν ἐν ναυσὶ ζυγῶν, ἐφ' ὧν καθέζονται οἱ ἐρέσσοντες.* Eurip. Phœn. 72. *ἐπὶ ζυγοῖς καθέζετ' ἀρχῆς.* See note Pent. Gr. p. 308.

167. *αὐτὸς ἐπισσείῃσιν ἐρεμνὴν αἰγίδα.* Hence Virg. Æn. VIII. 355. *Credunt se vidisse Jovem, cum sæpe nigrantem Ægida concuteret dextra.* This noble passage seems to decide in favour of the Ægis being a shield. See on Il. B. 447.

170. *μοῖραν ἀναπλήσῃς.* Another reading is *πότμον*, as in Il. A. 263. Either expression is alike common, as well as *ὄλεθρον ἀναπλῆσαι.* See Brunck on Apoll. Rhod. IV. 1388; and compare Il. Θ. 34. O. 132. Od. E. 207. 302.

171. *πολυδίψιον Ἄργος.* Hesiod. *ap. Eustath.* *Ἄργος ἄνυδρον ἐὸν Δαναὸς ποίησεν ἔνυδρον.* Pausan. II. p. 112. *θέρους δὲ αὖά σφισιν ἐστὶ τὰ ῥεύματα, πλὴν τῶν ἐν Λέρνῃ.* See also Spanheim on Callim. L. P. 46. The epithet *sitiens* is similarly applied to *Africa*, in Virg. Ecl. I. 65. Plin. N. H. X. 73. Compare Ovid. Fast. IV. 940.

177. *τύμβῳ ἐπιθρώσκων.* A like insult is mentioned in Eur. Elect. 325. Compare also Hor. Od. III. 3. 41.

182. *τότε μοι χάνοι εὐρεῖα χθών.* Virg. IV. 24. *Sed mihi vel tellus optem prius ima*

Θάρσει, μηδέ τί πω δειδίσσεο λαὸν 'Αχαιῶν.
Οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, ἀλλὰ πάροιθεν 185
Εἰρύσατο ζωστήρ τε παναίολος, ἠδ' ὑπένερθε
Ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων 'Αγαμέμνων·
Αἲ γὰρ δὴ οὕτως εἴη, φίλος ὦ Μενέλαε.
῞Ελκος δ' ἰητὴρ ἐπιμάσσεται, ἠδ' ἐπιθήσει 190
Φάρμαχ', ἅ κε παύσῃσι μελαινάων ὀδυνάων.
῏Η, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
Φῶτ', 'Ασκληπιοῦ υἱὸν ἀμύμονος ἰητῆρος,
῞Οφρα ἴδῃ Μενέλαον ἀρήϊον, ἀρχὸν 'Αχαιῶν, 195
῝Ον τις ὀϊστεύσας ἔβαλε, τόξων εὖ εἰδὼς,
Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.
῝Ως ἔφατ'· οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
Βῆ δ' ἰέναι κατὰ λαὸν 'Αχαιῶν χαλκοχιτώνων,
Παπταίνων ἥρωα Μαχάονα· τὸν δ' ἐνόησεν 200
'Εσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
Λαῶν, οἵ οἱ ἕποντο Τρίκης ἐξ ἱπποβότοιο.
'Αγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·
῎Ορσ', 'Ασκληπιάδη· καλέει κρείων 'Αγαμέμνων,

dehiscat. The Scholiast understands εὐρεῖα, adverbially, for εὐρέως.

185. ἐν καιρίῳ. Scil. τόπῳ. Hesych. καίρια· θανάσιμα. See Pent. Gr. Lex. *in voce*, and on Il. Θ. 84.

186. παναίολος. Properly, αἰόλος, and its compound παναίολος, signify *rapidly whirling*, or *moving*. This signification it always retains in Homer; and there is no reason for adopting the more modern sense of *variegated*, simply because it will suit certain passages. Compare Il. E. 295. H. 222. K. 77. Λ. 236. and elsewhere. In Il. T. 404. we have αἰόλος ἵππος: and so αἰολόπωλος, *a swift rider*, in Il. Γ. 185. Compare also v. 489. infra.

187. The ζῶμα is here used for the θώραξ in v. 136; and so again in v. 216. It does not appear, however, that the terms were convertible; but the ζῶμα was a brazen skirt subjoined to the *thorax*, and reaching from thence to the knees. Schol. ζῶμα· ὁ ζωστὸς χιτών.

189. φίλος ὦ M. The use of the nominative for the vocative is sufficiently common, as in Il. Γ. 277. Compare Od. Γ. 375. P. 17. Still the present variation in the adjective and substantive is very unusual; and Bohte is probably correct in proposing φίλ' ὦ Μενέλαε. We have φίλος with the penultima long in v. 155 supra.

190. ἐπιμάσσεται. The poetic future of ἐπιμάομαι, the same with ἐπιμαίομαι, *investigo*. The simple verb μαίεσθαι occurs in Od. Ξ. 356, where the Scholiast explains it by ἐπιζητεῖν. Also *attrecto*; and hence *attrectando inquiro*, i.e. Anglicè, *to probe*. Eustath. διὰ ἐπαφῆς θεραπεῦσαι. Compare Il. E. 748.

191. παύσῃσι. Scil. τὸ ἕλκος. See Matt. Gr. Gr. § 331. d.

194. The word φῶτα must either be taken absolutely, or it must be joined with Μαχάονα; but the latter of these cases, Heyne observes, would scarcely be Greek; and wherever φὼς occurs in Homer, in apposition with a proper name, it is always joined with an adjective. Thus ἰσόθεος φὼς, infra v. 212. B. 565. Γ. 310. I. 211. *et passim*. Hence he proposes to read ἰητῆρα instead of ἰητῆρος. Others, however, understand φῶτα to signify κατ' ἐξοχὴν, *that excellent man*. Pausan. II. 26. ὡς ἂν εἰ λέγοι, Θεοῦ παῖδα ἄνθρωπον. Thus St. Paul uses the word ἄνθρωπος in 1 Tim. ii. 5. Εἷς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς 'Ιησοῦς.

200. παπταίνων. *Undique circumspiciens.* Hesych. παπταίνειν· περιβλέπειν παντῇ.

204. ὄρσ' That is, ὄρσεο, imper. mid-

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῞Οφρα ἴδῃς Μενέλαον ἀρήϊον, ἀρχὸν ᾽Αχαιῶν, 205
῝Ον τις ὀϊστεύσας ἔβαλε, τόξων εὖ εἰδὼς,
Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.
῝Ως φάτο· τῷ δ᾽ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε.
Βὰν δ᾽ ἰέναι καθ᾽ ὅμιλον ἀνὰ στρατὸν εὐρὺν ᾽Αχαιῶν.
᾽Αλλ᾽ ὅτε δή ῥ᾽ ἵκανον, ὅθι ξανθὸς Μενέλαος 210
Βλήμενος ἦν, περὶ δ᾽ αὐτὸν ἀγηγέραθ᾽, ὅσσοι ἄριστοι,
Κυκλόσ᾽, ὁ δ᾽ ἐν μέσσοισι παρίστατο ἰσόθεος φώς·
Αὐτίκα δ᾽ ἐκ ζωστῆρος ἀρηρότος ἕλκεν ὀϊστόν.
Τοῦ δ᾽ ἐξελκομένοιο, πάλιν ἄγεν ὀξέες ὄγκοι.
Λῦσε δέ οἱ ζωστῆρα παναίολον, ἠδ᾽ ὑπένερθε 215
Ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
Αὐτὰρ ἐπεὶ ἴδεν ἕλκος, ὅθ᾽ ἔμπεσε πικρὸς ὀϊστὸς,
Αἷμ᾽ ἐκμυζήσας ἐπ᾽ ἄρ᾽ ἤπια φάρμακα εἰδὼς
Πάσσε, τά οἱ ποτὲ πατρὶ φίλα φρονέων πόρε Χείρων.
῞Οφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
Τόφρα δ᾽ ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
Οἱ δ᾽ αὖτις κατὰ τεύχε᾽ ἔδυν, μνήσαντο δὲ χάρμης.
῎Ενθ᾽ οὐκ ἂν βρίζοντα ἴδοις ᾽Αγαμέμνονα δῖον,
Οὐδὲ καταπτώσσοντ᾽, οὐδ᾽ οὐκ ἐθέλοντα μάχεσθαι,
᾽Αλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

dle of the future form ὄρσομαι, from ὄρω, *excito*. See on Il. B. 35. Matt. Gr. Gr. § 244.

210. ἀλλ᾽ ὅτε δὴ κ.τ.λ. See on Il. A. 6. The first member of the sentence continues through the two following lines, and is answered by αὐτίκα δὲ, in v. 213. Of the repetition of δὲ in the apodosis, see on Il. A. 58.

212. κυκλόσ᾽. The Venetian Scholiast and the old Homeric editor, Aristarchus, would read κύκλος, in apposition with ἄριστοι. So also in Il. P. 392. The syntax in this case would be the same as in Il. Υ. 166. ἀγρόμενοι, πᾶς δῆμος. There is no reason, however, for this rejection of the adverb κυκλόσε, beyond mere arbitrary conjecture. See Lobeck. ad Phrynich. p. 9.

214. ἄγεν. For ἔαγεν, i. e. ἐάγησαν. See on Il. Γ. 367.

218. αἷμ᾽ ἐκμυζήσας. *Sucking out the blood.* This seems to have been an ordinary remedy.—ἤπια φάρμακα Πάσσε. Eustathius: τρεῖς φαρμάκων ἰδέαι παρ᾽ ῾Ομήρῳ· ἐπίπαστα, ὡς νῦν ἐπὶ Μενελάου· καὶ χριστὰ, οἷον, ἰοὺς χρίεσθαι· (Od. A. 262.) καὶ πιστὰ κατὰ τὸν Αἴσχυλον (Prom. 488), τουτέστι, ποτὰ ἢ πότιμα, ὡς ἐπὶ ῾Ελένης ἐν ᾽Οδυσσείᾳ. (Δ. 220.) In addition to these, viz. *lotions*, *unguents*, and *potions*,—three other species of pharmacy are also mentioned in Greek authors: for instance, the πλαστὰ, βρώσιμα, and ἐπῳδαί. See Blomfield's Gloss. ad Æsch. *loc. cit.* Hemsterhuis on Arist. Plut. 717. With the entire passage compare Virg. Æn. XII. 391. sqq.

219. οἱ πατρί. For οὗ πατρί. The poets frequently used the dative of the pronoun with another dative, instead of the genitive. Somewhat similar is the use of the pronoun in the accusative, before another accusative with the preposition κατὰ understood. Thus, in Il. A. 362. τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος, i. e. φρένας σοῦ. And so again infra v. 229. More frequently, however, the dative is put as a *pleonasm;* as in Il. E. 116. εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης. See Matt. Gr. Gr. § 392. h. and § 413. Obs. 6. From Il. A. 831. it appears that Chiron instructed Achilles also in the art of medicine.

221. τόφρα δ᾽ ἐπὶ Τρώων κ.τ.λ. Heyne justly suspects the genuineness of this line, which is most probably the interpolation of some Rhapsodist, in order that ὄφρα might be followed by the corresponding particle τόφρα. If the Trojans were now advancing, the short space left between the two armies (Il. Γ. 114) would not allow time for Agamemnon's marshalling the troops, and separately addressing the Grecian chiefs.

Ἵππους μὲν γὰρ ἔασε καὶ ἅρματα ποικίλα χαλκῷ·
Καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
Τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὁππότε κέν μιν
Γυῖα λάβῃ κάματος, πολέας διακοιρανέοντα. 230
Αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·
Καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
Τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς.
Οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσετ' ἀρωγός· 235
Ἀλλ' οἵπερ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,
Τῶν ἤτοι αὐτῶν τέρενα χρόα γῦπες ἔδονται,
Ἡμεῖς δ' αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
Ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἕλωμεν.
Οὕστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
Τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·
Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὔ νυ σέβεσθε;
Τίφθ' οὕτως ἕστητε τεθηπότες, ἠΰτε νεβροὶ,
Αἵτ', ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
Ἑστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή; 245
Ὣς ὑμεῖς ἕστητε τεθηπότες, οὐδὲ μάχεσθε.
Ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
Εἰρύατ' εὔπρυμνοι πολιῆς ἐπὶ θινὶ θαλάσσης,
Ὄφρα ἴδητ' αἴ κ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων;

229. *παρισχέμεν.* Scil. *τὰ ἅρματα.*

230. *πολέας διακοιρανέοντα.* See on Il. B. 207.

231. *ἐπεπωλεῖτο.* Hence the inscription or title of the book. Compare Xenoph. Cyrop. VII. 1. 9.

234. *μή πώ τι.* See on Il. A. 106. 124; and of the adjective *θούριδος*, on Il. E. 30.

235. *ψευδέσσι.* Heyne retains the vulgar reading *ψεύδεσσι*, from *ψεῦδος*, understanding a *res pro persona;* chiefly because the adjective *ψευδής* does not elsewhere occur in Homer, who uses *ψευστής* in Il. Ω. 261. We have, however, *φιλοψευδής* in Il. M. 164; and *ἀψευδής* in Il. Σ. 46: and it is certain that the expression *ἀρωγὸς εἶναι* accords better with *persons* than *things*. Compare Il. Θ. 205. O. 302. Φ. 371. The sentiment contained in this line is expressed in Eurip. Med. 1388. *Τίς δὲ κλύει σου θεὸς ἢ δαίμων Τοῦ ψευδόρκου καὶ ξειναπάτα;* Compare Prov. xix. 9.

237. *χρόα.* Sing. for plural. See Matt. Gr. Gr. § 292.

242. *ἰόμωροι.* The derivation and import of this epithet is uncertain. The more usual acceptation is that of *bellicosi:* from *ἰὸς* and *μείρω, divido*. Schol. *οἱ περὶ ἰοὺς καὶ τόξα μεμορημένοι, ὅ ἐστι κάμνοντες.* And this seems to be the more probable, from the similar epithet *ἐγχεσίμωρος* in Il. B. 692. 840; nor is the change of quantity in the first syllable, *ἰὸς* being invariably long, an objection of great weight. See Prelim. Obss. sect. V. § 1. The derivation, which some adopt from *ὤρα, cura*, so as to imply *τῶν ἰῶν ὤραν*, i. e. *φροντίδα, ἔχοντες*, is inconsistent with the sense.— The verb *σέβεσθαι* is here used in the sense of *αἰδεῖσθαι* or *ἐντρέπεσθαι*. Eustathius compares Od. Γ. 123. *σέβας μ' ἔχει εἰσορόωντα.*

243. *ἠΰτε νεβροί. Like fawns.* Schol. Apoll. *τὰ νεογνὰ τῶν ἐλάφων· καὶ ἔστι κατὰ τὸ ἔτυμον νεοβόροι, νεωστὶ πρὸς τὴν βορὰν ἐληλυθότες.* Another explanation is that of Helladius, in Sch. Vill. *νεβρός· ὁ μήπω δυνάμενος νομῆς καὶ βορᾶς μετασχεῖν, γάλακτι δὲ μόνῳ τρεφόμενος.*

244. *πεδίοιο θέουσαι.* Supply *διά.*

249. *ὔμμιν ὑπέρσχῃ χεῖρα. Holds his hand over us*, i. e. protects us. So again in Il. E. 433. Od. Ξ. 186. This construction is, however, more commonly with a geni-

῝Ως ὅγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν 250
Ἦλθε δ' ἐπὶ Κρήτεσσι, κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
Οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συῒ εἴκελος ἀλκὴν,
Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.
Τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
Αὐτίκα δ' Ἰδομενῆα προσηύδα μειλιχίοισιν·
Ἰδομενεῦ, περὶ μέν σε τίω Δαναῶν ταχυπώλων,
Ἠμὲν ἐνὶ πτολέμῳ, ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ,
Ἠδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον
Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260
Εἴπερ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
Δαιτρὸν πίνωσι, σὸν δὲ πλεῖον δέπας αἰεὶ
Ἕστηχ', ὥσπερ ἐμοὶ, πιέειν, ὅτε θυμὸς ἀνώγοι.
Ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὔχεαι εἶναι.
Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ηὔδα· 265
Ἀτρείδη, μάλα μέν τοι ἐγὼν ἐρίηρος ἑταῖρος
Ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
Ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιοὺς,
Ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὅρκι' ἔχευαν
Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270
Ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὅρκια δηλήσαντο.
῝Ως ἔφατ'· Ἀτρείδης δὲ παρῴχετο γηθόσυνος κῆρ·
Ἦλθε δ' ἐπ' Αἰάντεσσι, κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
Τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἵπετο πεζῶν.
Ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδε νέφος αἰπόλος ἀνὴρ 275

tive; as in Il. I. 420. 683. Ω. 374. Compare Il. B. 426. See a full elucidation of the phrase in Hemsterhuis ad Lucian. Tim. c. 10. Compare also Westerhov. ad Terent. Adelph. II. 1. 40.

256. *μειλιχίοισιν.* Scil. *ἔπεσι.* See on Il. A. 539.

259. *γερούσιον.* Eustath. *τοῖς γέρουσιν, ἤτοι τοῖς ἐντίμοις διδόμενον.* Compare v. 344.

262. *δαιτρόν.* Schol. *μεμερισμένον, διαίρετον.* Plutarch (Conv. Sept. Sapient.): *μετρητόν.*—The custom which obtained of distributing larger portions of *meat* to the more honourable guests, noticed on Il. A. 468. Δ. 48, extended also to the wine; which was presented to the company in equal portions, the cups of the chiefs being kept constantly full. Compare Il. Θ. 162. M. 311. Athen. V. 4. *Οἱ κρατῆρες αὐτοῖς, ὥσπερ ἔχει καὶ τοὔνομα, κεκραμένοι παρεστήκεσαν, ἐξ ὧν οἱ κοῦροι διακονούμενοι, τοῖς μὲν ἐντιμοτάτοις ἀεὶ πλήρες παρεῖχον τὸ ποτήριον, τοῖς δ' ἄλλοις ἐξ ἴσου διένεμον· δαιτρὸν δὲ πίνειν, ἐπιρρηματικῶς ἀντὶ τοῦ μεμερισμένως.*

264. *πάρος εὔχεαι εἶναι.* See on Il. A. 91. 553; and of the form *ὄρσευ*, on Il. B. 35.

274. *νέφος εἵπετο πεζῶν.* So again, Il. Ψ. 133; and the same figurative sense of *νέφος* is very usual. Eur. Hec. 907. *Ἑλλήνων νέφος.* Schol. *νέφος· πλῆθος.* Herod. VIII. 109. *νέφος ἀνθρώπων.* Diod. Sic. III. 28. *νεφέλη ἀκρίδων.* In Latin also, Virg. Æn. VII. 793. *Insequitur nimbus peditum.* Likewise in the N. T. Heb. xii. 1. *νέφος μαρτύρων.*

275. *ὡς δ' ὅτ' ἀπὸ σκοπιῆς κ. τ. λ.* Virgil has imitated this simile in Æn. XII. 451. *Qualis ubi ad terras abrupto sidere nimbus It mare per medium; miseris, heu! præscia longe Horrescunt corda agricolis: dabit ille ruinas Arboribus stragemque satis, ruet omnia late: Antevolant, sonitumque ferunt ad littora venti: Talis in adversos &c.*

Ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
Τῷ δέ τ' ἄνευθεν ἐόντι μελάντερον, ἠΰτε πίσσα,
Φαίνετ' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
Ῥίγησέ τε ἰδὼν, ὑπό τε σπέος ἤλασε μῆλα·
Τοῖαι ἅμ' Αἰάντεσσι Διοτρεφέων αἰζηῶν 280
Δήϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
Κυάνεαι, σάκεσί τε καὶ ἔγχεσι πεφρικυῖαι.
Καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
Καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
Σφῶϊ μὲν, οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὔτι κελεύω·
Αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἶφι μάχεσθαι.
Αἲ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἄπολλον,
Τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο.
Τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος, 290
Χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
Ὣς εἰπὼν, τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
Ἔνθ' ὅγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητὴν,
Οὓς ἑτάρους στέλλοντα, καὶ ὀτρύνοντα μάχεσθαι,
Ἀμφὶ μέγαν Πελάγοντά τ', Ἀλάστορά τε, Χρόμιόν τε, 295
Αἵμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν.
Ἱππῆας μὲν πρῶτα σὺν ἵπποισι καὶ ὄχεσφι,
Πεζοὺς δ' ἐξόπιθεν στῆσε πολέας τε καὶ ἐσθλοὺς,
Ἕρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,

276. *ὑπὸ Ζεφύροιο ἰωῆς.* Apoll. Rhod. I. 1299. *ἀνέμου τ' ἄλληκτον ἰωήν.* In Il. K. 139. *ἰωὴ* is used of the human voice; and elsewhere, generally, of any *sound* whatever. See Il. Δ. 308. Π. 127. Od. P. 261.

277. *μελάντερον.* The use of the comparative has excited considerable discussion: some regarding it as put for the positive, and others rendering *ἠΰτε*, *than*. One of the Scholiasts would point after it, and begin a new clause at *ἠΰτε*. Probably it may mean, as we should say, *blacker and blacker.*

286. *σφῶϊ μὲν, κ.τ.λ.* According to the old punctuation, which included only the words *οὐ γὰρ ἔοικ'* in the parenthesis, it was necessary to supply *λαὸν* after *ὀτρυνέμεν* from the next line. Buttmann, however, justly considers the emendation of Wolf as conveying a sense better adapted to the characters both of Agamemnon himself, and the leaders whom he addressed. In Il. T. 79. Φ. 379. the construction of *ἔοικε* is similar; and however rare is an accusative of the person only after *κελεύω*, it is sanctioned by Od. I. 278. A. 507.

290. *τῷ κε τάχ' ἠμύσειε.* See on Il. A. 418. B. 148.

294. *οὓς ἑτάρους στέλλοντα.* The Scholiast on Eurip. Hec. 117. mentions four significations of the verb *στέλλω*. But its primary sense, to which every other may be reduced, is simply *instruere*, as in this place. Compare Il. M. 325. Od. B. 287. Ξ. 248. Herod. III. 141. V. 64. Eurip. Troad. 168. Hence, in the middle and passive voice, *στέλλεσθαι*, *instrui ad proficiscendum;* thence *proficisci;* and by an easy transition, *induere, obtegere.* See Blomfield's Gloss. on Æsch. Pers. 615.

299. *κακοὺς δ' ἐς μέσσον κ. τ. λ.* This artifice of placing those men, whose behaviour was most to be doubted, in the middle, so as to put them under a necessity of engaging even against their inclination, was followed by Hannibal in the battle of Zama; as is observed and praised by Polybius (lib. XV.), who quotes this verse on that occasion, in acknowledgment of Homer's skill in military discipline. That our author

Ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
Ἱππεῦσι μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
Σφοὺς ἵππους ἐχέμεν, μηδὲ κλονέεσθαι ὁμίλῳ·
Μηδέ τις, ἱπποσύνῃ τε καὶ ἠνορέῃφι πεποιθὼς,
Οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
Μηδ' ἀναχωρείτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
Ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἅρμαθ' ἵκηται,
Ἔγχει ὀρεξάσθω· ἐπειὴ πολὺ φέρτερον οὕτως.
Ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθουν,
Τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.
Ὣς ὁ γέρων ὤτρυνε, πάλαι πολέμων εὖ εἰδώς· 310
Καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
Ὥς τοι γούναθ' ἕποιτο, βίη δέ τοι ἔμπεδος εἴη.
Ἀλλά σε γῆρας τείρει ὁμοΐιον· ὡς ὄφελέν τις 315
Ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
Ἀτρείδη, μάλα μέν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
Ὣς ἔμεν, ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.

was the first master of that art in Greece, is the opinion of Ælian (Tactic. c. 1). Frontinus gives us another example of Pyrrhus, king of Epirus, following this instruction of Homer. Vide *Stratagem.* II. 3. So Ammianus Marcellinus, lib. XIV. *Imperator catervis peditum infirmis medium inter acies spatium, secundum Homericam dispositionem, præstituit.* POPE. Hence the facetious allusion in Quintil. Inst. Orat. V. 12. *Quæsitum, potentissima argumenta primone ponenda sint loco, an summo, an partita primo summoque, ut Homerica dispositione in medio sint infirma?*

305. ἀλαπαδνότεροι γὰρ ἔσεσθε. The sudden transition to the second person is intended to arrest the attention of the hearer. Quintil. Inst. Orat. IX. 3. *Hæc schemata et convertunt in se auditorem, nec languere patiuntur, subito aliqua notabili figura excitatum.* See also Longinus *de Sublim.* § 27. Virgil has a similar instance in Æn. IX. 634. *et cava tempora ferro Trajicit: I, verbis virtutem illude superbis.*

307. ἔγχει ὀρεξάσθω. Eustathius observes, that this expression admits of four interpretations, and considers the ambiguity as an excellence. But, in addition to the impropriety of using ambiguous terms in military commands, not one of the expositions of Eustathius is correct. The truth is, that the direction regards the use of the ὀρεκτὴ μελίη, described in the note on Il. B. 543; and in the construction there is an ellipsis of the preposition σὺν, with κατ' αὐτοῦ also understood: i. e. σὺν ἔγχει ὀρεξάσθω κατ' αὐτοῦ. But this mode of combat was on foot, as is evident from Il. E. 335. Ψ. 805. In Il. E. 851. also, where the same expression occurs, Mars is fighting on foot, since he had resigned his chariot to Venus in v. 363; and the words ὑπὲρ ζυγὸν ἡνία θ' ἵππων, refer to the chariot of Diomed. The sense will therefore be; *Si quis curru suo relicto,* i. e. pedes, *alii currui obviam iverit, hasta extensa pugnet.* That the protended spear always implies *hostility,* and not *assistance,* is clear from the several passages cited above.

310. πολέμων εὖ εἰδώς. Horat. Od. I. 15. 24. *Sciens pugnæ.* See on Il. B. 718.

315. γῆρας ὁμοΐιον. *Senectus communis;* i. e. *to which all are equally exposed.* The adjectives ὁμοῖος and ὁμοΐιος are alike; except that the latter is always used in a bad sense, as expressive of grief or calamity. Schol. ὁμοΐιον· τὸ ὁμοίως πᾶσι χαλεπόν· ἰστέον δὲ ὅτι ὁ ποιητὴς πανταχοῦ τὸ ὁμοΐιον ἐπὶ τοῦ φαύλου λαμβάνει. Thus πόλεμος ὁμοΐιος, Il. I. 440. N. 635. O. 670. and elsewhere; νεῖκος ὁμοΐιον, infra v. 444; θάνατος ὁμοΐιος, Od. Γ. 236.

319. ὅτε δῖον Ἐ. κατέκταν. Nestor relates this exploit in Il. H. 136. sqq. Compare also Il. Λ. 669. Ψ. 629.

Ἀλλ' οὔπως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν. 320
Εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ἱκάνει.
Ἀλλὰ καὶ ὣς ἱππεῦσι μετέσσομαι, ἠδὲ κελεύσω
Βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
Αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἵπερ ἐμεῖο
Ὁπλότεροι γεγάασι, πεποίθασί τε βίηφιν. 325
Ὣς ἔφατ'· Ἀτρείδης δὲ παρῴχετο γηθόσυνος κῆρ.
Εὗρ' υἱὸν Πετεῶο, Μενεσθῆα πλήξιππον,
Ἑσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες ἀϋτῆς.
Αὐτὰρ ὁ πλησίον ἑστήκει πολύμητις Ὀδυσσεὺς,
Πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
Ἕστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς ἀϋτῆς,
Ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες
Ἕστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὁρμήσειε, καὶ ἄρξειαν πολέμοιο. 335
Τοὺς δὲ ἰδὼν νείκεσσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
Καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
Ὦ υἱὲ Πετεῶο, Διοτρεφέος βασιλῆος,
Καὶ σὺ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
Τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
Σφῶϊν μέν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
Ἑστάμεν, ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι.
Πρώτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
Ὁππότε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοί.
Ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι, ἠδὲ κύπελλα 345
Οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
Νῦν δὲ φίλως χ' ὁρόῳτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
Ὑμείων προπάροιθε μαχοίατο νηλέϊ χαλκῷ.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
Ἀτρείδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350

320. *ἀλλ' οὔπως ἅμα κ.τ.λ.* Pind. Ol. VIII. 17. *Ἄλλα δ' ἐπ' ἄλλον ἔβαν ἀγαθῶν· Πολλαὶ δ' ὁδοὶ σὺν θεοῖς εὐπραξίας.* Liv. XXII. *Non omnia eidem dii dederunt.*

323. *τὸ γὰρ γέρας ἐστὶ γερόντων.* Aristot. *de Polit.* III. 6. *ἡ μὲν δύναμις ἐν νεωτέροις, ἡ δὲ φρόνησις ἐν πρεσβυτέροις.* Plutarch, in his treatise *An seni gerenda Resp.* *μάλιστα σώζεται πόλις, ἔνθα βουλαὶ γερόντων, καὶ νέων ἀνδρῶν ἀριστεύουσιν αἰχμαί.* Eurip. Menalip. Frag. *Παλαιὸς αἶνος, ἔργα μὲν νεωτέρων, Βουλαὶ δ' ἔχουσι τῶν γεραιτέρων κράτος.* See also on Il. Γ. 219.

331. *οὐ γάρ πώ σφιν κ.τ.λ.* Ulysses seems to have stood with his forces at a distance from the centre of the army, so that the confusion, which the late events had caused, had but just reached his station; and it would have been inconsistent with his prudent caution to have moved, till the cause of the tumult was sufficiently ascertained.

334. *ὁππότε πύργος κ.τ.λ.* Of this construction see on Il. A. 610 Γ. 216.

341. Of the use of the accusative before *ἑστάμεν*, instead of the dative, in reference to *σφῶϊν*, see on Il. A. 541. In the following reproach, Agamemnon alludes to the honours of the invitation, and not to the gratification of the feast; as if he had said: *You are ready enough to receive the reward of bravery, and care not to deserve it.*

350. *ἕρκος ὀδόντων.* This formula is applied as a simple periphrasis for the

Πῶς δὴ φῂς πολέμοιο μεθιέμεν; ὁππότ' Ἀχαιοὶ
Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὀξὺν ἄρηα,
Ὄψεαι, ἢν ἐθέλῃσθα, καὶ αἴ κέν τοι τὰ μεμήλῃ,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
Τρώων ἱπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις. 355
Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
Ὡς γνῶ χωομένοιο, πάλιν δ' ὅγε λάζετο μῦθον·
Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
Οὔτε σε νεικείω περιώσιον, οὔτε κελεύω·
Οἶδα γάρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
Ἤπια δήνεα οἶδε· τὰ γὰρ φρονέεις, ἅτ' ἐγώ περ.
Ἀλλ' ἴθι, ταῦτα δ' ὄπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
Εἴρηται· τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν.
Ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
Εὗρε δὲ Τυδέος υἱὸν, ὑπέρθυμον Διομήδεα, 365
Ἑσταότ' ἔν θ' ἵπποισι καὶ ἅρμασι κολλητοῖσι·
Πὰρ δέ οἱ ἑστήκει Σθένελος, Καπανήϊος υἱός.
Καὶ τὸν μὲν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Ὢ μοι, Τυδέος υἱὲ δαΐφρονος ἱπποδάμοιο, 370
Τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;
Οὐ μὲν Τυδέϊ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
Ἀλλὰ πολὺ πρὸ φίλων ἑτάρων δηΐοισι μάχεσθαι,
Ὡς φάσαν, οἵ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε

teeth, in a fragment attributed to Solon, in Brunckii Anal. T. I. p. 64. Hence Porson (*Tracts*, p. 207) rejects the fragment as spurious; since it is certain that the *lips*, which form as it were a *defence* or *enclosure* for the teeth, are intended. See Damm *in v.* The entire expression occurs frequently in Homer, with reference to a speech delivered harshly and inconsiderately. Compare Cic. N. D. II. 59.—Of the noun ἕρκος, see on Il. A. 284.

355. ἀνεμώλια. *Idle, vain, worthless.* Schol. ματαιὰ, ἀνεμώδη· ἀπὸ τοῦ μετὰ τῶν ἀνέμων μολίσκειν. Compare Il. E. 216. Od. Δ. 837. Λ. 463. In the same way μεταμώνια (v. 363) is explained, as derived ἀπὸ τοῦ μετ' ἀνέμων ἰέναι. That the form μεταμώλια, which is a var. lect. in Apoll. Rhod. I. 491, is incorrect, appears from a comparison of Apoll. Rhod. III. 1095. 1120. Theocr. Id. XXII. 181.

357. ὡς γνῶ χωομένοιο. Subaud. περί. *When he observed that he was angry.* This ellipsis is not unusual with this and like verbs, commonly governing an accusative, which in this case appears to be understood. Thus Thucyd. V. 83. ὡς ᾔσθοντο τειχιζόντων. See Matt. Gr. Gr. § 327. Obs. 1. In the ensuing clause there has been some discussion respecting the meaning of the adverb πάλιν. Heyne renders *vicissim*; but it rather denotes *aliter*, as indicating a *change* in Agamemnon's address from censure to praise. So the Scholiast: ψόγον εἰπὼν, νῦν ἔπαινον λέγει. The same expression occurs in Od. N. 254, where a change from truth to fiction is indicated. Compare also Il. I. 56.

362. ἀρεσσόμεθα. *Let us arrange.* This verb is used by Homer both in the active and middle voice, and applies both to *men and things.* In the former case it signifies *to soothe, to appease,* as in Il. I. 112.

371. πολέμοιο γεφύρας. *The bridge of the war;* i. e. *the space between the two armies, the field of battle;* as a bridge is the space between the opposite shores. Schol. τὰς διεξόδους τοῦ πολέμου. Virgil has a similar metaphor in Æn. IX. 528. *belli oras.*

374. οὐ γὰρ ἔγωγε κ.τ.λ. The Theban war, in which Tydeus is mentioned as one of the seven chiefs, was beyond the recollection of Agamemnon, in the age of Atreus and Thyestes.

Ἤντησ', οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375
Ἤτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας
Ξεῖνος, ἅμ' ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγείρων.
Οἵ ῥα τότε στρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
Καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
Οἳ δ' ἔθελον δόμεναι, καὶ ἐπήνεον, ὡς ἐκέλευον· 380
Ἀλλὰ Ζεὺς ἔτρεψε, παραίσια σήματα φαίνων.
Οἳ δ' ἐπεὶ οὖν ᾤχοντ', ἠδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἀσωπὸν δ' ἵκοντο βαθύσχοινον, λεχεποίην,
Ἔνθ' αὖτ' ἀγγελίην ἔπι Τυδῆ στεῖλαν Ἀχαιοί.
Αὐτὰρ ὁ βῆ, πολέας τε κιχήσατο Καδμείωνας 385
Δαινυμένους κατὰ δῶμα βίης Ἐτεοκληείης.
Ἔνθ' οὐδὲ, ξεῖνός περ ἐὼν, ἱππηλάτα Τυδεὺς
Τάρβει, μοῦνος ἐὼν πολέσι μετὰ Καδμείοισιν·
Ἀλλ' ὅγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
Ῥηϊδίως· τοίη οἱ ἐπίῤῥοθος ἦεν Ἀθήνη. 390
Οἱ δὲ χολωσάμενοι Κάδμειοι, κέντορες ἵππων,
Ἂψ οἱ ἀνερχομένῳ πυκινὸν λόχον εἷσαν ἄγοντες,
Κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαίων Αἱμονίδης ἐπιείκελος ἀθανάτοισιν,

376. *ἤτοι μὲν γὰρ κ.τ.λ.* This long narration concerning the history of Tydeus, is not of the nature of those for which Homer has been blamed with some colour of justice. It is not a cold story, but a warm reproof; while the particularizing the actions of the father is made the highest incentive to the son. As for the story itself, it is finely told by Statius, in the second book of the Thebaid. Pope. It is objected, however, by Heyne and others, who accordingly consider the passage as spurious, that the length of the narration is inconsistent with the necessary hurry of Agamemnon's motions. Clarke, however, observes that Diomed was the last of the chiefs to whom he addressed himself, and the propriety of the allusion is fully appreciated by Pope.—*ἄτερ πολέμου.* Schol. *χωρὶς πολεμικῆς παρατάξεως.* This does not refer, as is generally supposed, to his subsequent expedition to Thebes. In fact, they were at that time engaged in the expedition, *οἵ ῥα τότε στρατόωντο,* and were raising subsidies in Mycenæ. See Diod. Sic. IV. 65. Eur. Phœn. 428.sqq. Apollod. Bibl. I. 8. III. 6.

380. *οἳ δ' ἔθελον.* Scil. Mycenæi.—*ἐπήνεον. They assented.* See Lex. Pent. Gr. v. *αἰνέω.*

381. *ἔτρεψε.* Eustath. *παρέτρεψε, ἐκώλυσε.*

382. *πρὸ ὁδοῦ. Forward on their way.* The expression is peculiar; and it should seem that *πρὸ* is used in the sense of *πρόσω* or *πόῤῥω.*

383. *Ἀσωπόν.* This must have been within the Peloponnesus, and not the river of Bœotia.

389. *ἀεθλεύειν προκαλίζετο.* The entertainments of the ancients were frequently succeeded by wrestling, leaping, racing, and other bodily exercises. This appears from the description of the feast of Alcinous in Od. H. 100. The same account of Tydeus is given by Minerva herself in Il. E. 803.—*πάντα.* The accusative plural, i.e. *κατὰ πάντα,* sc. *ἄεθλα,* which must be supplied from *ἀεθλεύειν.* Schol. *ἐν παντὶ ἀγωνίσματι.*

390. *τοίη οἱ ἐπίῤῥοθος ἦεν Ἀ.* Ernesti proposes two translations: *Nam ei adjutrix magna aderat Minerva;* or rather *Adeo ei adjutrix erat.* The former, however, is the more correct: of which use of *τοῖος* examples abound; as in Il. K. 145. Ψ. 16. *et passim.* And so also the Latin *talis.* See Ernesti himself on Callim. H. Del. 27.

392. *πυκινὸν λόχον.* This conspiracy is mentioned by Statius (Theb. II. 485), but without the circumstances which gave rise to it. In the following line *κούρους πεντήκοντα* is in apposition with *λόχον.*

Υἱός τ᾽ Αὐτοφόνοιο, μενεπτόλεμος Λυκοφόντης. 395
Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
Πάντας ἔπεφν᾽, ἕνα δ᾽ οἶον ἵει οἶκόνδε νέεσθαι·
Μαίον᾽ ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
Τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
Γείνατο εἷο χέρηα μάχῃ, ἀγορῇ δέ τ᾽ ἀμείνω. 400
  Ὣς φάτο· τὸν δ᾽ οὔτι προσέφη κρατερὸς Διομήδης,
Αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
Τὸν δ᾽ υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·
  Ἀτρείδη, μὴ ψεύδε᾽, ἐπιστάμενος σάφα εἰπεῖν.
Ἡμεῖς τοι πατέρων μέγ᾽ ἀμείνονες εὐχόμεθ᾽ εἶναι. 405
Ἡμεῖς καὶ Θήβης ἕδος εἵλομεν ἑπταπύλοιο,
Παυρότερον λαὸν ἀγαγόνθ᾽ ὑπὸ τεῖχος Ἄρειον,
Πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
Κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
Τῷ μή μοι πατέρας ποθ᾽ ὁμοίῃ ἔνθεο τιμῇ. 410
  Τὸν δ᾽ ἄρ᾽ ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·

398. *θεῶν τεράεσσι πιθήσας.* Statius attributes this to the advice of Minerva; Theb. II. 684. The Scholiast, however, informs us that the sword of Tydeus broke in his hand, and this he considered as portentous.

399. *τὸν υἱὸν Γείνατο.* Heyne objects to the article in this place, and considers it similar to Il. A. 11. These instances, however, are distinct; and in cases like the present, where the article appears to be redundant, the construction may, perhaps, be assisted by understanding an ellipsis; *But the son whom he begat, he begat inferior to himself.* And so in Arist. Av. 820. *καλὸν σύ γ᾽ ἀτεκνῶς καὶ μέγ᾽ εὗρες τοὔνομα.* Other instances, though rare, may be found; so that there is no necessity either for rejecting the passage, or hazarding an emendation.

400. *χέρηα.* The reading of all the editions is *χέρεια,* which is explained by syncope for *χερείονα.* This, however, has no support in analogy; and there is little doubt but that the true reading is exhibited in the text. See on Il. A. 80.

401. *τὸν δ᾽ οὔτι προσέφη κ.τ.λ.* Though Diomed does not here reply to the reproach of Agamemnon, from a conviction of the respect due to his general, and with a determination to answer it by his actions rather than his words, still he does not hesitate, upon a future occasion (Il. I. 31), to remind Agamemnon of the injustice of the rebuke, as soon as his deeds had rendered his bravery unquestionable. This has been repeatedly marked by the critics. See Plutarch. *de aud. Poet.* Dionys. Halic. *de Hom. Poes.* § 20.

405. *πατέρων μέγ᾽ ἀμείνονες.* Hence Horat. Od. I. xv. 28. *Tydides melior patre.*

406. *ἡμεῖς καὶ Θήβης κ.τ.λ.* The first Theban war, of which Agamemnon spoke in the preceding lines, was twenty-seven years before the war of Troy. Sthenelus here speaks of the second Theban war, which happened ten years after the first; when the sons of the seven captains conquered the city, before which their fathers were destroyed. Tydeus expired gnawing the head of his enemy, and Capaneus was thunderstruck while he blasphemed Jupiter. POPE. See Apollodor. III. 6. 2; 7. 2. Pind. Nem. IX. 41. Stat. Theb. III. 456. This second war was celebrated in a poem under the title of the *Epigoni,* which was in very early times attributed to Homer. But its genuineness has been questioned, and it may probably be classed with the numerous literary forgeries, to which the uncertainty, in which the history of the poet is involved, naturally gave rise. Herod. IV. 32. *ἔστι δὲ καὶ Ὁμήρῳ ἐν Ἐπιγόνοισι, εἰ δὴ τῷ ὄντι γε Ὅμηρος ταῦτα τὰ ἔπεα ἐποίησε.* See Prelim. Obss. sect. II.

407. *τεῖχος Ἄρειον.* See on Æsch. Theb. 101. Pent. Gr. p. 417. Of the participle *ἀγαγόνθ᾽* in the dual, with reference to a plural verb, see on Il. A. 567. Sthenelus speaks particularly of Diomed and himself.

Τέττα, σιωπῇ ἧσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
Οὐ γὰρ ἐγὼ νεμεσῶ 'Αγαμέμνονι, ποιμένι λαῶν,
'Οτρύνοντι μάχεσθαι ἐϋκνήμιδας 'Αχαιούς.
Τούτῳ μὲν γὰρ κῦδος ἅμ' ἕψεται, εἴ κεν 'Αχαιοὶ 415
Τρῶας δηώσωσιν, ἕλωσί τε Ἴλιον ἱρήν·
Τούτῳ δ' αὖ μέγα πένθος 'Αχαιῶν δηωθέντων.
'Αλλ' ἄγε δή, καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.
Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·
Δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος 420
'Ορνυμένου· ὑπό κεν ταλασίφρονά περ δέος εἷλεν.
Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
Ὄρνυτ' ἐπασσύτερον, Ζεφύρου ὑποκινήσαντος·
Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
Κυρτὸν ἐὸν κορυφοῦται, ἀποπτύει δ' ἁλὸς ἄχνην·
Ὣς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
Νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
Ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν,—οὐδέ κε φαίης
Τόσσον λαὸν ἕπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν,— 430
Σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
Τεύχεα ποικίλ' ἔλαμπε, τὰ εἱμένοι ἐστιχόωντο.
Τρῶες δ', ὥστ' ὄϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

412. τέττα. *My friend.* Eustath. προσφώνησίς ἐστι καὶ νῦν φιλεταιρικὴ νέου πρὸς μείζονα. The derivation of the word is altogether uncertain; and those who suppose it to be for τέτλα, syncopated from τέτλαθι, *perfer*, have no authority in favour of such an opinion.

421. ὑπό κεν τ. π. δ. εἷλεν. A tmesis for ὑφεῖλεν.

422. ὡς δ' ὅτ' ἐν αἰγιαλῷ κ.τ.λ. This simile—in which the Greeks, troop after troop, collecting to engage, are compared to a rising storm, which begins at sea, and rises progressively, while the waves, one after another, proceed to break with increasing violence upon the shore—has been imitated by Virgil in Æn. VII. 528. *Fluctus uti primo cœpit cum albescere vento, Paulatim sese tollit mare, et altius undas Erigit, inde imo consurgit ad æthera fundo.* See Macrob. Saturn. V. 13; and compare also Il. Η. 63. Ξ. 16. Virg. Georg. III. 237. Catull. Epithalam. 270. Of the nature of the wind Zephyrus, according to Homer, see on Il. Β. 145.

423. ἐπασσύτερον. See on Il. Α. 383; and for the verb κορύσσεσθαι, in the following line and v. 442, on Il. Β. 273.

426. κυρτόν. Schol. μετέωρον, ὑψηλόν. The proper meaning is *curvatus*; and, as Heyne says, *cum notione adjuncta tumoris.* Anglicè, *convex.* With the latter hemistich Ernesti compares Callim. H. Del. 14. ἀπομάσσεται ὕδατος ἄχνην. Of the noun ἄχνη, see on Il. Ε. 499.

427. ὣς τότ' ἐπασσύτεραι κ.τ.λ. This is the first battle in Homer, and it is worthy of observation with what grandeur it is described, and raised by one circumstance above another, till all is involved in horror and tumult. The foregoing simile of the winds rising by degrees into a general tempest, is an image of the progress of his own spirit in this description. We see first an innumerable army moving in order, and are amused with the pomp and silence; then wakened with the noise and clamour; next they join: the adverse gods are let down among them: the imaginary persons of *Terror, Flight, Discord,* succeed to reinforce them: then all is undistinguished fury, and a confusion of horrors, only that at different openings we behold the distinct deaths of several heroes, and then are involved again in the same confusion. Pope.

433. πολυπάμονος. *Wealthy.* Of this, and similar derivatives of πάομαι, see Valcknær on Ammon. p. 187.

Μυρίαι ἑστήκασιν ἀμελγόμεναι γάλα λευκὸν,
Ἀζηχὲς μεμακυῖαι, ἀκούουσαι ὄπα ἀρνῶν· 435
Ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει.
Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γῆρυς,
Ἀλλὰ γλῶσσα μέμικτο· πολύκλητοι δ' ἔσαν ἄνδρες.
Ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
Δεῖμός τ', ἠδὲ Φόβος, καὶ Ἔρις ἄμοτον μεμαυῖα, 440
Ἄρεος ἀνδροφόνοιο κασιγνήτη, ἑτάρη τε·
Ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
Οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.
Ἥ σφιν καὶ τότε νεῖκος ὁμοΐιον ἔμβαλε μέσσῳ,
Ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
Οἱ δ' ὅτε δή ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο,
Σύν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
Ἔπληντ' ἀλλήλῃσι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
Ἔνθαδ' ἅμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν, 450
Ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα.
Ὡς δ' ὅτε χείμαῤῥοι ποταμοὶ, κατ' ὄρεσφι ῥέοντες,

434. ἑστήκασι. *Stare solent.* Of the anacoluthon in v. 436, see on Il. Β. 353.

437. οὐ γὰρ πάντων κ.τ.λ. See on Il. Γ. 3.

439. τοὺς μὲν Ἄρης, κ.τ.λ. *Trojanos Mars, Græcos Minerva, utrosque Terror, &c.* Clarke. Compare Valer. Flacc. Argon. VI. 173.

440. ἄμοτον μεμαυῖα. *Inexplebiliter furens.* The adjective ἄμοτος is derived from μοτὸς, *lint*, and that from μόω, *infercio*. Schol. Venet. ἄμοτον· ἀπλήρωτον· ἀφ' οὗ καὶ μοτὰ, τὰ ἐπιθέμενα τοῖς κοιλοῖς τραύμασιν ὀθόνια πρὸς ἀναπλήρωσιν τῆς σαρκός. See Heyn. Excurs. 17. on Virg. Æn. II.

442. ἥ τ' ὀλίγη μὲν πρῶτα κ.τ.λ. This is the passage so highly extolled by Longinus (§ 9) as one of the most signal instances of the noble sublimity of this author: where it is said, that the image here drawn of Discord, *whose head touched the heavens, and whose feet were on earth*, may as justly be applied to the vast reach and elevation of the genius of Homer. Virgil has taken it word for word, and applied it to the person of *Fame: Æn.* IV. 176. *Parva metu primo, mox sese attollit in auras, Ingrediturque solo, et caput inter nubila condit.* Pope. The superiority of Homer is maintained by Macrobius (Saturn. V. 13). The passage is also imitated in Callim. H. Cer. 59. ἴθματα μὲν χέρσῳ, κεφαλὰ δέ οἱ ἥψατ' Ὄλυμπον. See Ernesti *in loc.*

443. Schol. ἐστήριξε· προσεπέλασεν, ἤγγισε. And so Hesych. στηρίξαι· ἐγγίσαι. This verb is employed, as Eustathius observes, in Eurip. Hipp. 1202; but there, and generally in the Tragic writers, it occurs intransitively, the accusative being understood. See Valcknær and Monk *in loco.*

444. νεῖκος ὁμοΐιον. See above on v. 315.

446. οἱ δ' ὅτε δὴ κ.τ.λ. The verses which follow are, perhaps, excelled by none in Homer; and that he had himself a particular fondness for them, may be imagined from his inserting them again in the same words in Il. Θ. 61. They are very happily imitated by Statius; lib. VII. *Jam clypeus clypeis, umbone repellitur umbo, Ense minax ensis, pede pes, et cuspide cuspis.* Pope. Xenophon also is supposed to have had this passage before his eyes in Cyrop. VII. 1. 38. Hellen. IV. 3. 12.

449. ἔπληντο. Imperf. pass. of πλῆμι, *inusitat.* from πελάω, *to approach.* See Ruhnken. Epist. Crit. p. 91.

452. ὡς δ' ὅτε κ.τ.λ. This comparison of rivers meeting and roaring, with two armies mingling in battle, is an image of that nobleness which, to say nothing more, was worthy the invention of Homer, and the imitation of Virgil. *Aut ubi decursu*

Ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
Κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης,
Τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
Ὣς τῶν μισγομένων γένετο ἰαχή τε φόβος τε.
Πρῶτος δ' Ἀντίλοχος Τρώων ἕλεν ἄνδρα κορυστὴν,
Ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον,
Τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης·
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
Αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν·
Ἤριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
Ἕλκε δ' ὑπ' ἐκ βελέων λελιημένος, ὄφρα τάχιστα 465
Τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὁρμή.
Νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ,
Πλευρὰ, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
Οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα.
Ὣς τὸν μὲν λίπε θυμός· ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
Ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ, λύκοι ὣς,
Ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
Ἠΐθεον θαλερὸν, Σιμοείσιον· ὅν ποτε μήτηρ,
Ἴδηθεν κατιοῦσα, παρ' ὄχθῃσι Σιμόεντος 475
Γείνατ', ἐπεί ῥα τοκεῦσιν ἅμ' ἕσπετο μῆλα ἰδέσθαι.
Τοὔνεκά μιν κάλεον Σιμοείσιον· οὐ δὲ τοκεῦσι

rapido de montibus altis Dant sonitum spumosi amnes, et in æquora currunt, Quisque suum populatus iter.—Stupet inscius alto Accipiens sonitum saxi de vertice pastor. The word *populatus* has here a beauty which one must be insensible not to observe. Scaliger prefers Virgil, and Macrobius Homer, without any reason on either side; but only one critic's positive word against another's. The reader may judge between them. POPE. The parallel from Virgil is composed of two passages united: Æn. XII. 523. II. 307.

453. *μισγάγκειαν.* This word is nearly synonymous with κοιλὴ χαράδρη in the following line. Eustath. ἄγκος ἐστὶ ὁ βαθὺς καὶ φαραγγώδης καὶ κοῖλος τόπος· ἐὰν δὲ εἰς τοιοῦτον ἄγκος πολλὰ συμβάλλωσιν ὕδατα, μισγάγκεια τοῦτο λέγεται. That Homer, however, had but *two* streams in view, is evident from the comparison, in which *two* armies only are concerned, and from his employing *συμβάλλετον* in the dual. See on Il. A. 567. The converse of what is there stated is equally true, and the dual of the verb is often construed with the plural of the subject. Thus Il. E. 10. δύω δέ οἱ υἱέες ἤστην. The use of ἄμφω and δύω, with a plural substantive, when only two persons are signified, is very common. See Hoogeveen on Viger, p. 31.

455. *δοῦπον.* See above on v. 125.

465. *ἕλκε δ' ὑπ' ἐκ βελέων.* For ὑφεῖλκε. The compound verb denotes the *descent* of the weapons. Of the custom of spoiling the bodies of the slain, see on Il. Z. 68.

470. *ἔργον.* That is, *μάχη.* So again infra v. 539, and elsewhere.

472. *ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.* Virg. Æn. XI. 631. *Congressi in prælia, totas Implicuere inter se acies, legitque virum vir.* The verb δνοπαλίζω, *to overthrow*, is a compound of δονέω and πάλλω. Eustath. ἐδνοπάλιζεν, ὅ ἐστιν ἐδόνει καὶ ἔπαλεν, ἢ ἐδόνει ταῖς παλάμαις. See on Il. I. 15.

474. *ἠΐθεον.* See Pent. Gr. Lex. *in voce.*

Θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
Ἔπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
Πρῶτον γάρ μιν ἰόντα βάλε στῆθος, παρὰ μαζὸν 480
Δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
Ἦλθεν, ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἴγειρος ὥς,
Ἥ ῥά τ' ἐν εἱαμενῇ ἕλεος μεγάλοιο πεφύκει,
Λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
Τὴν μέν θ' ἁρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ 485
Ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλέϊ δίφρῳ·
Ἡ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας·
Τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
Αἴας Διογενής· τοῦ δ' Ἄντιφος αἰολοθώρηξ
Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξέϊ δουρί. 490
Τοῦ μὲν ἅμαρθ'· ὁ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἑταῖρον,
Βεβλήκει βουβῶνα, νέκυν ἑτέρωσ' ἐρύοντα·
Ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
Τοῦ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη·
Βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ, 495
Στῆ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
Ἀμφί ἑ παπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο,
Ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἅλιον βέλος ἧκεν,
Ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
Ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων. 500

478. θρέπτρα. By syncope, for θρεπτήρια, *mercedem nutritionis.* To neglect to make provision for their parents, was considered by the ancients a mark of the greatest impiety, and worthy of divine vengeance: and many instances of its punishment are recorded in the old poets. Compare Il. I. 454. Od. B. 134. Hesiod. Op. D. I. 13. See also Plato de Leg. lib. XI. This provision was also called τροφεῖα. See Valcknær on Eur. Phœn. 47. Solon enacted a law which subjected an undutiful son to the severest penalties. Compare Exod. xxi. 17. Matt. xv. 4.

483. ἐν εἱαμενῇ. *In a meadow.* The derivation of this word is uncertain.

487. The difference between the terms παρ' ὄχθας and παρ' ὄχθαις is clearly marked in this line, compared with v. 475. supra. See note on Il. Γ. 187.

488. Ἀνθεμίδην. The correct patronymic of Ἀνθεμίων, v. 473, is Ἀνθεμιωνίδης. See on Il. A. 1. Ἀνθεμίδης, therefore, must be a contracted form, as we have Δευκαλίδης, for Δευκαλιωνίδης, in Il. M. 117.

489. αἰολοθώρηξ. Porphyrio: *Thoracem—corpus suum thorace indutum—agiliter motans.* Quæst. Homer. 3. CLARKE. See on v. 186. supra; and compare Il. B. 816.

492. βεβλήκει. The pluperfect for the aorist. Compare v. 459; and see on Il. A. 221. Clarke observes, that the perfect, in this instance, would have been as incorrect as to say in English, *has wounded*, instead of *did wound.* Before βουβῶνα the preposition κατὰ is understood.

496. ἐγγὺς ἰών. Heyne prefers ἐγγὺς ἐών. Both expressions, however, are equally familiar in Homer; one denoting *approach*, the other *presence.* Compare Il. E. 611. I. 201. K. 113. 221. Λ. 340. 429. 464. M. 457. O. 619. P. 347. 484. Φ. 285. Ω. 365.

497. κεκάδοντο. *Ionicè* for ἐχάδοντο, from χάζω, *recedo.* Of this verb see Matt. Gr. Gr. § 238.

500. παρ' ἵππων. *From the mares:* i.e. from the charge of the herds, belonging to Priam, at Abydos. Schol. ἐξ ἐκείνου τοῦ τόπου, ἐν ᾧ ἵπποι ἐγεννῶντο ταχεῖς. Εἶπε δὲ, ὅτι ἐκεῖ ἐτρέφοντο καὶ οἱ ἵπποι τοῦ Πριάμου. In fact, παρ' ἵππων may be looked upon as in apposition with Ἀβυδόθεν, since adverbs of this form are generally used instead of the preposition ἐκ with a genitive; the termination θεν having been

Τόν ῥ' 'Οδυσεὺς, ἑτάροιο χολωσάμενος, βάλε δουρὶ
Κόρσην· ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν
Αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψε·
Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Χώρησαν δ' ὑπό τε πρόμαχοι, καὶ φαίδιμος Ἕκτωρ. 505
'Αργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκροὺς,
Ἴθυσαν δὲ πολὺ προτέρω· νεμέσησε δ' 'Απόλλων,
Περγάμου ἐκκατιδὼν, Τρώεσσι δὲ κέκλετ' ἀΰσας·
Ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
'Αργείοις· ἐπεὶ οὔ σφι λίθος χρὼς, οὐδὲ σίδηρος, 510
Χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
Οὐ μὰν οὐδ' 'Αχιλεὺς, Θέτιδος πάϊς ἠϋκόμοιο,
Μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.
Ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ 'Αχαιοὺς
Ὦρσε Διὸς θυγάτηρ, κυδίστη Τριτογένεια, 515
'Ερχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.
Ἔνθ' 'Αμαρυγκείδην Διώρεα μοῖρα πέδησε·
Χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
Κνήμην δεξιτερήν· βάλε δὲ Θρῃκῶν ἀγὸς ἀνδρῶν,
Πείροος 'Ιμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει· 520
'Αμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδὴς
Ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσι

originally a genitive form, as is evident from the circumstance that the preposition is sometimes added. Compare Il. Θ. 19. 304. and elsewhere; and see Prelim. Obss. sect. IV. § 1.

502. κόρσην. Schol. τὸν κρόταφον. See Polluc. Onom. II. 40.

508. Περγάμου. *The citadel of Troy.* See Lex. Pent. Gr. v. πέργαμα. From Il. E. 445. it appears that Apollo had a temple there.

512. οὐ μὰν οὐδ' 'Αχιλεὺς, κ.τ.λ. Homer from time to time puts his readers in mind of Achilles, during his absence from the war; and finds occasion of celebrating his valour with the highest praises. There cannot be a greater encomium than this, where Apollo himself tells the Trojans they have nothing to fear, since Achilles fights no longer against them. Pope. Of the expression χόλον πέσσειν, in the following line, see on Il. A. 81.

515. Τριτογένεια. *Minerva.* It has been supposed that τριτὼ, in the Bœotian dialect, signified *a head;* and that there is a reference in this name to the fabled birth of the goddess from the head of Jupiter. But this was an invention later than the age of Homer, and first mentioned, according to the Scholiast on Apoll. Rh. IV. 1310, by Stesichorus. Others derive it from the story in Herod. IV. 180, which makes Minerva the daughter of Neptune and the lake *Tritonis.* Compare Æsch. Eum. 283. The origin of the name, however, is altogether uncertain. See Heyne on Apollod. Bibl. pp. 40. 747.

518. ὀκριόεντι. *Jagged, pointed;* an epithet of a stone in Il. Θ. 327. M. 380. Π. 735. Od. I. 498. Σ. 32. Etym. M. ὀκρίοεις, ὁ τραχὺς λίθος· ὀκρίας δὲ τὰς πέτρας φησὶν Ὅμηρος. In Od. I. 400. Π. 365. the common reading is ἀκρίας, but ὀκρίας should doubtless be restored. See Blomfield's Gloss. on Æsch. Prom. 289. Some MSS. read ὀκρυόεντι. But see on Il. Z. 344.

521. ἀναιδής. Schol. τραχύς. It seems preferable to understand it in the sense of *ingens;* as the Latins sometimes use *improbus.* Thus Virg. Georg. I. 145. *Labor omnia vincit Improbus.* See also on Il. N. 139. Eustathius explains it by ἀνηλέης.

522. Eustathius informs us, that the ancients understood ἄχρις in this passage in the sense of διόλου, at the same time observing, that it may also bear its usual signification *usque ad;* so that ὀστέα ἄχρις may be taken for ἄχρις εἰς τὰ ὀστέα. Ernesti supposes it elliptical for ἄχρι παντὸς,

Κάππεσεν, ἄμφω χεῖρε φίλοις ἑτάροισι πετάσσας,
Θυμὸν ἀποπνείων· ὁ δ' ἐπέδραμεν, ὅς ῥ' ἔβαλέν μιν,
Πείροος, οὖτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
Χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὄσσε κάλυψε.
Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενος βάλε δουρὶ
Στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός·
Ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
Ἐσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος ὀξὺ, 530
Τῷ ὅγε γαστέρα τύψε μέσην, ἐκ δ' αἴνυτο θυμόν.
Τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
Οἵ ἑ μέγαν περ ἐόντα, καὶ ἴφθιμον, καὶ ἀγαυὸν,
Ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη. 535
Ὣς τώγ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
Ἤτοι ὁ μὲν Θρῃκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
Ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθὼν,
Ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ 540
Δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη
Χειρὸς ἑλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
Πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
Πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

as in Strab. VIII. p. 578; and Heyne considers it equivalent to *διὰ πρὸ*, in Il. E. 66. The particle is used in the same sense in Il. Π. 324. *ἀπὸ δ' ὀστέον ἄχρις ἄραξε.* Schol. *ἀπηλοίησεν· ἀπέκοψε.*

524. Heyne observes, that an inquiry might frequently be instituted, whether death is a necessary consequence of several of the wounds, which it appears to follow in Homer. In the present instance, however, the expression *θυμὸν ἀποπνείων* simply implies *fainting;* as the death of Diores is caused by the spear of Pirous, in the following line.

525. *οὖτα.* 3 pers. aor. 2, from *οὐτάζω*, as from *οὔτημι*, in the same manner as *ἔκτα*, infra v. 319, from *κτείνω*, or *κτῆμι*. Clarke has the following from the Scholiast on Eur. Hipp. 684. *οἱ νεώτεροι οὐκ ἴσασι τὴν διαφορὰν τοῦ Οὐτάσαι καὶ Βαλεῖν. Ὅμηρος δὲ Οὐτάσαι μὲν τὸ ἐκ χειρὸς καὶ ἐκ τοῦ συνεγγὺς τρῶσαι, Βαλεῖν δὲ τὸ πόῤῥωθεν.* This difference is clearly marked in v. 540.

533. *Θρήϊκες ἀκρόκομοι.* Having their hair tied *in altitudinem;* i. e. collected in a knot at the top of the head. Tacitus (*Germ.* c. 38) mentions the same custom among the ancient Germans: and it still exists in some of the American tribes to this day.

535. *πελεμίχθη.* Eustath. *μετακινηθεὶς ὑπεχώρησε.*

539. *ἔνθα κεν οὐκέτι κ. τ. λ.* The turning off in this place from the actions of the field, to represent to us a man with security and calmness walking through it without being able to reprehend any thing in the whole action, is not only a fine praise of the battle, but as it were a breathing place to the poetical spirit of the author, after having rapidly run along with the heat of the engagement. It was an old superstition, that this fourth book of the Iliad, being laid under the head, was a cure for the quartan ague. Serenus Sammonicus, a celebrated physician in the time of the younger Gordian, and preceptor to that Emperor, gravely prescribed it among other receipts in his medicinal precepts: Præc. 50. *Mæoniæ Iliados quartum suppone timenti.* Pope.—*οὐκέτι ὀνόσαιτο.* *Non reprehendisset;* i. e. *maxime probasset, miratus esset.* The following similar instances of the figure litotes are cited by Heyne: Il. Z. 522. N. 127. 287. P. 398. Soph. Prom. Sol. fragm. *ap. Dionys. H.* I. 41. Apoll. Rhod. I. 205. 829. Callim. H. in Dian. 219. 222.

540. *ἄβλητος καὶ ἀνούτατος.* Hence Lucretius: *Suave etiam belli certamina magna tueri Per campos instructa, tua sine parte pericli.* See on v. 525.

THΣ

ʽOMHPOΥ ʼIΛIAΔOΣ

ʽPAΨΩΔIA, ἢ ΓPAMMA, Eʹ.

ʼΕπιγραφαί.

ΔΙΟΜΗΔΟΥΣ ʼΑΡΙΣΤΕΙΑ.

ʼΑλλως.

EI, βάλλει Κυθέρειαν ʼΑρηά τε Τυδέος υἱός.

THE ARGUMENT.

THE ACTS OF DIOMED.

Diomed, assisted by Pallas, performs wonders in this day's battle (vv. 1—94). Pandarus wounds him with an arrow, but the Goddess cures him, enables him to discern Gods from mortals, and prohibits him from contending with any of the former, excepting Venus (95—165). Æneas joins Pandarus to oppose him: Pandarus is killed, and Æneas in great danger, but for the assistance of Venus; who, as she is removing her son from the fight, is wounded in the hand by Diomed (166—430). Apollo seconds her in his rescue, and at length carries off Æneas to Troy, where he is healed in the temple of Pergamus (431—453). Mars rallies the Trojans, and assists Hector to make a stand (454—511). In the mean time Æneas is restored to the field, and they overthrow several of the Greeks: among them Tlepolemus is slain by Sarpedon (512—710). Juno and Minerva descend to resist Mars: the latter incites Diomed to go against that God: he wounds him, and sends him groaning to heaven (711—909).

The first battle continues through this Book. The Scene is the same as in the former.

ʼΕΝΘʼ αὖ Τυδείδῃ Διομήδεϊ Παλλὰς ʼΑθήνη
Δῶκε μένος καὶ θάρσος, ἵνʼ ἔκδηλος μετὰ πᾶσιν

1. The Scholiast observes, that ἔνθα, which is generally an adverb of place, is here an adverb of time: and this is frequently the case in Homer. Compare infra vv. 608. 677. Hence, as the particle αὖ is, in some instances, equivalent to δὴ, the expression ἔνθʼ αὖ will amount to *tum vero*. See on Il. A. 202.—This fifth book of the Iliad is looked upon by Heyne and others as spurious, and introduced into the poem in some age subsequent to that of Homer. The relation, however, which it contains of the acts of Diomed, seems to connect it with his patient submission to the reproach of Agamemnon in the foregoing book, and his silent resolution to prove its injustice by his subsequent conduct. That it is the work of Homer, there can be no doubt, from the style in which it is written; and

Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.
Δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
Ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα 5
Λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
Τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
Ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.
Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειὸς, ἀμύμων,
Ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἤστην, 10
Φηγεὺς, Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
Τώ οἱ, ἀποκρινθέντε, ἐναντίω ὁρμηθήτην·
Τὼ μὲν ἀφ' ἵπποιϊν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
Οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος, 15
Τυδείδεω δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ
Ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδείδης· τοῦ δ' οὐχ ἅλιον βέλος ἔκφυγε χειρὸς,
Ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὦσε δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε, λιπὼν περικαλλέα δίφρον, 20

the events which naturally spring out of it, such as the parting of Hector and Andromache, and the return of Paris to the battle, evidently fix its situation in this place. In short, the whole character of Diomed, as developed in the Iliad, is so interwoven with the facts related in this book, that its removal would materially detract from the connexion and consistency of the whole poem.

4. δαῖε. Scil. *Minerva.* This verb, in the present and imperfect, is transitive in Homer; and so φλέγω and the like are frequently used in the Attic poets. See note on Eur. Phœn. 233. Pent. Gr. p. 317. In the past tenses, however, the verb is usually intransitive, as in Il. B. 93. The metaphoric expression, which is here and elsewhere employed by Homer, is exceedingly natural and beautiful, and has been repeatedly imitated; particularly in the parallel passage of Virg. Æn. X. 270. Ardet *apex capiti, cristisque a vertice* flamma *Funditur, et* vastos *umbo vomit aureus* ignes; *Non secus ac liquida siquando nocte cometæ Sanguinei lugubre rubent, aut Sirius ardor, &c.* Compare Æn. VII. 785. VIII. 620. 680. IX. 732. Liv. I. 39.

5. ἀστέρ' ὀπωρινῷ. *Sirius,* or *the Dog-star;* which was visible in Ionia, to the westward of Orion, early in the Autumn. Compare Il. X. 27. The exceeding splendour of this star is signified in its name, which is derived from the verb σειριάειν, *splendere.* Eustathius takes occasion to point out the difference between ἀστὴρ and ἄστρον; the one signifying a *constellation,* and the other a *single star.*

6. λελουμένος Ὠκεανοῖο. That is, *at its rising.* Schol. νεωστὶ ἀνατέλλων ἐξ Ὠκεανοῦ. Thus Apoll. Rhod. III. 956. Ὅς δή τοι καλὸς μὲν ἀρίζηλός τ' ἐρίδεσθαι Ἀντέλλει. Virgil has a similar description of Lucifer in Æn. VIII. 589. *Qualis ubi Oceani perfusus Lucifer unda, Quem Venus ante alios astrorum diligit ignes, Extulit os sacrum cœlo, tenebrasque resolvit.* Compare Il. X. 317. Of the construction, see on Il. Z. 508.

10. δύω δέ οἱ υἱέες ἤστην. See on Il. Δ. 453.

12. ἀποκρινθέντε. Scil. ἀπὸ τοῦ ὁμίλου.

13. ἀφ' ἵπποιϊν. *From on the horses;* i. e. in chariots. Schol. ἀφ' ἅρματος. The prepositions ἀπὸ and ἐκ, which properly denote motion from a place, are frequently used with verbs which mark no proper motion, in order to denote the direction of an action to a place different from the place of action. Thus, in this instance, the combatants directed their weapons to another place, though the one remained in his chariot, and the other, ἀπὸ χθονὸς, *on the ground.* See Matt. Gr. Gr. § 596. 5, b.

20. λιπὼν περικαλλέα δίφρον. Zoilus had a cavil at this place. He thought it ridiculous in Idæus to descend from his chariot to fly, which he might have done faster by the help of his horses. But his alighting from his chariot was not that he

Οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο,
Οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν·
'Αλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
Ὡς δή οἱ μὴ πάγχυ γέρων ἀκαχημένος εἴη.
Ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς, 25
Δῶκεν ἑταίροισι κατάγειν κοίλας ἐπὶ νῆας.
Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος,
Τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
Πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις 'Αθήνη,
Χειρὸς ἑλοῦσ', ἐπέεσσι προσηύδα θοῦρον Ἄρηα· 30
Ἆρες, Ἄρες, βροτολοιγὲ, μιαιφόνε, τειχεσιπλῆτα,
Οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ 'Αχαιοὺς
Μάρνασθ', ὁπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,
Νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;
Ὣς εἰποῦσα, μάχης ἐξήγαγε θοῦρον Ἄρηα. 35
Τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠϊόεντι Σκαμάνδρῳ.
Τρῶας δ' ἔκλιναν Δαναοί· ἕλε δ' ἄνδρα ἕκαστος
Ἡγεμόνων· πρῶτος δὲ ἄναξ ἀνδρῶν 'Αγαμέμνων
'Αρχὸν Ἁλιζώνων, Ὀδίον μέγαν, ἔκβαλε δίφρου·
Πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν 40
Ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσε·
Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
'Ιδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μῄονος υἱὸν
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει·
Τὸν μὲν ἄρ' 'Ιδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ 45
Νύξ', ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὦμον·
Ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἷλε.
Τὸν μὲν ἄρ' 'Ιδομενῆος ἐσύλευον θεράποντες.

could run faster on foot, but that he could sooner escape, by mixing with the crowd of common soldiers. There is a particular of the same nature in Judges iv. 15, where Sisera alights to fly in the same manner. POPE.

22. *οὐδὲ γὰρ οὐδέ κεν αὐτὸς κ. τ. λ.* Ernesti would render the passage thus: *Enimvero nec ipse effugisset &c.* There seems, however, to be an ellipsis before *γὰρ*, though different from that which Clarke supplies. The sense seems to be this: *For*, if he had remained to protect his brother's body, *he would not have escaped death.* See on Il. A. 123.

29. *ὀρίνθη θυμός.* *Non* concitatus, *sed* percussus, labefactus est. HEYNE.

30. *θοῦρον.* *Impetuous;* from *θορῶ*, *impetum do.* It is a constant epithet of Mars, as infra vv. 35. 355. 454. *et passim.* In the feminine, we have *θοῦρις, θουρίδος.* Thus, *θουρίδος ἀλκῆς* in Il. Δ. 234. and elsewhere. In Eurip. Phœn. 247. we meet with *θούριος Ἄρης*, but the form occurs but seldom; and never in Homer.

31. *Ἆρες, Ἄρες.* On the metre of this line, see Prelim. Obss. sect. V.—*βροτολοιγέ.* Schol. *ἀνθρωποφθόρε.*—*μιαιφόνε.* Schol. *μαινόμενε φόνοις.* Eustath. *τειχεσιπλήτης· πολιορκητής, ὁ τοῖς τείχεσι πλησιάζων ἐπὶ πορθήσει.* In v. 33. we must supply *ut videamus*, after *μάρνασθαι.* See on Il. B. 72.

36. *ἐπ' ἠϊόεντι Σκ.* *Ad Scamandrum ripas habentem;* i. e. *ad Scamandri ripas.* The versions render the adjective *ἠϊόεις*, *herbosus*, as if it were derived from *ἴον, a violet;* whereas the proper derivation is evidently from *ἠϊὼν, ripa.* And so Eustathius.

37. *ἔκλιναν.* Schol. *ἐς φυγὴν ἔτρεψεν.* Compare Il. Ξ. 510. Od. I. 59.

Υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἵμονα θήρης,
Ἀτρείδης Μενέλαος ἕλ' ἔγχεϊ ὀξυόεντι, 50
Ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτὴ
Βάλλειν ἄγρια πάντα, τά τε τρέφει οὔρεσιν ὕλη.
Ἀλλ' οὔ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,
Οὐδὲ ἑκηβολίαι, ᾗσι τὸ πρίν γ' ἐκέκαστο·
Ἀλλά μιν Ἀτρείδης δουρικλειτὸς Μενέλαος, 55
Πρόσθεν ἕθεν φεύγοντα, μετάφρενον οὔτασε δουρὶ
Ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν·
Ἤριπε δὲ πρηνὴς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
Ἁρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
Τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
Ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἐΐσας
Ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γένοντο,
Οἵ τ' αὐτῷ, ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ᾔδη.
Τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65
Βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διὰ πρὸ
Ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή·

49. *αἵμονα θήρης*. Schol. *ἐπιστήμονα κυνηγετικῆς*. The superior skill of Scamandrius is emphatically marked by the repetition of the same sense in the words *ἐσθλὸν θηρητῆρα* (v. 51), and in attributing it to the instruction of Diana. The epithet *αἵμων* is an obsolete word for *δαίμων*, which is formed from *δαήμων*, *peritus*, and used in that sense in a fragment of Archilochus, preserved in Plutarch, *Vit. Thes.* p. 6. *ταύτης γὰρ κεῖνοι δαίμονες εἰσὶ μάχης*. Hence the gods were called *δαίμονες*. Plato Cratyl. 16. *ὅτι φρόνιμοι καὶ δαήμονες ἦσαν, δαίμονας αὐτοὺς ὠνόμασε, καὶ ἔν γε ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ αὐτὸ συμβαίνει τὸ ὄνομα*. See Blomfield's Gloss. on Æsch. Prom. 85.

50. *ὀξυόεντι*. Some have looked upon this adjective as the same with *ὀξὺς*, but it is properly a derivative from *ὀξύη*, a species of *thorn*, frequently mentioned in Theophrastus; the true nature of which is, however, uncertain. It is used as an epithet of *ἔγχος*, in the same manner as a spear is called *μελίη*, from the wood of which it is made. See on Il. B. 543. Porphyry in Quæst. Homeric. 11. cites from Archilochus, *ὀξύη ποτᾶτο*. So also Eurip. Herac. 727. *χεῖρι δ' ἔνθες ὀξύην*. See Musgrave *ad l.* Schneid. Lex. *in v.* Poll. Onom. V. 20. The word frequently occurs in Homer: e. g. infra 569. H. 11. Θ. 514. and elsewhere.

53. *ἀλλ' οὔ οἱ κ. τ. λ.* Virg. Æn. XI. 843. *Nec tibi desertæ in dumis coluisse Dianam Profuit.* The epithet *ἰοχέαιρα* is not from *χαίρω*, but from *χέω*, *fundo*. Of the verb *χραισμεῖν* see on Il. A. 28.

60. *πάντα*. That is, *παντοῖα*, *omnis generis*.

63. *ἀρχεκάκους*. *Malorum causam.* Herod. V. 97. *αὗται δὲ αἱ νέες ἀρχὴ κακῶν ἐγένοντο Ἕλλησί τε καὶ βαρβάροις*. Compare Virg. Æn. IV. 169. VII. 481.

64. *θεῶν ἐκ θέσφατα*. Some read *ἐκθέσφατα*. The Trojans had been commanded by an oracle to abstain from naval affairs, and to confine themselves to agriculture. This line has been thought to indicate that Phereclus was the shipwright who built the fleet of Paris, though the grammatical construction of the passage strictly assigns the work to his father Harmonides. Besides, the fleet in which Paris carried off Helen must have been built some years previous to the war, which was now in the tenth year; so that the father was probably the builder rather than the son. Neither does *οἵ τ' αὐτῷ*, as Heyne supposes, necessarily refer to Phereclus. It refers indeed neither to one nor the other, but to Paris, as correctly stated by the Scholiast. At the same time, traditions later than Homer, distinctly regard Phereclus as the architect. See Ovid. Epist. XVI. 22. Potter on Lycophr. 97. In this case *ὅς* must, by a strained construction, be referred to him.

Γνὺξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψε.
Πηδαῖον δ' ἄρ' ἔπεφνε Μέγης, 'Αντήνορος υἱὸν,
"Ος ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανὼ 70
Ἶσα φίλοισι τέκεσσι, χαριζομένη πόσεϊ ᾧ.
Τὸν μὲν Φυλείδης δουρικλυτὸς, ἐγγύθεν ἐλθὼν,
Βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξέϊ δουρί·
'Αντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·
"Ηριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἕλε χαλκὸν ὀδοῦσιν. 75
Εὐρύπυλος δ' Εὐαιμονίδης 'Υψήνορα δῖον,
Υἱὸν ὑπερθύμου Δολοπίονος, ὅς ῥα Σκαμάνδρου
'Αρητὴρ ἐτέτυκτο, θεὸς δ' ὣς τίετο δήμῳ.
Τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱὸς,
Πρόσθεν ἕθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμον 80
Φασγάνῳ ἀΐξας· ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
Αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
"Ελλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
Ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
Τυδείδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη, 85
'Ηὲ μετὰ Τρώεσσιν ὁμιλέοι, ἦ μετ' 'Αχαιοῖς.
Θῦνε γὰρ ἀμπεδίον ποταμῷ πλήθοντι ἐοικὼς

73. *κεφαλῆς ἰνίον.* Aristot. H. An. I. 7. *κεφαλῆς μὲν οὖν μέρη, τὸ μὲν τριχωτὸν κρανίον καλεῖται· τούτου δὲ τὸ ἐμπρόσθιον βρέγμα, τὸ δὲ ὀπισθίον ἰνίον, μέσον δὲ ἰνίου καὶ βρέγματος κορυφή.*

74. *ἀντικρύ.* See on Il. Γ. 359.

78. *ἀρητήρ.* See on Il. A. 11.

83. *πορφύρεος θάνατος. Mors atra.* Schol. *λέγει δὲ πορφύρεον τὸν μέλανα.* See on Il. A. 482. This verse was applied to himself by the Emperor Julian, upon his assumption of the imperial purple; and by Theocritus, the sophist, to Alexander the Great when he changed the dress of his country for that of Persia, and ordered a supply of purple from Ionia. See Ammian. Marcell. XV. Athen. XII. It has a similar metaphorical application in Clem. Alex. Pædagog. II. 10, and in Plutarch's Life of Diogenes.

85. *Τυδείδην δ' οὐκ ἂν γνοίης, π. μ.* So Livy XXXIX. 31. *Prætor ipse primus hostem percussit, et ita se immiscuit mediis, ut vix, utrius partis esset, nosci posset.* Of the construction see on Il. B. 409. The verb *γνοίης* in the second person is elegantly put for the third with the indefinite pronoun *τις*. See Brunck on Soph. Trach. 2. Porson on Eur. Orest. 308. Matt. Gr. Gr. § 294. Obs.

87. *ποταμῷ πλήθοντι ἐοικώς.* This whole passage, says Eustathius, is extremely beautiful. It describes the hero carried by an enthusiastic valour into the midst of his enemies, and so mingled with their ranks as if himself were a Trojan. And the simile wonderfully illustrates this fury, proceeding from an uncommon infusion of courage from Heaven, in resembling it not to a constant river, but a torrent rising from an extraordinary burst of rain. Virgil in Æn. II. 496. has inserted an imitation of it, which I cannot think equal to this, though Scaliger prefers Virgil's to all our author's similitudes of rivers put together. *Non sic aggeribus ruptis cum spumeus amnis Exiit, oppositasque evicit gurgite moles, Fertur in arva furens cumulo, camposque per omnes Cum stabulis armenta trahit.* POPE. See Macrob. Saturn. V. 13. The simile is also imitated in Lucret. I. 284. *Montibus ex altis magnus decursus aquaï, Fragmina conjiciens sylvarum arbustaque tota; Nec validi possunt pontes venientis aquaï Vim subitam tolerare; ita magno turbidus imbri Molibus incurrit validis cum viribus amnis; Dat sonitu magno stragem, volvitque sub undis Grandia saxa; ruit qua quidquam fluctibus obstat.* Compare also Il. P. 746. Virg. Æn. II. 305. X. 603. Horat. Od. IV. 14. 25.

Χειμάῤῥῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·
Τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
Οὔτ' ἄρα ἕρκεα ἴσχει ἀλωάων ἐριθηλέων, 90
Ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
Πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
Ὣς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων· οὐδ' ἄρα μιν μίμνον, πολέες περ ἐόντες.
Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
Θύνοντ' ἀμπεδίον, πρὸ ἕθεν κλονέοντα φάλαγγας,
Αἶψ' ἐπὶ Τυδείδῃ ἐτιταίνετο καμπύλα τόξα,
Καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,
Θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς ὀϊστὸς,
Ἀντικρὺ δὲ διέσχε· παλάσσετο δ' αἵματι θώρηξ. 100
Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
Ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
Βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἕ φημι
Δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
Ὦρσεν ἄναξ, Διὸς υἱὸς, ἀπορνύμενον Λυκίηθεν. 105
Ὣς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
Ἀλλ', ἀναχωρήσας, πρόσθ' ἵπποιϊν καὶ ὄχεσφιν
Ἔστη, καὶ Σθένελον προσέφη Καπανήϊον υἱόν·
Ὄρσο, πέπον Καπανηϊάδη, καταβησεο δίφρου,
Ὄφρα μοι ἐξ ὤμοιο ἐρύσσῃς πικρὸν ὀϊστόν. 110
Ὣς ἄρ' ἔφη· Σθένελος δὲ καθ' ἵππων ἆλτο χαμᾶζε,
Πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου·
Αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.

88. ἐκέδασσε. Aor. 1. from κεδάω, Poetice for σκεδάζω; used in the sense of *to be wont.*

89. γέφυραι ἐεργμέναι. *Pontes sublicis et tignis sibi oppositis firmati, muniti, ad undarum impetum frangendum.* HEYNE. Schol. περιπεφραγμέναι, ἠσφαλισμέναι. It is clear that we are not here to understand *bridges* properly so called, which were unknown in the time of Homer; but *dams,* or mounds, raised and strengthened to resist the rising water.

90. ἀλωάων. *Orchards* or *gardens.* Schol. χωρίων ἀμπελοφύτων ἢ δενδροφύτων. Compare Od. H. 122. Λ. 193. Hence ἕρκεα ἀλωάων may be rendered *garden-walls.* But ἀλωή is a *threshing-floor* in Il. E. 499. Υ. 496. and elsewhere; or, rather, a place in the open air for treading out the corn.

92. ἔργα. *Arboreta:* from v. 90. Clarke improperly translates it *segetes.*

95. Λυκάονος ἀγλαὸς υἱός. Pandarus.

99. γύαλον. The interior cavity of the breastplate, which was convex outward. Schol. τὸ κοῖλον τοῦ θώρακος. This is its only sense in Homer; whence the epithet κραταιγύαλος in Il. T. 361.

100. διέσχε. Scil. ἑαυτόν. Many transitives are thus used as neuter, with an ellipsis of this pronoun: especially ἄγειν, βάλλειν, ἐλαύνειν, ἔχειν, and διδόναι. See Matt. Gr. Gr. § 496. 1.

109. πέπον. See on Il. B. 235.—καταβήσεο. The imperative of καταβήσομαι, one of the class of verbs mentioned on Il. B. 35.

113. στρεπτοῖο. *Flexible:* from στρέφω. The breastplate, here called χιτών, was of two kinds, one of which consisted of a double lamina of inflexible metal; hence called θώραξ στατὸς, or the *upright breastplate.* The other, generally formed of hides of beasts, strengthened with pieces of metal, connected by chains or hooks, and flexible, seems to be that which is here denominated by the general term χιτὼν στρεπτός. Of this species there were

Δὴ τότ᾽ ἔπειτ᾽ ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·
Κλῦθί μοι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη· 115
Εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
Δηΐῳ ἐν πολέμῳ, νῦν αὖτ᾽ ἐμὲ φίλαι, Ἀθήνη·
Δὸς δέ τέ μ᾽ ἄνδρα ἑλεῖν, καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν,
Ὅς μ᾽ ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδέ μέ φησι
Δηρὸν ἔτ᾽ ὄψεσθαι λαμπρὸν φάος ἠελίοιο. 120
Ὣς ἔφατ᾽ εὐχόμενος· τοῦ δ᾽ ἔκλυε Παλλὰς Ἀθήνη,
Γυῖα δ᾽ ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὕπερθεν·
Ἀγχοῦ δ᾽ ἱσταμένη ἔπεα πτερόεντα προσηύδα·
Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
Ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἧκα 125
Ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς.
Ἀχλὺν δ᾽ αὖ τοι ἀπ᾽ ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν,
Ὄφρ᾽ εὖ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα.

other particular names, according to their formation; as, for instance, the θώραξ ἁλυσιδωτὸς, κρικωτὸς, &c. So Virg. Æn. III. 467. *loricam consertam hamis.* Compare Herod. VIII. 61.

115. κλῦθί μοι. In Il. A. 37. κλῦθι is followed by a genitive. The dative seems here to be used, as the verb includes the notion of *favour* and *assistance.* It is observable that it is only in the imperative that this verb has a double construction.

116. μοι καὶ πατρί. That is, πατρί μου. See on Il. Δ. 219.

118. The Scholiast understands ἑλεῖν in the sense of ἐν χερσὶν ἔχειν, instead of its usual acceptation *interficere;* but the construction is an instance of what is called by grammarians ὕστερον πρότερον, in which the order of thought is anticipated, the two members of the sentence presenting themselves simultaneously to the mind of the speaker. Similar examples are frequent in Homer. Compare Il. A. 251. Od. Δ. 208. 723. Thus also Xen. Mem. III. 5. 10. τροφὴν καὶ γένεσιν. Virg. Æn. I. 264. *moresque viris et mœnia ponet;* for *mœnia et mores.* This figure, however, more frequently occurs in cases of violent emotion, as in the present instance, and in Virg. Æn. II. 353. *moriamur, et in media arma ruamus.*

120. ὄψεσθαι φάος ἠελίοιο. See on Il. A. 88.

124. μάχεσθαι. Infin. for imperative. So again in v. 130; and οὐτάμεν in v. 132. See on Il. A. 20. The verb is rarely followed by a dative with ἐπί. Compare, however, v. 244. Φ. 26.

127. ἀχλὺν δ᾽ αὖ τοι κ.τ.λ. For the present purpose it was necessary that the mortal film should be removed from the eyes of Diomed, in order that he might distinguish the gods who were opposed against him, as they did not render themselves generally visible. See on Il. B. 182. As soon as this purpose was effected, in wounding Venus and Mars, the Scholiast observes that the gift was recalled; and in Il. Z. 123. Diomed is ignorant whether Glaucus is a man or god. Thus Venus discloses to Æneas the gods who were engaged against Troy, in Æn. II. 604. *Adspice; namque omnem, quæ nunc obducta tuenti Mortales hebetat visus tibi, et humida circum Caligat, nubem eripiam.* In the same manner Michael discovers to Adam the events of futurity, in Milton, P. L. XI. 411. *to nobler sight Michael from Adam's eye the film removed.* Somewhat parallel are the examples of Hagar and Balaam in the Old Test. Gen. xxi. 14. Numb. xxii. 31. Compare also Luke xxiv. 31. Apoll. Lex. ἀχλύς· ἡ τῶν ὀφθαλμῶν σκότωσις.

128. ὄφρ᾽ εὖ γιγνώσκῃς. The subjunctive mood, with the particles ὄφρα, ἵνα, and the like, is correctly used only after verbs of present or future, and the optative after verbs of past time. See on Il. A. 26. In cases, however, where the verb which depends upon the conjunction shows a present action, the subjunctive may be used, though the preceding verb be in the past time. Thus, in the present instance, the verb γιγνώσκῃς denotes a present consequence of the past action, ἀχλὺν ἄφελον. The distinction will be clearly seen by comparing a passage of Plato in reference to this action of Minerva; Alcib. II. *in fine.* ὥσπερ τῷ Διομήδει φησὶ τὴν Ἀθηνᾶν

Τῷ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδʼ ἵκηται,
Μή τι σύγʼ ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
Τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ ʼΑφροδίτη
ʼΕλθῃσʼ ἐς πόλεμον, τήν γʼ οὐτάμεν ὀξέϊ χαλκῷ.
ʽΗ μὲν ἄρʼ ὣς εἰποῦσʼ ἀπέβη γλαυκῶπις ʼΑθήνη.
Τυδείδης δʼ ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
Καὶ, πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι, 135
Δὴ τότε μιν τρὶς τόσσον ἕλεν μένος, ὥστε λέοντα,
ʽΟν ῥά τε ποιμὴν ἀγρῷ ἐπʼ εἰροπόκοις ὀΐεσσι
Χραύσῃ μέν τʼ αὐλῆς ὑπεράλμενον, οὐ δὲ δαμάσσῃ·
Τοῦ μέν τε σθένος ὦρσεν, ἔπειτα δέ τʼ οὐ προσαμύνει,
ʼΑλλὰ κατὰ σταθμοὺς δύεται, τὰ δʼ ἐρῆμα φοβεῖται· 140
Αἳ μέν τʼ ἀγχιστῖναι ἐπʼ ἀλλήλῃσι κέχυνται,
Αὐτὰρ ὁ ἐμμεμαὼς βαθέης ἐξάλλεται αὐλῆς.
ʽΩς μεμαὼς Τρώεσσι μίγη κρατερὸς Διομήδης.
ʼΕνθʼ ἕλεν ʼΑστύνοον καὶ ʽΥπείνορα, ποιμένα λαῶν·
Τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρὶ, 145
Τὸν δʼ ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρʼ ὦμον
Πλῆξʼ· ἀπὸ δʼ αὐχένος ὦμον ἐέργαθεν, ἠδʼ ἀπὸ νώτου.
Τοὺς μὲν ἔασʼ, ὁ δʼ ʼΑβαντα μετῴχετο καὶ Πολύειδον,
Υἱέας Εὐρυδάμαντος, ὀνειροπόλοιο γέροντος·
Τοῖς οὐκ, ἐρχομένοις, ὁ γέρων ἐκρίνατʼ ὀνείρους, 150

ʽΟμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλὺν, ὄφρʼ εὖ γινώσκοι ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα. Here the action is no longer present, and ὄφρα γιγνώσκῃς would be a solœcism. It has been already observed, however, that Homer, in the earlier state of the language, did not always adhere to the niceties of grammatical construction. See Matt. Gr. Gr. § 518.

129. πειρώμενος. *Congressus pugna.* Heyne. Supply σοῦ. Il. Υ. 349. οὔ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι ʼΕσσεται.

135. μεμαώς. For μεμαότα, in reference to Τυδείδης in the preceding, instead of μιν in the succeeding line. With the following simile compare Virg. Æn. XII. 4.

138. αὐλῆς. *A sheep-pen.* Properly, *any enclosure exposed to the wind;* from ἄω, *spiro.* See on Il. Ω. 161. The critics, ancient and modern, have raised instead of removing difficulties in this passage, which is in itself sufficiently intelligible.

139. τοῦ. Scil. λέοντος.—προσαμύνει. Scil. *Pastor.*—Of the force of the particle τε in this line see on Il. Α. 81.

140. σταθμούς. Plural for singular. See Matt. Gr. Gr. § 292. Eustath. σταθμοί· τὰ ἐν τοῖς ἀγροῖς ζωοστάσια, αἱ ἐπαύλεις· καὶ ὅλως κατοικίαι ἀγροτικαί. Anglicè: *a shepherd's cot.* Il. Β. 470. σταθμὸν ποιμνήϊον. Compare Od. Γ. 451. Ξ. 360. Eur. Rhes. 41.—τὰ δʼ ἐρῆμα φοβεῖται. Schol. Venet. πρὸς τὸ σημαινόμενον, καὶ οὐ πρὸς τὸ ῥητὸν τοῦτο ἐπήγαγεν. See on Eurip. Phœn. 1303. Pent. Gr. p. 377. There is no occasion, with Eustathius, to supply πρόβατα or θρέμματα.

141. αἳ μέν τʼ ἀγχιστῖναι κ.τ.λ. *They are tumbled together, one upon another, in a heap: and the lion,* having selected his prey, *retires from the fold.* Schol. τὸ ἀγχιστῖναι δηλοῖ μὲν τὸ πυκναί· γίνεται δὲ παρὰ τὸ ἄγχι ἑστάναι, ὃ ποιοῦσιν αἱ ὄϊες, διὰ φόβον πυκνούμεναι. And again: κέχυνται· κεῖνται ἀθρόαι. Compare Od. Χ. 387. 389. The last of these lines is merely ornamental, and it is supposed by some to be spurious; but the two must at all events stand or fall together, as the article, i. e. the pronoun in the rejected line, is evidently opposed to αἳ δʼ ἀγχιστῖναι in the preceding. In ἐμμεμαὼς the preposition is redundant.

146. κληῖδα. Ionice for κλεῖδα, *the collar-bone.* In Il. Φ. 117. κληῖδα παρʼ αὐχένα.

150. The participle ἐρχομένοις must be taken absolutely; *euntibus,* i. e. *cum* ad bellum *abirent:* as infra v. 198. And, in-

Ἀλλά σφεας κρατερὸς Διομήδης ἐξενάριξε.
Βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἶε,
Ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
Υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
Ἔνθ' ὅγε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν 155
Ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
Λεῖπ'· ἐπεὶ οὐ ζώοντε μάχης ἐκνοστήσαντε
Δέξατο, χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.
Ἔνθ' υἷας Πριάμοιο δύω λάβε Δαρδανίδαο
Εἰν ἑνὶ δίφρῳ ἐόντας, Ἐχήμονά τε Χρόμιόν τε. 160
Ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ
Πόρτιος ἠὲ βοὸς ξύλοχον κάτα βοσκομενάων·
Ὣς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
Βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
Ἵππους δ' οἷς ἑτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165
Τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
Βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
Εὗρε Λυκάονος υἱὸν ἀμύμονά τε, κρατερόν τε·
Στῆ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ηὔδα· 170
Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀϊστοὶ,
Καὶ κλέος, ᾧ οὔτις τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
Οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων;
Ἀλλ' ἄγε, τῷδ' ἔφες ἀνδρὶ βέλος, Διῒ χεῖρας ἀνασχὼν,
Ὅστις ὅδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργε 175
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
Εἰ μή τις θεός ἐστι κοτεσσάμενος Τρώεσσιν,

deed, *ἔρχομαι* is frequently used to signify *abeo*. Compare Il. M. 343. O. 221. P. 741. Y. 24. and elsewhere. The difficulty, which the commentators have experienced in this line, arose from construing the adverb *οὐκ* with *ἐρχομένοις*, instead of *ἐκρίνατο*. The only rational interpretation of which the passage admits, is this: *Eurydamas had neglected to employ the gift of divination by dreams,* in order to ascertain the fate of his sons, *at the time of their departure to the war.*

153. *τηλυγέτω*. See on Il. Γ. 175.

156. *ἀμφοτέρω*. This is the accusative dual; and the construction is similar to Il. A. 182.

158. *χηρωσταί*. By this term were designated the nearest surviving relations of a family, in which there were no legitimate or adopted children to succeed to the possessions. Schol. Villoison: *οἱ τὸν χῆρον οἶκον διανεμόμενοι κληρονόμοι.* To die without an heir was looked upon, in those times, as a source of additional regret. Compare Pind. Olymp. X. 106.

161. *ἐξ αὐχένα ἄξῃ*. A tmesis for *ἐξάξῃ*, *frangere solet*. It is observable, that Homer constantly uses the subjunctive in comparisons, after particles of all kinds, as denoting a thing of usual occurrence. Thus also, with the relative ὃς, supra v. 138. This construction is analogous to that with the particles *ὅταν*, *ἐπειδὰν*, &c. See on Il. A. 168. Matt. Gr. Gr. 521. Obs. 3.

164. *βῆσε*. *Decidere fecit, dejecit.* See on Il. A. 144.

174. *Διῒ χεῖρας ἀνασχών.* See on Il. A. 351. In this address we recognise at once the prototype of the *Pius Æneas* of Virgil.

177. *εἰ μή τις θεός ἐστι κ. τ. λ.* This must be referred to the words *τῷδ' ἔφες βέλος*, in v. 174.

ʽΙρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.
Τὸν δʼ αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων, 180
Τυδείδῃ μιν ἔγωγε δαΐφρονι πάντα εἴσκω,
ʼΑσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
Ἵππους τʼ εἰσορόων· σάφα δʼ οὐκ οἶδʼ, εἰ θεός ἐστιν.
Εἰ δʼ ὅγʼ ἀνὴρ, ὅν φημι, δαΐφρων Τυδέος υἱὸς,
Οὐχ ὅγʼ ἄνευθε θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι 185
Ἕστηκʼ ἀθανάτων, νεφέλῃ εἰλυμένος ὤμους,
Ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
Ἤδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλον ὦμον
Δεξιὸν, ἀντικρὺ διὰ θώρηκος γυάλοιο·
Καί μιν ἔγωγʼ ἐφάμην ʼΑϊδωνῆϊ προϊάψειν, 190
Ἔμπης δʼ οὐκ ἐδάμασσα· θεός νύ τις ἐστὶ κοτήεις.
Ἵπποι δʼ οὐ παρέασι καὶ ἅρματα, τῶν κʼ ἐπιβαίην·
ʼΑλλά που ἐν μεγάροισι Λυκάονος ἕνδεκα δίφροι
Καλοὶ, πρωτοπαγεῖς, νεοτευχέες· ἀμφὶ δὲ πέπλοι
Πέπτανται· παρὰ δέ σφιν ἑκάστῳ δίζυγες ἵπποι 195
ʽΕστᾶσι, κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.

178. ἱρῶν. We must supply ἕνεκα. The duty of men to the gods seems to have consisted, according to Homer, entirely in sacrifice. Several other marks of honour, such as songs, vows, &c. seem to have been grateful to them; but sacrifices, performed or neglected, were alone effectual to the success or failure of an enterprise. Compare Il. A. 474. I. 530. *et passim;* and see Mitford's *Hist. of Greece*, vol. I. p. 115. We cannot help remarking the striking difference in this respect between the early heathen nations, and the people of the true God; more particularly as the rites themselves evidently originated in the same primæval source. See Psalm l. 8. li. 16. With the closing sentiment we may compare Ovid. Trist. V. *Plus valet humanis viribus ira dei.* Seneca: *Gravis ira regum est: quanto magis dei, qui rex regum.* Compare also Ps. ii. 12. xc. 11.

182. ἀσπίδι γιγνώσκων. For διὰ ἀσπίδος. So Soph. Œd. C. 323. αὐδῇ δʼ αὐτίκʼ ἔξεστιν μαθεῖν. Similar instances abound. But see Matt. Gr. Gr. § 401. 2. Obs. 1.—Of the αὐλῶπις τρυφαλείῃ, see on Il. Γ. 337.

186. νεφέλῃ εἰλυμένος ὤμους. Horat. Od. I. 2. 31. *Nube candentes humeros amictus Augur Apollo.*

187. τούτου βέλος κιχήμενον. *The arrow which reached him.* In Il. A. 451. the genitive, which here depends upon the participle κιχήμενος, is omitted, and, to complete the construction, the verb φθάνω is followed by the pronoun in the accusative. After ἄλλῃ, we must supply ὁδῷ, as in Il. A. 120.

190. ʼΑϊδωνῆϊ προϊάψειν. See on Il. A. 3. Schol. ʼΑϊδωνῆϊ· τῷ Ἅιδῃ. The form, though somewhat rare, recurs in Il. Υ. 61. So also Æsch. Pers. 654. Soph. Œd. C. 1560. Of ἔμπης, in the next line, see on Il. A. 562.

192. ἵπποι δʼ οὐ παρέασι κ.τ.λ. There seems to be no immediate connexion between this part of the speech of Pandarus and the preceding. Heyne objects to it, as loquacious and tiresome, and considers it as an interpolation of some later rhapsodist. These lengthened harangues, however, are not inconsistent with the manners of the heroic ages; and the narration is perfectly suited to the character of Pandarus.

196. κρῖ. By apocope, not (says Eustathius) from the feminine κριθὴ, but the neuter κρῖμνον, *a bearded kind of grain*, most probably *barley*. Damm supposes that, with the epithet λευκὸν, with which it is usually found in Homer, it signifies *oats;* but it is certain that the eastern nations fed their horses with barley. See 1 Kings iv. 28; and compare Herod. II. 36. We are informed also by Hasselquist, in his Travels (p. 129), that on the plains of Jericho the Arabs still grow barley for their horses. It is probable that the ad-

Ἦ μέν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
Ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
Ἵπποισί μ' ἐκέλευε καὶ ἅρμασιν ἐμβεβαῶτα
Ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
Ἀλλ' ἐγὼ οὐ πιθόμην,—ἦτ' ἂν πολὺ κέρδιον ἦεν,—
Ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς,
Ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
Ὣς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
Τόξοισι πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλεν ὀνήσειν. 205
Ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
Τυδείδῃ τε καὶ Ἀτρείδῃ, ἐκ δ' ἀμφοτέροιϊν
Ἀτρεκὲς αἷμ' ἔσσευα βαλών· ἤγειρα δὲ μᾶλλον.
Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
Ἤματι τῷ ἑλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
Ἡγεόμην Τρώεσσι, φέρων χάριν Ἕκτορι δίῳ.
Εἰ δέ κε νοστήσω, καὶ ἐσόψομαι ὀφθαλμοῖσι
Πατρίδ' ἐμὴν, ἄλοχόν τε, καὶ ὑψερεφὲς μέγα δῶμα,
Αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φὼς,
Εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην, 215
Χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.
Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγὸς, ἀντίον ηὔδα·
Μηδ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,

jective λευκὸν is used in contradistinction to another species of grain, called *μελάνθιον*, and by the Latins *Nigella*. Whether the *ὀλύραι* were a *herb* or a *grain*, is not easily determined. Eustathius seems to think it a species of *rye;* and so Pliny (N. H. XVIII. 8), who explains it by *zea* and *arinca*, and observes *jumentis dari ab Homero dicta*. In Ezek. iv. 9. LXX. it is given as the interpretation of the Hebrew *Cusmeth*, which we translate *fitches;* i. e. *vetches*. But it seems most probable that Homer intended the grain called *spelt*. See *Celsii Hierobot.* t. II. p. 99. Jerom. Comment. on Ezek. t. III. p. 722. After all, however, the question is mere matter of curiosity.

202. *ἵππων φειδόμενος*. Eustathius has totally misunderstood this passage, in attributing this conduct of Pandarus to parsimony, of which there is no reason to suppose him guilty. The plain sense of the words, and the additional explanation of them in the following line, evidently refer to the difficulty of procuring provender in a besieged city.

203. *εἰλομένων*. In urbe *inclusis:* from *εἴλω*, *to shut up, to confine:* and so in Il. Σ. 287. Ω. 162. Hence, by an easy transition, *to collect, to assemble:* infra v. 782. With the sense of this passage, Heyne compares, after Koëppen, Herod. I. 190. *ἐσσωθέντες τῇ μάχῃ κατειλήθησαν εἰς τὸ ἄστυ.* — *ἄδδην*. *To satiety.* Poeticè for *ἄδην*, from *ἄδω*, *satio*.

208. *ἀτρεκὲς αἷμα*. Pandarus says he is sure that it was *real* blood that followed his arrow; because it was anciently a custom, particularly among the Spartans, to have ornaments and figures of a purple colour on their breast-plates, that the blood they lost might not be seen by the soldiers, and tend to their discouragement. Plutarch, in his *Instit. Lacon.*, takes notice of this point of antiquity. Pope. Schol. Villois. on Il. A. 459. *Λυκοῦργος ἐνομοθέτησε Λακεδαιμονίους ἐσθῆτα φοινικὴν ἐν τοῖς πολέμοις φορεῖν, ἵν' εἰ τρωθείη τις, λανθάνῃ τοὺς πολεμίους διὰ τὸ ὁμόχραν.* See also Ælian. V. H. VI. 6. Val. Maxim. II. 6.

214. *ἀπ' ἐμεῖο κάρη τάμοι*. A tmesis, for *ἀποτάμοι*. See also on Il. A. 415.

215. *ἐν πυρὶ θείην*. See on Il. B. 340; and of the singular use of the optative after *εἰ μὴ*, on v. 261.

218. The adverb *πάρος* is here followed by *πρὶν*, and the construction is precisely that of *πρὶν* doubled. See on Il. A. 97; and compare Od. B. 127. The order of the

Πρίν γ' ἐπὶ νὼ τῷδ' ἀνδρὶ σὺν ἵπποισι καὶ ὄχεσφιν
'Αντιβίην ἐλθόντε, σὺν ἔντεσι πειρηθῆναι. 220
'Αλλ' ἄγ', ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδηαι
Οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
Κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι.
Τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὖτε
Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
'Αλλ' ἄγε, νῦν μάστιγα καὶ ἡνία σιγαλόεντα
Δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
'Ηὲ σὺ τόνδε δέδεξο, μελήσουσι δ' ἐμοὶ ἵπποι.
Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεὼ ἵππω· 230
Μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἅρμα
Οἴσετον, εἴπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
Μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
'Εκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε·
Νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235
Αὐτώ τε κτείνῃ, καὶ ἐλάσσῃ μώνυχας ἵππους.
'Αλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἅρματα καὶ τεὼ ἵππω,
Τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέϊ δουρί.
῝Ως ἄρα φωνήσαντες, ἐς ἅρματα ποικίλα βάντες,

following lines is this: πρίν γε νὼ, ἐπελθόντε (κατ') ἀντιβίην τῷδ' ἀνδρὶ σὺν ἵπποις καὶ ὄχεσι, πειρηθῆναι (αὐτοῦ) σὺν ἔντεσι. The Attic dual νὼ occurs again in Od. Ο. 475. Π. 306; but elsewhere Homer has νῶϊ, as in v. 224.

222. Τρώϊοι ἵπποι. See below on v. 265.

226. σιγαλόεντα. *Splendid, beautiful.* Eustath. on Il. Χ. 468. σιγαλόεντα· τὰ σιγὴν δηλαδὴ ἐμποιοῦντα δι' ἔκπληξιν. Others however, among whom are Heyne and P. Knight, derive it, by means of the insertion of the Æolic digamma, from σιαλόω, *variego.* Hesych. σιαλῶσαι· ποικίλαι. See Taylor's *Lect. Lysiac.* p. 703. The former interpretation appears the most probable; and is precisely similar to a common expression of our own: *to be struck dumb with admiration.*

227. ἵππων ἀποβήσομαι. *I will alight from the chariot.* This is the ordinary sense of ἀποβαίνειν, and there is no reason against retaining it here, though the commentators in general have understood it differently. Eustath. τὸ πεζεῦσαι τοῦ ἅρματος, ἵππων ἀποβῆναι λέγει· οὕτω δέ τις ἀποβαίνει καὶ νηός. But it was not unusual for the warrior to quit the chariot, and fight on foot. In the ensuing engagement between Pandarus and Diomed, the latter is certainly on the ground, while Sthenelus remains at hand with the horses. Pandarus, however, does not alight, as it appears from v. 294; and hence arises a difficulty in 291, as it seems scarcely possible that he should have received the wound to which his death is attributed, from an antagonist in a lower position than himself. But it should be recollected, that the chariots of the ancients were built extremely low; by which the circumstance will be readily accounted for. Wakefield endeavours to explain it, somewhat ingeniously, upon the mathematical principles of projection.

231. εἰωθότι. Scil. ἡνιοχεῖν αὐτοὺς, as supplied by the Scholiast.

233. μὴ τὼ μὲν δείσαντε κ. τ. λ. Scil. *Cavendum est ne* &c. See on Il. Α. 26. The verb ματᾷν properly signifies, *to lose time, to hesitate:* from the adverb μάτην. Compare Il. Π. 474. Ψ. 510. Hence, in this place, *to be restive.* Damm has illustrated its meaning by the words of Terence; *moves quidem, sed nihil promoves.* Of the subjunctive form ματήσομαι, see on Il. Α. 62.

236. μώνυχας ἵππους. *Horses having a single or solid hoof,* as distinguished from other species. Thus Virg. Georg. III. 88. Solido *graviter sonat ungula* cornu. The adjective is contracted from μονῶνυξ.

Ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240
Τοὺς δὲ ἴδε Σθένελος, Καπανήϊος ἀγλαὸς υἱὸς,
Αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
Ἄνδρ' ὁρόω κρατερὼ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
Ἶν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδὼς, 245
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὔχεται εἶναι·
Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
Εὔχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.
Ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω
Θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσῃς. 250
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
Μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἴω.
Οὐ γάρ μοὶ γενναῖον ἀλυσκάζοντι μάχεσθαι,
Οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν.
Ὀκνείω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὔτως 255
Ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη.
Τούτω δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι
Ἄμφω ἀφ' ἡμείων, εἰ γοῦν ἕτερός γε φύγῃσιν.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
Αἴκεν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
Ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους

240. ἐμμεμαῶτ'. That is, ἐμμεμαῶτι, scil. Τυδείδῃ. Compare vv. 142. 143. The versions improperly render it *impetu concitati,* in reference to Æneas and Pandarus, by which means there is a change from the plural to the dual, and then to the plural again in the verb ἔχον. In the preceding line, to avoid the jingle of the same termination, Heyne proposes to read φώνησαν, καὶ ἐς ἅρματα.

245. ἶν' ἀπέλεθρον. *Robur immensum.* Schol. ἄμετρον, πολλήν. From *a* intensive, and πέλεθρον, *an acre.* In what follows, the Scholiast notices the change of construction, for τούτων ὁ μὲν ἐστί.

252. μή τι φόβονδ' ἀγόρευ'. There is an ellipsis of the verb τρέπεσθαι; and so again in Il. Π. 697. Of this there is no mention in Lamb. Bos. It may be remarked, that the advice of Sthenelus did not intend that Diomed should quit the field, but merely that they should retire into their own ranks; a resource of which the greatest heroes did not disdain to avail themselves in cases of imminent peril. Thus in Il. Ξ. 408. Hector himself is retreating towards his phalanx, when Ajax brings him to the ground with an enormous stone. In reference to this custom, Heyne adduces Pind. Nem. IX. 64. ἐν γὰρ δαιμονίοισι φόβοις φεύγοντι καὶ παῖδες θεῶν. See Mitford's *Hist. of Greece,* vol. I. p. 162.

253. ἀλυσκάζοντι μάχεσθαι. That is, ἀλυσκάζειν τὴν μάχην. See on Il. Α. 258; and compare Od. Ρ. 581. Χ. 330. In Il. Ζ. 443. the construction seems to be elliptical. Examples of the simple form ἀλύσκω, from which ἀλυσκάζω is formed by paragoge, repeatedly occur. The use of the participle instead of the infinitive is not unusual. Thus in Isocr. Panath. p. 268. E. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον, for παραβαίνειν. See Matt. Gr. Gr. § 550. Obs. 4. The Scholiast explains γενναῖον by ἐγγενὲς, πάτριον. In later writers it signifies *noble:* but it does not recur in Homer.

255. ὀκνείω. *Nolo.*

258. εἰ γοῦν ἕτερός γε φύγῃσιν. This construction of εἰ with the subjunctive is peculiar to Homer, and the Ionic and Doric writers. Compare Il. Ι. 318. Α. 116. Μ. 224. 245. Ο. 16. Π. 30. 559. Herod. II. 13. 52. VII. 161. VIII. 49. Pind. Pyth. IV. 473. Nem. VII. 16. Theocrit. Idyl. XXV. 45. See Brunck on Aristoph. Plut. 116. Matt. Gr. Gr. 525. 7. b.

261. τούσδε ἵππους. *These horses of mine.*

Αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·
Αἰνείαο δ' ἐπαΐξαι μεμνημένος ἵππων,
'Εκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας 'Αχαιούς.
Τῆς γάρ τοι γενεῆς, ἧς Τρωΐ περ εὐρυόπα Ζεὺς 265
Δῶχ', υἷος ποινὴν Γανυμήδεος· οὕνεκ' ἄριστοι
Ἵππων, ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τε.
Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν 'Αγχίσης,
Λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
Τῶν οἱ ἓξ ἐγένοντο ἐνὶ μεγάροισι γενέθλης. 270
Τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
Τὼ δὲ δύ' Αἰνείᾳ δῶκε, μήστωρε φόβοιο.
Εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Τὼ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. 275
Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱὲ,
Ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς ὀϊστός·

262. ἐξ ἄντυγος ἡνία τείνας. The ἄντυξ was a raised semicircle in front of the chariot; and to the top of this was attached a peg, upon which the reins were fixed, when it was necessary to stop the horses. In some chariots there was a corresponding semicircle behind, as in that of Juno, infra v. 728, where the Venetian Scholiast observes: ἄντυγες· τὰ ἐπὶ τοῦ δίφρου ἡμίκυκλα, ἔνθεν καὶ τὰ ἡνία ἐξάπτονται. See Hemsterhuis on Lucian. t. I. p. 279. In general, however, ἄντυξ is any external *rim* or *border*. Thus we have ἄντυξ ἀσπίδος, Il. Z. 118. O. 645; and ἄντυξ κιθάρας, in Eur. Hippol. 1131. See Monk *in loco*.

265. ἧς Τρωΐ περ κ. τ. λ. *Which Jupiter bestowed upon Tros:* so that, according to Eustathius' opinion, the translators are mistaken, who turn Τρώϊοι ἵπποι, *the Trojan horses*, in v. 222, where Æneas extols their qualities to Pandarus. The same author takes notice, that frauds in the case of horses have been thought excusable in all times, and commends Anchises for this piece of theft. Virgil was so well pleased with it, as to imitate this passage in Æn. VII. 280. *Absenti Æneæ currum, geminosque jugales Semine ab ætherio, spirantes naribus ignem, Illorum de gente, patri quos Dædala Circe Supposita de matre nothos furata creavit.* POPE. See Apollod. Bibl. II. 5. 9; and of the epithet εὐρυόπης, on Il. A. 498.

268. τῆς γενεῆς. Scil. τινὰς, and τῆς for ταύτης. The genitive is frequently put after verbs transitive, with the accusative of the indefinite pronoun τις understood. This is expressed in English by the word *some*, and, in the singular, by the omission of the article. Thus in Il. I. 214. πάσσε δ' ἁλὸς θείοιο, *he sprinkled salt over it.* Compare Il. Ξ. 121. X. 325. Od. I. 225. O. 98. Herod. III. 11. IV. 172. Eurip. Hec. 614. So also in Exod. xxix. 7. 20. Levit. x. 18. Prov. xxii. 9. LXX. Mark ii. 21. The same ellipsis occurs also in Latin. Thus Tacit. Germ. 15. *Mos est civitatibus ultro et viritim conferre principibus vel armentorum vel frugum;* scil. *aliquam partem.* See Matt. Gr. Gr. § 356. b. Bos. Ellips. Gr. 176. The words τῆς γενεῆς are repeated from v. 265, the intervening lines being parenthetical.

269. ὑποσχών. *Submittens.* Schol. ὑποβαλών. Eustathius notices another reading, θηλέας, with the accent on the penultima, for θηλείας. But θῆλυς, ἡδὺς, and the like, in Homer, have generally but two terminations; as in Il. T. 97. Ἥρη, θῆλυς ἐοῦσα. Compare K. 216. Ψ. 409. Od. M. 369. We have, however, the feminine θήλεια in Il. B. 767. Θ. 7. Λ. 680.

270. γενέθλης. Some MSS. have γενέθλη, which is at least as good a reading. If admitted, it will be in apposition with ἕξ. As the text now stands, the construction is, (ἐξ) ὧν γενέθλης ἐγένοντο αὐτῷ ἓξ ἐν μεγάροισι.

272. μήστωρε φόβοιο. *Counsellors of flight;* i.e. admonishing the enemy to flee. Schol. φυγὴν ἐμποιοῦντας τοῖς πολεμίοις. Compare Il. B. 767. The expression is of frequent occurrence. See also Il. Δ. 328. P. 339.

275. τὼ δὲ τάχ' ἐγγύθεν ἦλθον, κ. τ. λ. See on Il. A. 567.

Νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἴκε τύχοιμι.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 280
Καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διὰ πρὸ
Αἰχμὴ χαλκείη πταμένη θώρηκι πελάσθη.
Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
Βέβληαι κενεῶνα διαμπερὲς, οὐδέ σ' ὀΐω
Δηρὸν ἔτ' ἀνσχήσεσθαι, ἐμοὶ δὲ μέγ' εὖχος ἔδωκας. 285
Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
Ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶΐ γ' ὀΐω
Πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
Αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν.
Ὣς φάμενος προέηκε, βέλος δ' ἴθυνεν Ἀθήνη 290
Ῥῖνα παρ' ὀφθαλμόν· λευκοὺς δ' ἐπέρησεν ὀδόντας.
Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρὴς,
Αἰχμὴ δ' ἐξελύθη παρὰ νείατον ἀνθερεῶνα.
Ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
Αἰόλα, παμφανόωντα· παρέτρεσσαν δέ οἱ ἵπποι 295
Ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.
Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,

287. ἤμβροτες. The verbs ἀμβρότειν and ἀβροτάζειν (Il. K. 65), signifying *to go astray, to err, to miss,* have been derived from ἀβρότη (*Ion. fœm.* of ἄβροτος), which is the epithet of νὺξ in Il. Ξ. 78. and elsewhere, and is sometimes used substantively of *the night.* So also in Od. Λ. 329. ἄμβροτος νύξ. They are accordingly said to mean properly, *to go astray in the darkness of the night.* Eustathius, indeed, explains the latter verb by τοῦ βρότου ἀποτυγχάνειν ἐν ὁδῷ, and in this sense it is referred to ἄβροτος, as denoting *mortalibus carens,* in Æsch. Prom. 2. ἄβροτον εἰς ἐρημίαν. Hence also the Scholiast on Il. Ξ. 78. ἀβρότη· ἐν ᾗ φῶς οὐ γίνεται. That such, however, is not the meaning of the adjective in Homer, is clear from its being convertible with ἀμβρόσιος. See on Il. A. 529. B. 57. Neither is it certain that ἄβροτος is the true reading in the passage cited from the Prometheus. Buttmann accurately traces both forms by a regular chain from ἁμαρτάνω.

289. ταλαύρινον. *Fortem:* from ταλάω, *sustineo,* and ῥινός, *cutis.* The derivation is analogous to that of ταλασίφρων, ταλασικάρδιος, &c. Eustathius explains it by εὔτολμος, ἰσχυρός. As an epithet of Mars, it occurs again in Il. Υ. 78. Χ. 267. In the preceding line, Barnes proposes to expunge the particle γε after πρὶν in both cases; but Clarke justly observes, that the repetition imparts a degree of elegance to the verse: neither is it entirely without its limiting import. In the other two places its proper signification is clearly discernible. See on Il. A. 60.

291. ῥῖνα. Subaud. κατά. See on v. 227.

292. γλῶσσαν πρυμνήν. *The root of the tongue.* Eustath. πρυμνόν· τὸ ἔσχατον. And so Hesychius. Compare Il. Π. 314. Od. P. 463. From the same root, περάω, *ad finem perduco,* came the noun πρέμνον, *stirps.* See Pent. Gr. Lex. v. αὐτόπρεμνος, and compare Il. M. 149.

293. ἐξελύθη. *Was spent;* i. e. its force was exhausted: in which sense the verb λύεσθαι and its compounds are continually employed, more particularly in reference to the dissolution of death. Thus infra v. 296. λύθη ψυχή τε μένος τε. Hence λυθῆναι is used in the sense of θανεῖν, as Heyne observes after Eustathius. Soph. Ant. 1268. ἔθανες, ἀπελύθης. 1314. ποίῳ ἀπελύσατο τρόπῳ. Hence also λύειν βίον, and ἀπολύειν ψυχὴν, in Euripides. See Hemsterhuis on Lucian, t. III. p. 356. Some good MSS., however, here read ἐξεσύθη, which is not improbably correct.

297. Αἰνείας δ' ἀπόρουσε κ.τ.λ. This protecting of the dead body was not only an office of piety agreeable to the character of Æneas in particular, but looked upon as a matter of great importance in those times. It was believed that the very soul of the deceased suffered by the body's remaining destitute of the rites of sepulture,

Δείσας μήπως οἱ ἐρυσαίατο νεκρὸν 'Αχαιοί.
'Αμφὶ δ' ἄρ' αὐτῷ βαῖνε, λέων ὥς, ἀλκὶ πεποιθώς·
Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐΐσην, 300
Τὸν κτάμεναι μεμαὼς, ὅστις τοῦ γ' ἀντίος ἔλθοι,
Σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,

as not being else admitted to pass the waters of Styx. See what Patroclus's ghost says to Achilles, in Il. Ψ. 69. Hence Virg. Æn. VI. 325. *Hæc omnis, quam cernis, inops inhumataque turba est: Portitor ille Charon; hi, quos vehit unda, sepulti. Nec ripas datur horrendas et rauca fluenta Transportare prius, quam sedibus ossa quierunt: Centum errant annos, volitantque hæc littora circum.* Whoever considers this, will not be surprised at those long and obstinate combats for the bodies of the heroes, so frequent in the Iliad. Homer thought it of such weight, that he has put this circumstance of want of burial into the proposition at the beginning of the poem, as one of the chief misfortunes that befel the Greeks. Pope. See the note on Il. A. 4.

299. *ἀλκί.* See Prelim. Obss. sect. IV. § 1.

303. *μέγα ἔργον.* This expression, in apposition with a preceding noun, is emphatic, and is intended, in this instance, to draw the attention more forcibly to the amazing size of the stone. Some interpret *ἔργον* of the *act* of raising the stone, but it is unquestionably the *stone* itself; and in Xen. Cyrop. I. 4. 8. *μέγα χρῆμα* is used in a similar manner. So Arist. Nub. 2. *τὸ χρῆμα τῶν νυκτῶν.* Herod. I. 36. *συὸς χρῆμα μέγα.* We have also in Virg. Æn. V. 119. *ingenti mole Chimæram, Urbis* opus. See Hoogeveen on Viger, p. 70.—Virgil has adopted the opinion of the degeneracy of mankind, set forth in this passage, with an additional allowance for the distance of his own age from that of Homer, in Æn. XII. 899. *Vix illud lecti bis sex cervice subirent, Qualia nunc hominum producit corpora tellus.* Hence also Juvenal, in allusion to the stone with which Diomed here strikes Æneas, in Sat. XV. 69. *Nam genus hoc vivo jam decrescebat Homero; Terra malos homines nunc educat atque pusillos.* Homer has used the same observation in Il. M. 383. 449. Υ. 287; from which it has been inferred, that he must have lived long after the Trojan war. Vell. Paterc. I. 5. *Hic longius a temporibus belli, quod composuit, Troici, quam quidam rentur, abfuit. Quo nomine non est mirandum, quod sæpe illud usurpat: οἷοι νῦν βροτοί εἰσι.* Gibbon, in his Miscellaneous Works (vol. III. p. 70), has revived this opinion, which had been long since successfully refuted by Barnes, who observes that Nestor makes precisely the same comparison in Il. A. 272, between the contemporaries of his youth and of his age. Consequently no argument can be drawn from this passage, in order to set aside the date assigned to the age of Homer in Prelim. Obss. sect. I. As to the opinion itself, respecting the superior strength and stature of the men of the early ages, it may perhaps have originated in actual fact. There seems indeed to be some authority for the tradition in Holy Writ; though it has been strongly contended that the giants there mentioned were merely tyrannical oppressors. See Gen. vi. 4. Num. xiii. 34. LXX. We extract the following, however, from Augustin. *Civit. Dei*, XV. 23. *Vidi ipse, non solus, sed aliquot mecum, in Uticensi litore molarem hominis dentem tam ingentem, ut si in nostrorum dentium modulos minutatim concideretur, centum nobis videretur facere potuisse; sed illum Gigantis alicujus fuisse crediderim.* See also Plin. N. H. VII. 16. A. Gell. III. 10. Max. Tyr. Diss. VIII. The amazing strength, however, with which the ancient heroes are said to have thrown stones of a vast weight, may be in some measure accounted for by the fact, that their youth were trained to the practice. The same exercise was also common in the oriental nations. *Mos est in urbibus Palestinæ,* says St. Jerome, *et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis, et castellis, rotundi ponuntur lapides gravissimi ponderis, ad quos juvenes exercere se solent, et eos pro varietate virium sublevare; alii ad genua, alii ad umbilicum, alii ad humeros, ad caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes, pondus attollunt.* Pope observes, in his Essay on Homer's Battles, that a similar custom still prevails in some parts of Scotland.—With regard to the construction, the optative in a potential signification should properly be accompanied by *ἂν* or *κε*; but in Homer it is sometimes wanting. Thus again in Il. H. 48. See on Il. A. 32. Brunck on Arist. Equit. 400. Matt. Gr. Gr. § 514. 5. Obs. Of the force of the particle *γε* in this passage, see on Il. A. 60.

Οἷοι νῦν βροτοί εἰσ᾽, ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
Τῷ βάλεν Αἰνείαο κατ᾽ ἰσχίον, ἔνθα τε μηρὸς 305
Ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·
Θλάσσε δέ οἱ κοτύλην, πρὸς δ᾽ ἄμφω ῥῆξε τένοντε,
Ὦσε δ᾽ ἄπο ῥινὸν τρηχὺς λίθος· αὐτὰρ ὅγ᾽ ἥρως
Ἔστη γνὺξ ἐριπὼν, καὶ ἐρείσατο χειρὶ παχείῃ
Γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψε. 310
Καὶ νύ κεν ἔνθ᾽ ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
Εἰ μὴ ἄρ᾽ ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
Μήτηρ, ἥ μιν ὑπ᾽ Ἀγχίσῃ τέκε βουκολέοντι·
Ἀμφὶ δ᾽ ἑὸν φίλον υἱὸν ἐχεύατο πήχεε λευκὼ,
Πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα κάλυψεν, 315
Ἕρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων,
Χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ θυμὸν ἕλοιτο.
Ἡ μὲν ἑὸν φίλον υἱὸν ὑπεξέφερε πολέμοιο·
Οὐδ᾽ υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
Τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης. 320
Ἀλλ᾽ ὅγε τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους
Νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας·
Αἰνείαο δ᾽ ἐπαΐξας καλλίτριχας ἵππους
Ἐξέλασε Τρώων μετ᾽ ἐϋκνήμιδας Ἀχαιοὺς,
Δῶκε δὲ Δηϊπύλῳ, ἑτάρῳ φίλῳ, ὃν περὶ πάσης 325
Τῖεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
Νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· αὐτὰρ ὅγ᾽ ἥρως
Ὧν ἵππων ἐπιβὰς ἔλαβ᾽ ἡνία σιγαλόεντα,
Αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους
Ἐμμεμαώς· ὁ δὲ Κύπριν ἐπῴχετο νηλέϊ χαλκῷ, 330
Γιγνώσκων ὅτ᾽ ἄναλκις ἔην θεὸς, οὐδὲ θεάων

306. κοτύλην. Properly, *a little cup;* as in Il. X. 494. Hence *any cavity*, as the *palm of the hand;* and in this place, *the hollow of the hip-bone, into which the head of the thigh-bone is inserted.* Eustath. on Il. X. in loc. cit. κοτύλην δέ φησι τὴν μικρὰν κυπελλίδα· καὶ παλάμης κοίλωμα· καὶ ἡ κατὰ τὸ ἰσχίον τοῦ μηροῦ κοιλότης.

309. γνὺξ ἐριπών. See on v. 357. infra.

310. γαίης. *Upon the ground:* subaud. κατά.

311. καὶ νύ κεν ἔνθ᾽ ἀπόλοιτο. Schol. ἀντὶ τοῦ ἀπώλετο ἄν. So again in Il. P. 70. and infra v. 388. See Matt. Gr. Gr. § 508. Obs. 2.

326. ὅτι οἱ φρεσὶν ἄρτια ᾔδη. *Quod sibi in animo consentanea novit, sensit;* i. e. he was of a disposition congenial with his own. Hesych. ἄρτια· προσηρμοσμένα. From ἄρω, *apto, conjungo.* The sentiment is the same as that expressed in Il. Δ. 361. τὰ γὰρ φρονέεις, ἅτ᾽ ἐγώ περ. The usual signification, however, of ἄρτιος is *prudens;* i. e. *prudentiæ consentaneus:* as in Il. Ξ. 92. Od. Θ. 240. ἄρτια βάζειν. Schol. ὑγιῆ καὶ ἁρμόδια. So Eurip. Troad. 417. ἀρτίας ἔχεις φρένας. Ernesti, therefore, would understand the passage thus: *Quia ejus bonis consiliis uti poterat, ob prudentiam.* But this is less satisfactory. It may be observed that εἰδέναι, followed by a neuter plural, has much the same import as the adjective with the verb substantive; so that ἄρτια ᾔδη is equivalent with ἄρτιος ἦν. See Il. Π. 73. Od. Δ. 666. Θ. 586. I. 180. Λ. 431. T. 248.

329. μέθεπε. *Sequi fecit*, transitively. See also on Il. Θ. 126.

Τάων, αἵτ' ἀνδρῶν πόλεμον κατακοιρανέουσιν,
Οὔτ' ἄρ' Ἀθηναίη, οὔτε πτολίπορθος Ἐνυώ.
Ἀλλ' ὅτε δή ῥα κίχανε πολὺν καθ' ὅμιλον ὀπάζων,
Ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
Ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέϊ χαλκῷ
Ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
Ἀμβροσίου διὰ πέπλου, ὅν οἱ Χάριτες κάμον αὐταὶ,
Πρυμνὸν ὕπερ θέναρος· ῥέε δ' ἄμβροτον αἷμα θεοῖο,
Ἰχὼρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν. 340
Οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον·
Τοὔνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται.
Ἡ δὲ μέγα ἰάχουσα ἀπὸ ἕο κάββαλεν υἱόν·
Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
Κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων, 345
Χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ θυμὸν ἕλοιτο.
Τῇ δ' ἐπὶ μακρὸν ἄϋσε βοὴν ἀγαθὸς Διομήδης·
Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος.
Ἦ οὐχ ἅλις, ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις;
Εἰ δὲ σύγ' ἐς πόλεμον πωλήσεαι, ἦτέ σ' ὀΐω 350
Ῥιγήσειν πόλεμόν γε, καὶ εἴ χ' ἑτέρωθι πύθηαι.

332. *κατακοιρανέουσι.* See on Il. B. 207.
333. *Ἐνυώ. Bellona.* See Pent. Gr. p. 412. on Æsch. Theb. 45.
334. *ὀπάζων.* Eustath. *κατόπιν διώκων.* The Scholiast notices the following varieties in the signification of this verb, viz. *to give*, as in Il. Θ. 141; *to drive along*, Λ. 493; *to select*, Τ. 238. These, however, may all be reduced to one general acceptation, *to send along;* which will meet the sense wherever it occurs.
335. *ἔνθ' ἐπορεξάμενος.* Scil. *αὐτῆς σὺν ἔγχει.* HEYNE. See on Il. Δ. 307. Clarke and others understand the interference of Venus, and the wound she receives from Diomed, at the instigation of Minerva (supra v. 131), in an allegorical sense. To this Heyne justly objects that Venus, in delivering her son, must necessarily be considered as a real agent. See on Il. A. 194.
337. *ἀβληχρήν. Weak, tender.* Schol. *ἀσθενῆ, ἁπαλήν.* So we have in v. 425. *χεῖρα ἀραιήν.* Some consider the *α* redundant, while others render *βληχρὸς durus*, and make it privative. The former is correct. Compare the note on Il. Γ. 293; and see Valcknær on Theocrit. Adoniaz. p. 218. Eustathius explains the adverb *εἶθαρ* by *εὐθύς*.
338. *Χάριτες.* They were the fountain of grace and beauty. Compare Od. Z. 18. Θ. 364. Hesiod. Theog. 64. Pind. Ol. XIV.
339. *πρυμνὸν ὑπὲρ θέναρος.* Schol. *ὑπὲρ τὸ ἔσχατον τοῦ κοιλοῦ τῆς χειρός.* See Schneid. Lex. in v. *θέναρ.*
340. *ἰχώρ.* This word is understood by Eustathius to signify, generally, *τὸν κατὰ φύσιν μετὰ τροφὴν χύλον, the nutritious juices produced in the body by food;* but qualified, in the present instance, to imply, by analogy, the *ἄμβροτον αἷμα*, or *blood of the gods.* Hence it seems, however, to have been more usually employed in this confined sense; as in the reply of the wounded Alexander to his flatterers (Plutarch. *de fort. Alex.*):—*Τοξεύμασι δὲ πληγεὶς εἰς τὸ σκέλος, ὡς πολλοὶ συνέδραμον τῶν πολλάκις εἰωθότων αὐτὸν θεὸν προσαγορεύειν, διαχυθεὶς τῷ προσώπῳ, Τουτὶ μὲν αἷμα, ἔφη, ὡς ὁρᾶτε, καὶ οὐκ Ἰχὼρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσι.* Milton has imitated this passage in his Par. L. VI. 327. *Then Satan first Knew pain, and writhed him to and fro: so sore The griding sword with discontinuous wound Passed through him; but th' ethereal substance closed, Not long divisible, and from the gash A stream of nectarous humour issuing flowed, Sanguine, such as celestial spirits may bleed;—Yet soon he healed, &c.*
341. *οὐ γὰρ σῖτον ἔδουσ', κ. τ. λ.* Compare Il. Z. 142.

῝Ως ἔφαθ'· ἡ δ' ἀλύουσ' ἀπεβήσατο· τείρετο δ' αἰνῶς.
Τὴν μὲν ἄρ' Ἶρις ἑλοῦσα ποδήνεμος ἔξαγ' ὁμίλου
'Αχθομένην ὀδύνῃσι· μελαίνετο δὲ χρόα καλόν.
Εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα 355
Ἥμενον· ἠέρι δ' ἔγχος ἐκέκλιτο, καὶ ταχέ' ἵππω·
Ἡ δὲ γνὺξ ἐριποῦσα κασιγνήτοιο φίλοιο,
Πολλὰ λισσομένη, χρυσάμπυκας ᾔτεεν ἵππους·
Φίλε κασίγνητε, κόμισαί τε με, δός τε μοι ἵππους,
Ὄφρ' ἐς Ὄλυμπον ἵκωμαι, ἵν' ἀθανάτων ἕδος ἐστί· 360
Λίην ἄχθομαι ἕλκος, ὅ με βροτὸς οὔτασεν ἀνὴρ,
Τυδείδης, ὃς νῦν γε καὶ ἂν Διῒ πατρὶ μάχοιτο.
῝Ως φάτο· τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
Ἡ δ' ἐς δίφρον ἔβαινεν, ἀκηχεμένη φίλον ἦτορ·
Πὰρ δέ οἱ Ἶρις ἔβαινε, καὶ ἡνία λάζετο χερσὶ, 365
Μάστιξε δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
Αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἕδος, αἰπὺν Ὄλυμπον.
Ἔνθ' ἵππους ἔστησε ποδήνεμος ὠκέα Ἶρις,
Λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.
Ἡ δ' ἐν γούνασι πίπτε Διώνης δῖ' Ἀφροδίτη, 370
Μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἥν,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων

352. ἀλύουσα. *Distracted with pain.* Schol. ἀδημονοῦσα, καὶ οἷον λύσιν μὴ εὑρίσκουσα τῶν κακῶν. The verb ἀλύω, however, signifies generally, *insanio*, whatever be the cause. Compare Od. Σ. 332. It is observable also, that the penultima is invariably long in the Tragic writers, and in Homer always short, except in the single instance, probably corrupt, of Od. I. 398, where the derivation is thus given by Eustathius: ἀλύειν· τὸ ἐν ἄλῃ καὶ παρέσει τὴν ψυχὴν ἔχειν. See Blomfield's Gloss. on Æsch. Theb. 387. Perizon. ad Ælian. V. H. IX. 25.

356. ἔγχος ἐκέκλιτο Scil. ἐπὶ τῇ γῇ. See on v. 709. infra. In the latter member ἵσταντο must be supplied. See on Il. A. 532.

357. γνὺξ ἐριποῦσα. That is, from exhaustion: and so again in v. 370. Compare v. 309. Eustathius understands this as an act of earnest entreaty, which the nature of the request does not seem to demand; neither does it appear that supplicants, among the early Greeks, were used to fall on their knees, but to throw themselves at the feet of the person solicited. See on Il. A. 407.

358. χρυσάμπυκας ἵππους. Eustath. ἄμπυξ ἐκαλεῖτο σειρὰ κατάχρυσος τὰς περὶ τὸ μέτωπον τῶν ἵππων τρίχας συνδέουσα. These frontlets were also called ἀμπυκτῆρες. See Lex. Pent. Gr. *in voce;* and on Il. X. 469.

359. The vulgar reading, δὸς δέ μοι ἵππους, is strongly supported, and confirmed by examples, by Schæfer on Dionysius, p. 192. See also Hermann on Viger, p. 646. ed. Oxon. The reading in the text seems to be preferable.

366. Heyne thus completes the construction: ἐμάστιξε δὲ τοὺς ἵππους, ὥστε αὐτοὺς ἐλᾶν τὸ ἅρμα.

370. Διώνης. See Apollod. Bibl. I. 1. 3. Later writers apply the name to Venus herself. See Ovid. A. A. III. 3. Stat. Silv. I. 1. 84. Cic. N. D. III. 23. Homer seems to have been ignorant of the myth respecting the birth of the goddess from the foam of the sea; unless indeed her name be taken in proof of his acquaintance with it.

371. ἀγκάς. *In her arms.* An adverb; the same as ἄγκαθεν in Æsch. Eum. 80. ἄγκαθεν λαβὼν βρέτας. But in v. 375 of the same play, ἄγκαθεν is for ἀνέκαθεν, *desuper.*

Μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;
Τὴν δ' ἠμείβετ' ἔπειτα φιλομμειδὴς Ἀφροδίτη· 375
Οὖτα με Τυδέος υἱὸς, ὑπέρθυμος Διομήδης,
Οὕνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή·
Ἀλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται. 380
Τὴν δ' ἠμείβετ' ἔπειτα Διώνη, δῖα θεάων·
Τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο, κηδομένη περ·
Πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
Ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
Τλῆ μὲν Ἄρης, ὅτε μιν Ὦτος κρατερός τ' Ἐφιάλτης, 385
Παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
Χαλκέῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
Καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης, ἆτος πολέμοιο,
Εἰ μὴ μητρυιὴ, περικαλλὴς Ἠερίβοια,
Ἑρμέᾳ ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
Ἤδη τειρόμενον· χαλεπὸς δέ ἑ δεσμὸς ἐδάμνα.
Τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος

374. ἐνωπῇ. *Publicly.* Schol. Villois. ἐν ὄψει ἀδικοῦσαν.

383. πολλοὶ γὰρ δὴ τλῆμεν κ. τ. λ. The sense of the passage seems to be this:—that many of the gods have used the agency of men in inflicting evils upon each other. Schol. ὑπὸ ἀνθρώπων ἀλλήλους κακῶς πράσσοντες. Compare infra v. 873. The fables which follow were most probably in existence before the time of Homer, and embellished by him from the traditional mythology of the country. The passage is imitated in a fragment of Panyasis, preserved by Clemens Alexand. p. 22. D. Τλῆ μὲν Δημήτηρ, τλῆ δὲ κλυτὸς Ἀμφιγυήεις, Τλῆ δὲ Ποσειδάων, τλῆ δ' ἀργυρότοξος Ἀπόλλων Ἀνδρὶ παρὰ θνητῷ θητευσέμεν εἰς ἐνιαυτόν. Compare also Ovid. Fast. I. 489. Eustathius and others, after Heraclides Ponticus, understand the whole as allegorical.

385. τλῆ μὲν Ἄρης, ὅτε κ. τ. λ. This fable will be found at length in Apollod. Bibl. I. 7. 4. Pope observes, that Virgil speaks much in the same figure, when he describes the peace in the time of Augustus (Æn. I. 298): *Furor impius intus Sæva sedens super arma, et centum vinctus ahenis Post tergum nodis, fremit horridus ore cruento.*

387. κεράμῳ. Properly, *an earthen vessel;* as in Il. I. 465. In the Cyprian language, says Eustathius, it signifies *a subterraneous cavern:* and Heyne considers the use of the word in this sense, a proof of the antiquity of the fable. The epithet χάλκεος implies nothing more than *munitus:* as *turris ahenea* in Horat. Od. III. 16. 1.

388. καί νύ κεν ἔνθ' ἀπόλοιτο. Some of Homer's censurers have inferred from this passage, that the poet represents his gods subject to death; when nothing but great misery is here described. It is a common way of speech to use *perdition* and *destruction* for *misfortune.* The language of Scripture calls eternal punishment *perishing everlastingly.* There is a remarkable passage to this purpose in Tacit. Annal. VI., which very livelily represents the miserable state of a distracted tyrant: *Quid scribam vobis, P. C., aut quomodo scribam, aut quid omnino non scribam hoc tempore? Dii me deæque pejus* perdant, *quam* perire *quotidie sentio, si scio.* Pope. Thus St. Paul in 1 Cor. xv. 31. καθ' ἡμέραν ἀποθνήσκω. Liban. Epist. 1320. p. 615. ἔτι ζῶντες τεθνήκαμεν. See also infra v. 402.—ἆτος πολέμοιο. Schol. ἀπλήρωτος καὶ ἀκόρεστος τοῦ πολέμου. The adjective ἆτος is contracted from ἄατος, from α priv. and ἄδω, *satio.* Hesiod. Theog. 714. Γύγης τ' ἄατος πολέμοιο. Compare Il. E. 863. Z. 203. Λ. 430. Ν. 746. Χ. 210.

392. τλῆ δ' Ἥρη, κ. τ. λ. This happened in the battle between Hercules and Neleus, before Pylos. See Apollod. II.

Δεξιτερὸν κατὰ μαζὸν ὀϊστῷ τριγλώχινι
Βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
Τλῆ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν ὀϊστὸν, 395
Εὖτέ μιν ὠυτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
Ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν·
Αὐτὰρ ὃ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὄλυμπον,
Κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ ὀϊστὸς
Ὤμῳ ἐνὶ στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν. 400
Τῷ δ' ἔπι Παιήων, ὀδυνήφατα φάρμακα πάσσων,
Ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γε τέτυκτο.
Σχέτλιος, ὀβριμοεργὸς, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων,
Ὃς τόξοισιν ἔκηδε θεοὺς, οἳ Ὄλυμπον ἔχουσι.
Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη. 405
Νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱὸς,
Ὅττι μάλ' οὐ δηναιὸς, ὃς ἀθανάτοισι μάχοιτο,
Οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν,

7. 3. Hercules, who is here called by the name of his earthly father, is presently after (in v. 396) pronounced the son of Jupiter.

393. τριγλώχινι. Eustath. τρεῖς ἀκίδας ἔχοντι. Thus Senec. Herc. F. 560. *Bello cum peteres Nestoream Pylon, Telum tergemina cuspide præferens.*

395. ἐν τοῖσι. That is, among the gods who joined against Hercules at Pylos. See Apollod. *ubi supra.*

396. ὠυτός. *Idem.* Clarke and the early Edd. have αὐτὸς, which is certainly used in Homer, as the Attics use ὁ αὐτὸς, in Il. M. 236. Od. Π. 138. But that he also uses ὁ αὐτὸς, which is written *Ionicè*, especially in Herodotus, ὡὐτὸς, in the same sense, is evident from Il. Z. 391. Od. H. 55. and elsewhere; and that the article is not always a pronoun in Homer, see on Il. A. 9. The reading of the text is sanctioned by all the MSS. See also Buttmann, Gr. Gr. § 29. 12. Schæf. ad Greg. Cor. 419; and compare Il. Δ. 288.

397. The construction is: ἐν Πύλῳ βαλών μιν, ἔδωκεν αὐτὸν ὀδύνῃσιν ἐν νεκύεσσι, scil. *in mortuorum strage jacentem.*

401. ὀδυνήφατα. Schol. τὰς ὀδύνας καταπαύοντα καὶ φθείροντα. From φάω, *to destroy.* See also on Il. A. 473. Δ. 218; and of Παιήων, see Lex. Pent. Gr. in v. Παιάν.

403. σχέτλιος, ὀβριμοεργὸς, κ. τ. λ. See on Il. B. 112. Clarke refers these words to ὠυτὸς ἀνὴρ, in v. 396, including the five preceding lines in a parenthesis. But Ernesti justly considers them as an apostrophe, similar to Virg. Æn. VI. 590. *Demens! qui nimbos et non imitabile fulmen, &c.* The participle ῥέζων, for the infinitive ῥέζειν. Compare Il. O. 166; and see Matt. Gr. Gr. § 551.

405. ἐπὶ τοῦτον ἀνῆκε. A tmesis, for ἐπανῆκε.

407. ὅττι μάλ' οὐ δηναιὸς, κ.τ.λ. Compare Il. Z. 139.

408. οὐδέ τί μιν κ. τ. λ. This is Homer's manner of foretelling that he shall perish unfortunately in battle, which he intimates by describing the loss of the most sensible and affecting pleasures that a warrior can receive at his return. Of the like nature is the prophecy at the end of this speech of the hero's death, by representing it in a dream of his wife's. There are many fine strokes of this kind in the prophetical parts of the Old Testament. Nothing is more natural than Dione's forming these images of revenge upon Diomed, the hope of which vengeance was so proper a topic of consolation to Venus. Pope. Virgil, however, has departed from this prophecy, in the answer of Diomed to the ambassadors of king Latinus, wherein he enumerates his misfortunes from the fall of Troy to the time of his settlement in Italy, and imputes their cause to this attempt upon Venus: Æn. XI. 274. *Hæc adeo ex illo mihi jam speranda fuerunt Tempore, cum ferro cælestia corpora demens Appetii, et Veneris violari vulnere dextram.*—παππάζουσιν. *Patrem blande compellant.* Eustath. ὠνοματοπεποίηται δὲ τὸ παππάζειν, καὶ δηλοῖ τὸ βρεφικῶς προσφθέγγεσθαι τὸν πατέρα. Thus, πάππα καλεῖν, in Arist. Eccles. 645. Pac. 120. Juvenal also employs the word *pappas* in Sat. VI. 633, though in an acceptation some-

'Ελθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
Τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι, 410
Φραζέσθω, μή τίς οἱ ἀμείνων σεῖο μάχηται·
Μὴ δὴν Αἰγιάλεια, περίφρων 'Αδρηστίνη,
'Εξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
Κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον 'Αχαιῶν,
'Ιφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο. 415
῏Η ῥα, καὶ ἀμφοτέρῃσιν ἀπ' ἰχῶ χειρὸς ὀμόργνυ·
῎Αλθετο χείρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
Αἱ δ' αὖτ' εἰσορόωσαι 'Αθηναίη τε καὶ ῞Ηρη
Κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον·
Τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις 'Αθήνη· 420
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, ὅ ττι κεν εἴπω;
῏Η μάλα δή τινα Κύπρις 'Αχαιϊάδων ἀνιεῖσα
Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλα φίλησε,
Τῶν τινα καῤῥέζουσα 'Αχαιϊάδων ἐϋπέπλων
Πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν. 425
῝Ως φάτο· μείδησε δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
Καί ῥα καλεσσάμενος προσέφη χρυσέην 'Αφροδίτην·
Οὔ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα,
'Αλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο·
Ταῦτα δ' ῎Αρηϊ θοῷ καὶ 'Αθήνῃ πάντα μελήσει. 430
῝Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Αἰνείᾳ δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
Γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας 'Απόλλων·

what enlarged. We have an infantine appellation precisely similar among ourselves.

412. *μὴ δὴν Αἰγιάλεια, κ. τ. λ.* The poet seems here to compliment the fair sex, at the expense of truth, by concealing the character of Ægiale, whom he has described with the disposition of a faithful wife; though the history of those times represents her as an abandoned prostitute, who gave up her own person, and her husband's crown, to her lover. So that Diomed, at his return from Troy, when he expected to be received with all the tenderness of a loving spouse, found his bed and throne possessed by an adulterer, was forced to fly his country, and seek refuge and subsistence in foreign lands. Pope. See Apollod. Bibl. I. 9.

414. *κουρίδιον.* See on Il. A. 114.

416. *ἰχῶ.* This is the reading of Eustathius, who describes it as the accusative, with the omission of the final syllable, for *ἰχῶρα*, by the same analogy as we find *ἱδρῶ* for *ἱδρῶτα*, Il. A. 620. So also Ποσειδῶ for Ποσειδῶνα, *κυκεῶ* for *κυκεῶνα*, and the like. The old editions read *ἰχῶρ'*, which Clarke proposes to retain with the rejection of the apocope, upon the supposition that the word was used indifferently in the masculine and neuter gender. For *χειρὸς* Zenodotus read *χερσίν*. But *ἀμφότεραι* is frequently used elliptically, as in Od. K. 264. Σ. 28. So Theocr. Idyl. VII. 157. *δράγματα καὶ μάκωνας ἐν ἀμφοτέρῃσιν ἔχοισα.* See Bos, Ellips. Gr. p. 327. and Schæfer. *in loc.*

423. *Τρωσὶν ἅμα σπέσθαι.* This seems to allude to Paris and Helen, in Il. Γ. 390.

424. *τῶν.* For *τούτων*, scil. *'Αχαιϊάδων*, to be repeated from v. 422.

429. *ἀλλὰ σύ γ' ἱμερόεντα κ. τ. λ.* Virgil has a similar sentiment in Æn. VII. 443. *Cura tibi, Divûm effigies et templa tueri; Bella viri pacemque gerant, queis bella gerenda.* Of the passage itself, see Cic. Epist. Att. XIV. 13. Plutarch. de aud. Poet. p. 36.

433. *γιγνώσκων ὅ οἱ κ. τ. λ.* For *καθ'*

Ἀλλ᾽ ὅγ᾽ ἄρ᾽ οὐδὲ θεὸν μέγαν ἅζετο, ἵετο δ᾽ αἰεὶ
Αἰνείαν κτεῖναι, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
Τρὶς μὲν ἔπειτ᾽ ἐπόρουσε, κατακτάμεναι μενεαίνων,
Τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ᾽ Ἀπόλλων·
Ἀλλ᾽ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἶσος,
Δεινὰ δ᾽ ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων·
Φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοῖσιν 440
Ἶσ᾽ ἔθελε φρονέειν· ἐπεὶ οὔποτε φῦλον ὁμοῖον
Ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ᾽ ἀνθρώπων.
Ὣς φάτο· Τυδείδης δ᾽ ἀνεχάζετο τυτθὸν ὀπίσσω,
Μῆνιν ἀλευόμενος ἑκατηβόλου Ἀπόλλωνος·
Αἰνείαν δ᾽ ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηός γε τέτυκτο.
Ἤτοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
Ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.
Αὐτὰρ ὁ εἴδωλον τεῦξ᾽ ἀργυρότοξος Ἀπόλλων,
Αὐτῷ τ᾽ Αἰνείᾳ ἴκελον, καὶ τεύχεσι τοῖον· 450
Ἀμφὶ δ᾽ ἄρ᾽ εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
Δῄουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
Ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
Δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·
Ἆρες, Ἄρες, βροτολοιγὲ, μιαιφόνε, τειχεσιπλῆτα, 455
Οὐκ ἂν δὴ τόνδ᾽ ἄνδρα μάχης ἐρύσαιο μετελθὼν,
Τυδείδην, ὃς νῦν γε καὶ ἂν Διῒ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ᾽ ἐπὶ καρπῷ,
Αὐτὰρ ἔπειτ᾽ αὐτῷ μοι ἐπέσσυτο, δαίμονι ἶσος.
Ὣς εἰπὼν, αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ· 460
Τρῶας δὲ στίχας οὖλος Ἄρης ὤτρυνε μετελθὼν,

ὅ, i. e. ὅτι. See on Il. A. 120; and compare v. 537.

437. ἀσπίδ᾽. Scil. *Diomedis.* That the shield of Apollo cannot be meant, is clear from the meaning of the word στυφελίζειν, which here is *to strike against*, as in Il. Π. 774. Hence it also signifies *to repel*, as in Il. H. 261. M. 405.

446. Περγάμῳ εἰν ἱερῇ. See on Il. Δ. 508.

448. κύδαινον. Heyne explains this word by ἐθεράπευον, in which sense it is frequently used by Lycophron. Madame Dacier would read κήδαινον; but this verb, as Clarke observes, was unknown to Homer: and there is no reason why the received word may not bear its ordinary sense of *honorare, honorifice excipere.* Compare Il. K. 69. N. 348. Ψ. 793. Od. Z. 229. Ξ. 440. Virg. Æn. I. 595.

449. αὐτὰρ ὁ εἴδωλον κ. τ. λ. Virgil has imitated this artifice in Æn. X. 636. *Tum Dea nube cava tenuem sine viribus umbram In faciem Æneæ—visu mirabile monstrum—Dardaniis ornat telis: clypeumque jubasque Divini assimulat capitis, dat inania verba, Dat sine mente sonum, gressusque effingit euntis. Morte obita quales,* &c.

452. δῄουν. Schol. διέκοπτον. See on Il. P. 65.

453. λαισήϊα. These were a small sort of shield, of an oblong shape, exceedingly light; whence, says Eustathius, the epithet πτερόεντα. The same commentator informs us, on Il. M. 426, that they were made of raw hides, ἀκατεργάστων βυρσῶν. Herod. VII. 91. λαισήια ὠμοβοΐης πεποιημένα.

458. χεῖρ᾽. That is, κατὰ χεῖρα.

Εἰδόμενος 'Ακάμαντι θοῷ ἡγήτορι Θρῃκῶν·
Υἱάσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·
  Ὦ υἱεῖς Πριάμοιο, Διοτρεφέος βασιλῆος,
'Ες τί ἔτι κτείνεσθαι ἐάσετε λαὸν 'Αχαιοῖς; 465
Ἦ εἰσόκεν ἀμφὶ πύλῃς εὖ ποιητῇσι μάχωνται;
Κεῖται ἀνὴρ, ὅν τ' ἶσον ἐτίομεν Ἕκτορι δίῳ,
Αἰνείας, υἱὸς μεγαλήτορος 'Αγχίσαο.
'Αλλ' ἄγετ', ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.
  Ὣς εἰπὼν, ὤτρυνε μένος καὶ θυμὸν ἑκάστου. 470
Ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἕκτορα δῖον·
  Ἕκτορ, πῆ δή τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
Φῆς που ἄτερ λαῶν πόλιν ἑξέμεν ἠδ' ἐπικούρων,
Οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
Τῶν νῦν οὔ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
'Αλλὰ καταπτώσσουσι, κύνες ὣς ἀμφὶ λέοντα·
Ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἔνειμεν.
Καὶ γὰρ ἐγὼν, ἐπίκουρος ἐὼν, μάλα τηλόθεν ἥκω·
Τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἐπὶ δινήεντι,
Ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱὸν, 480
Καδδὲ κτήματα πολλὰ, τά τ' ἔλδεται ὅς κ' ἐπιδευής.
'Αλλὰ καὶ ὣς Λυκίους ὀτρύνω, καὶ μέμον' αὐτὸς
'Ανδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον,

465. ἐς τί. *How long?* Eustath. χρονικῶς κεῖται ἀντὶ τοῦ, μέχρι τίνος· οὕτω δὲ καὶ τὸ εἰσόκεν (v. 466), ἀντὶ τοῦ, ἕως οὗ. See on Il. B. 332. Matt. Gr. Gr. § 578.

467. ὅν τ' ἶσον. The particle τε is frequently, in Homer, joined with the relatives ὅς, οἷος, ὅσος, &c. without any copulative reference to what precedes. See again, v. 477. Hoogeveen considers this usage elliptical, and that something, to which the particle refers, is omitted. But Hermann on Viger, p. 645. ed. Oxon. observes that ὃς did not originally signify *qui*, but *hic*; and therefore ὅστε, *et hic*, was properly used for *qui*.

472. πῆ δή τοι μένος κ. τ. λ. *Where has your wonted courage gone?* The present, οἴχεται, is put for the aorist; which is frequently the case in animated addresses. See Matt. Gr. Gr. § 504. 1. This speech of Sarpedon is deservedly admired, both for its energetic language and spirited reproof.

473. ἑξέμεν. Schol. ἕξειν, συνέξειν, συνεκσώσειν, φυλάξειν.

474. The term γαμβρὸς properly signifies *a son-in-law, a daughter's husband;* as in Il. Z. 177. I. 142. N. 428. and elsewhere. See Lexicon, Pent. Gr. *in voce.* In this passage, however, and in Il. N. 464. it clearly denotes *a sister's husband, a brother-in-law.* Of these Hector had twelve. See Il. Z. 248. Apollod. Bibl. III. 12. 5.

481. καδδὲ κτήματα. That is, κατέλιπον. The following clause, τά τ' ἔλδεται κ. τ. λ. implies simply *pauperibus expetendæ,* as a necessary consequence of riches in general.

482. μέμονα. Perfect mid. from μένω, *sustineo.* See Lex. Pent. Gr. *in voce.* So again v. 486.

483. ἀτὰρ οὔτι μοι κ. τ. λ. *Nihil hic est mearum opum, quod tuendum mihi sit, ne ab hoste diripiatur.* Heyne. Eustathius distinguishes between ἄγειν and φέρειν thus: λέγεται ὡς ἐπὶ πολὺ ἄγεσθαι μὲν τὰ ἔμψυχα καὶ βαδιστικά· φέρεσθαι δὲ τὰ βασταζόμενα. It should seem, however, that the verbs are for the most part used together, as a general pleonastic expression, whether persons or things, or both, be intended. Sometimes also, φέρειν is used alone in the same sense; as in Thucyd. I. 7. ἔφερον καὶ ἀλλήλους. The Latins, in like manner, use *agere et ferre;* as in Liv. xxii. 3. xxxviii. 15. The idiom is very frequent in Sallust; and so also Virg. Æn. II. 347. *rapiunt incensa feruntque Per-*

Οἷόν κ' ἠὲ φέροιεν Ἀχαιοὶ, ἤ κεν ἄγοιεν·
Τύνη δ' ἕστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
Λαοῖσι μενέμεν καὶ ἀμυνέμεναι ὤρεσσι.
Μήπως, ὡς ἀψῖσι λίνου ἁλόντε πανάγρου,
Ἀνδράσι δυσμενέεσσιν ἕλωρ καὶ κύρμα γένησθε·
Οἳ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
Σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἦμαρ, 490
Ἀρχοὺς λισσομένῳ τηλεκλητῶν ἐπικούρων
Νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.
Ὣς φάτο Σαρπηδών· δάκε δὲ φρένας Ἕκτορι μῦθος·
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
Πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντη, 495
Ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
Οἳ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, οὐδὲ φόβηθεν.
Ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωὰς,

gama. See Viger *de Idiom.* pp. 175. 251. ed. Oxon.

486. ὤρεσσι. The dative pl. contr. Ion. of ὄαρ, *a wife.* Il. I. 327. δάρων ἕνεκα σφετεράων. In Od. P. 222. we have ἄορας in the acc. pl., and this is generally considered the proper form, (as derived from ἀείρω, *conjungo,*) the vowels being commonly transposed, to distinguish it from ἄορ, *a sword,* in Il. K. 484. and elsewhere. Anacreon has lengthened the short vowel in Od. LII. 19. ἔρως ἄωρα θέλγων. Schol. ὤρεσσι· ταῖς γυναιξὶ, παρὰ τὸ συνεζεῦχθαι τοῖς ἀνδράσιν. The root of ἄορ, *a sword,* is ἀείρω, *tollo.*

487. ἀψῖσι λίνου. *In the meshes of a net.* Eustath. ἀψῖδες δικτύου, αἱ καμπαὶ καὶ ἀγκάλαι. From ἅπτω, *necto.* This line, as it stands in all the editions, is evidently corrupt. In order to remedy the deficiency in the metre, the first syllable in ἁλόντε being invariably short, Clarke proposes to read λίνοιο, or to insert the particle που or περ before ἁλόντε. Still the use of the dual, in reference to the plural verb, cannot be satisfactorily defended; for it can hardly be taken for *tu et populus tuus,* τύνη καὶ λαοὶ ἄλλοι, since in v. 485 the words λαοὶ ἄλλοι are in themselves plural. See on Il. A. 567. The solœcism and the metre together seem to indicate a more latent corruption than the simple addition of a particle will remove. It would be hazardous, perhaps, to admit the emendation of Bentley, who proposes λίνου πανάγροιο ἁλόντες, into the text; inasmuch as all conjectures are necessarily uncertain. It is sanctioned however by Heyne, in his Obss. *in loc.,* though he accounts for the dual, as above, in his notes. Before μήπως, there is the usual ellipsis of ὁρᾶτε.

488. κύρμα. *A gain, an acquisition;* from κύρω, *to fall in with, to acquire.* It is frequently used in conjunction with ἕλωρ, as again infra v. 684. P. 151. Hence in Il. I. 83. λέων ἐπὶ σώματι κύρσας. See on Il. A. 4. In the following line Barnes has ἐκπέρσωσ' for a *var. lect.,* which we are almost inclined to prefer.

490. μέλειν. See on Il. B. 614.

491. τηλεκλητῶν. *Far-summoned.* Many MSS. read τηλεκλειτῶν, *far-famed;* but the reading of the text is decidedly preferable. Compare πολύκλητος in Il. Δ. 438. K. 420.

492. ἐχέμεν. Eustath. πολεμεῖν καὶ ἀντέχειν. Rather, there is an ellipsis of πόλιν, and the verb signifies *to defend,* as in v. 473. supra. It is uncertain whether the following words κρατερὴν δ' ἀποθέσθαι ἐνιπὴν, *to abstain from severe reproof,* should be referred to Hector himself or to the allies. In either case they are not very intelligible; and it has been suspected, with some probability, that the two concluding lines of the speech are spurious. Compare, however, supra v. 473.

493. δάκε. *Grieved.* The verb δάκνειν occurs in this metaphorical sense in Hesiod. Theog. 567. Op. D. 449. Æsch. Pers. 577. 851. Herod. VII. 517. Xen. Cyr. I. 4. 13. *et alibi.* So in Latin, *mordere animam.*

497. ἐλελίχθησαν. Scil. ἐκ φυγῆς. *They rallied.* Compare Il. A. 587. P. 728.

499. ἱερὰς κατ' ἀλωάς. See above on v. 90. Homer calls the threshing-floor *sacred,* says Eustathius, not only as it was

'Ανδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
Κρίνῃ, ἐπειγομένων ἀνέμων, καρπόν τε καὶ ἄχνας·
Αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὣς τότ' 'Αχαιοὶ
Λευκοὶ ὕπερθε γένοντο κονισσάλῳ, ὅν ῥα δι' αὐτῶν
Οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
Ἂψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες. 505
Οἳ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
Θοῦρος Ἄρης ἐκάλυψε μάχῃ, Τρώεσσιν ἀρήγων,
Πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμὰς
Φοίβου 'Απόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' 'Αθήνην 510
Οἰχομένην· ἣ γάρ ῥα πέλε Δαναοῖσιν ἀρηγών.
Αὐτὸς δ' Αἰνείαν μάλα πίονος ἐξ ἀδύτοιο
Ἧκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
Αἰνείας δ' ἑτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
Ὡς εἶδον ζωόν τε καὶ ἀρτεμέα προσιόντα, 515
Καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔ τι·
Οὐ γὰρ ἔα πόνος ἄλλος, ὃν 'Αργυρότοξος ἔγειρεν,
Ἄρης τε βροτολοιγὸς, Ἔρις τ' ἄμοτον μεμαυῖα.
Τοὺς δ' Αἴαντε δύω καὶ 'Οδυσσεὺς καὶ Διομήδης
Ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
Οὔτε βίας Τρώων ὑπεδείδισαν, οὔτε ἰωκάς·
'Αλλ' ἔμενον, νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων

consecrated to Ceres, but in regard of its great use and advantage to human kind. This simile is of an exquisite beauty. POPE. The noun ἄχνη, *chaff*, denotes, generally, any light substance, *id quod non cohæret*; from *a priv.* and ἔχω. Hence it also frequently signifies the *spray* or *foam of the sea*; as in Il. Δ. 426. and elsewhere.

500. ξανθὴ Δημήτηρ. So Virg. Georg. I. 96. *Flava Ceres.*

502. ἀχυρμιαί. Schol. ἀχυροθῆκαι· οἱ τόποι, εἰς οὓς χωριζόμενα τοῦ σίτου τὰ ἄχυρα ἐκπίπτει.

504. οὐρανὸν ἐς πολύχαλκον. See on Il. A. 426.—ἐπέπληγον. For πλήσσοντες ἤγειρον. Heyne construes the words ἂψ ἐπιμισγομένων with αὐτῶν, in v. 503, and would understand *the Trojans.* But it connects far more simply with ἵππων, i.e. the horses of the Trojans, who were now rallying; and moreover the relative αὐτῶν cannot easily refer to any other antecedent than 'Αχαιοὶ in the line preceding.

505. ὑπὸ δ' ἔστρεφον. Scil. ἵππους. The particle δὲ is for γὰρ, as in Il. A. 200.

506. μένος χειρῶν ἰθὺς φέρον. *Manus cum hoste conferebant.* See Hoogeveen on Viger, p. 121.

509. χρυσαόρου. Schol. χρυσοφασγάνου, χρυσοῦν ξίφος ἔχοντος. See above on v. 486.

516. The particles γε μὲν, in this verse, seem to have the force of γε μὴν, i.e. *certe tamen, at vero.* See Hermann on Viger, p. 641. That μὲν is sometimes used, *Ionicè*, for μὴν, see also on Il. A. 77.

521. ἰωκάς. Schol. κραυγὰς, ἀπειλὰς, ἢ τὰς ἐν πολέμῳ διώξεις.

522. νεφέλῃσιν ἐοικότες, κ. τ. λ. In a mountainous country it frequently happens, that in very calm weather the atmosphere is charged with thick vapours, whose gravity is such that they neither rise nor fall, but remain poised in the air at a certain height, where they continue frequently for several days together. In a plain country this occasions no other visible appearance but of an uniform clouded sky; but in a hilly region these vapours are to be seen covering the tops, and stretched along the sides of the mountains, the clouded parts above being terminated and distinguished from the clear parts below, by a straight line running parallel to the horizon, as far as the mountains extend. But as soon as the winds arise, which disperse and break the clouds,

Νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
'Ατρέμας, ὄφρ' εὕδῃσι μένος Βορέαο καὶ ἄλλων
Ζαχρηῶν ἀνέμων, οἵτε νέφεα σκιόεντα 525
Πνοιῇσι λιγυρῇσι διασκιδνᾶσιν ἀέντες.
῝Ως Δαναοὶ Τρῶας μένον ἔμπεδον, οὐδὲ φέβοντο.
'Ατρείδης δ' ἀν' ὅμιλον ἐφοίτα, πολλὰ κελεύων·
῏Ω φίλοι, ἀνέρες ἐστὲ, καὶ ἄλκιμον ἦτορ ἕλεσθε,
'Αλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. 530
Αἰδομένων δ' ἀνδρῶν πλέονες σόοι, ἠὲ πέφανται·
Φευγόντων δ' οὔτ' ἂρ κλέος ὄρνυται, οὔτε τις ἀλκή.
῏Η, καὶ ἀκόντισε δουρὶ θοῶς· βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἕταρον μεγαθύμου, Δηϊκόωντα
Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 535
Τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
Τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων 'Αγαμέμνων·
῝Η δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἴσατο καὶ τῆς,
Νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσε.
Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540
῎Ενθ' αὖτ' Αἰνείας Δαναῶν ἕλεν ἄνδρας ἀρίστους,
Υἷε Διοκλῆος, Κρήθωνά τε 'Ορσίλοχόν τε,

this regular order is soon dissolved. POPE. This comparison is somewhat similar to that in Il. Δ. 275. Theophrastus (*Sign. Temp.*) mentions this appearance as indicative of an approaching storm:—ἐὰν ἐπὶ κορυφῆς ὄρους νέφος ὀρθὸν στῇ, χειμῶνα σημαίνει· ὅθεν καὶ 'Αρχίλοχος ποίησε, Γλαύχ' ὅρα· κ.τ.λ. So also Plin. N. H. XVIII. 35. *Cum in cacuminibus montium nubes consident, hyemabit.* Compare also Arati Diosem. 188. In the next line οὔσης is understood with **νηνεμίης**, which is the genitive absolute. See Matt.Gr.Gr. §378.2.

525. ζαχρηῶν. *Valde irruentium;* from the intensive particle ζα and χράω, *irruo.* This is the reading of Eustathius, which we have no hesitation in admitting into the text, as far better adapted to the sense than ζαχρειῶν, from χρεία, *utilitas.* It is true that this latter has the sanction both of the MSS. and Edd., but it is not to be found elsewhere in Homer, and does not appear a very appropriate epithet of ἀνέμων. The form ζαχρηὴς occurs again in Il. M. 347. 360. N. 684. See also Apoll. Rhod. I. 1159.

528. πολλὰ κελεύων. *Magnopere cohortatus:* for he says but little. Or it may be, perhaps, for πολλάκις, *frequently;* i. e. repeating the same words.

531. αἰδομένων δ' ἀνδρῶν. Scil. ἀλλήλους, as in the preceding line: *revering each other,* i. e. *being ashamed to shrink from duty in the sight of others.* Heyne observes that this is the τὸ κερδαλέον τῆς ἀρετῆς of Xenophon (Cyrop. VII. 1. 18). Compare Anab. III. 1. 43. The sentiment is the same in Sall. B. C. 61. *Semper in prœlio iis maximum est periculum, qui maxime timent. Audacia pro muro habetur.* And so again, B. J. 92. *Videre fugientes capi, aut occidi; fortissimum quemque tutissimum.* Hor. Od. III. 2. *Mors et fugacem persequitur virum, Nec parcit imbellis juventæ Poplitibus timidoque tergo.* Hence also the trite proverb, *Audaces fortuna juvat.* Claudian (*Epist. ad Prob.*):—*Fors juvat audentes, Chii sententia vatis.* The whole of this noble exhortation is imitated by Tyrtæus, Eleg. II. 13.—Here πέφανται is 3 pres. plur. of φάω, *to kill.* See on Il. B. 122. The Homeric form αἴδομαι is seldom found in prose writers.

534. *Vulgo* Αἰνείεω. But see Thiersch. Gr. Gr. § 178. 26.

536. θοός. Properly, *quick, speedy;* as just above, v. 533: and hence, *prompt, eager.* Compare Il. Π. 422. 494. and elsewhere. The nominative in the following lines is changed four times successively; since ἔρυτο refers to ἀσπὶς, εἴσατο to ἔγχος, ἔλασσε to *Agamemnon,* and δούπησε to *Deicoon.* For καὶ τῆς, however, some MSS. have χαλκός.

Τῶν ῥα πατὴρ μὲν ἔναιεν ἐϋκτιμένῃ ἐνὶ Φηρῇ,
'Αφνειὸς βιότοιο· γένος δ' ἦν ἐκ ποταμοῖο
'Αλφειοῦ, ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης· 545
῞Ος τέκετ' 'Ορσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
'Ορσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον·
'Εκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
Κρήθων 'Ορσίλοχός τε, μάχης εὖ εἰδότε πάσης.
Τὼ μὲν ἄρ' ἡβήσαντε μελαινάων ἐπὶ νηῶν 550
῎Ιλιον εἰς ἐΰπωλον ἅμ' 'Αργείοισιν ἑπέσθην,
Τιμὴν 'Ατρείδῃς 'Αγαμέμνονι καὶ Μενελάῳ
'Αρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
Οἵω τώ γε λέοντε δύω ὄρεος κορυφῇσιν
'Ετραφέτην ὑπὸ μητρὶ, βαθείης τάρφεσιν ὕλης· 555
Τὼ μὲν ἄρ' ἁρπάζοντε βόας καὶ ἴφια μῆλα
Σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτὼ
'Ανδρῶν ἐν παλάμῃσι κατέκταθεν ὀξέϊ χαλκῷ·
Τοίω τὼ χείρεσσιν ὑπ' Αἰνείαο δαμέντε
Καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῇσι. 560
Τὼ δὲ πεσόντ' ἐλέησε βοὴν ἀγαθὸς Μενέλαος·
Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῷ,
Σείων ἐγχείην· τοῦ δ' ὤτρυνε μένος ῎Αρης,
Τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαο δαμείη.
Τὸν δ' ἴδεν 'Αντίλοχος μεγαθύμου Νέστορος υἱός· 565
Βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένι λαῶν,
Μή τι πάθῃ, μέγα δέ σφας ἀποσφήλειε πόνοιο.

543. *Φηρῇ*. A city of Messenia, elsewhere called *Φηραί*. See Il. I. 151. Od. Γ. 488. O. 186. Φ. 15.

544. *ἀφνειὸς βιότοιο*. Adjectives and verbs denoting fulness, want, riches, &c. are usually constructed with a genitive: and in the same manner we have *dives agri*, and the like, in Latin. Sometimes, however, the dative or accusative is used for the genitive. See Matt. Gr. Gr. § 329.

545. *Πυλίων διὰ γαίης*. This Pylos was a town of Elis, situated, as it appears, at the mouth of the Alpheus, between the Peneus and the Selleis. There were two other towns of the same name; one in Messenia, and the other in Arcadia. Each of the three laid claim to the honour of giving birth to Nestor; but that in Messenia seems to have the preference. Pindar calls him *γέρων Μεσσήνιος*, in Pyth. VI. 35. See also on Il. B. 336. Hence the old adage: *῎Εστι Πύλος πρὸ Πύλοιο, Πύλος γε μέν ἐστι καὶ ἄλλος*. See Aristoph. Equit. 1059.

552. *τιμὴν ἀρνυμένω*. See on Il. A. 159.

555. *ἐτραφέτην*. For *ἐτραφήτην*. Active for passive. Both the perfect *τέτροφα*, and the aor. 2. *ἔτραφον*, have a passive signification in Homer, with the exception of Il. Ψ. 90, where the latter is transitive. Compare Soph. Œd. C. 74. 1604; and see Matt. Gr. Gr. § 496. 4. Buttmann, Gr. Gr. §§ 113. 117.

557. *κεραΐζετον*. See on Il. B. 861.

564. *τά*. For *ταῦτα*.

567. *μή τι πάθῃ, κ.τ.λ.* For, as Agamemnon said in Il. Δ. 170. sqq. upon Menelaus' being wounded, if he were slain, the war would be at an end, and the Greeks think only of returning to their country. POPE: from Spondanus. The expression *παθεῖν τι*, so frequently employed by the Greeks in relation to death, originated in that natural abhorrence which they entertained for thoughts of a gloomy tendency. Precisely similar is the Latin phrase *aliquid accidere*, which frequently occurs in Cicero; and the same mode of speech is still retained among ourselves. Their nervous delicacy caused them carefully to exclude

Τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
Ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι.
Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν· 570
Αἰνείας δ' οὐ μεῖνε, θοός περ ἐὼν πολεμιστής,
Ὡς εἶδε δύο φῶτε παρ' ἀλλήλοισι μένοντε.
Οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
Τὼ μὲν ἄρα δειλὼ βαλέτην ἐν χερσὶν ἑταίρων·
Αὐτὼ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην. 575
Ἔνθα Πυλαιμένεα ἑλέτην, ἀτάλαντον Ἄρηϊ,
Ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.
Τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος
Ἑσταότ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας.
Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον, θεράποντα 580
Ἐσθλὸν, Ἀτυμνιάδην,—ὁ δ' ὑπέστρεφε μώνυχας ἵππους,—
Χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
Ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
Αὐτὰρ ὅγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
Κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους·
Δηθὰ μάλ' ἑστήκει,—τύχε γάρ ῥ' ἀμάθοιο βαθείης,—
Ὄφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κονίῃσι·
Τοὺς δ' ἵμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.
Τοὺς δ' Ἕκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
Κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες 591
Καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ·

from their conversation all words which they considered ominous; *δύσφημα ἔπη, male ominata verba;* Horat. Od. III. 14. 11. See Markland on Eurip. Iph. A. 143. and on Il. Α. 241. The verb *ἀποσφάλλειν* signifies *to cause to deviate,* as a ship from its course. Compare Od. Τ. 320.

568. *τὼ μὲν δή.* Æneas and Menelaus.

574. *τὼ μὲν ἄρα δειλώ.* Crethon and Orsilochus.

576. *Πυλαιμένεα ἑλέτην.* Some have argued, against the ordinary sense of the words, that Pylæmenes was only wounded; because he appears again on the scene of action in Il. Ν. 658. See, however, the note there. It will be allowed, even on the supposition of a contradiction between the two places, that the mistake will go a very little way in proving that the Iliad is the work of several hands.

586. *κύμβαχος. Præceps in caput.* As a substantive, it signifies the *upper part of an helmet* (Il. Ο. 535), from *κύμβη,* Latinè *cymba;* and thence, from some similarity in shape, *a skull.* Suidas: *κύμβη· κεφαλή.* H. Steph. Thes. Gr. Ling. v. *Κύμβος. Ab hoc κύμβη, significante* caput, *seu potius* superiorem capitis concham cavam et rotundam, *est κυμβητιᾷν, proprie significans τὸ ἐπὶ τὴν κεφαλὴν ῥίπτειν: quod supra κυβιστᾷν, a synonymo κύβη.* Etym. M. *Ab eodem κύμβη, teste eodem, dicitur κύμβαχος πίπτειν is qui ἐπὶ κεφαλὴν πίπτει.* Compare Æn. XII. 292.—*βρεχμόν.* Schol. *τὸ βρέγμα τῆς κεφαλῆς.* See above on v. 73.

590. *τούς.* Menelaus and Antilochus.

592. *ἦρχε δ' ἄρα κ.τ.λ.* There is a great nobleness in this passage. With what pomp is Hector introduced into the battle, where Mars and Bellona are his attendants. The retreat of Diomed is no less beautiful. Minerva had removed the mist from his eyes, and he immediately discovers Mars assisting Hector. His surprise on this occasion is finely imaged by that of the traveller on the sudden sight of the river. Pope. In the next line *Κυδοιμός, Tumult,* is personified as in Il. Σ. 535. Compare Hesiod. Scut. H. 156.

Ἡ μὲν, ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτῆτος,
Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα·
Φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἕκτορος, ἄλλοτ' ὄπισθε. 595
Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
Ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
Στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἅλαδε προρέοντι,
Ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω·
Ὣς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ· 600
Ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἕκτορα δῖον
Αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
Τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·
Καὶ νῦν οἱ πάρα κεῖνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
Ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
Εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἶφι μάχεσθαι.
Ὣς ἄρ' ἔφη· Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
Ἔνθ' Ἕκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
Εἰν ἑνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχίαλόν τε.
Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας, 610
Στῆ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
Καὶ βάλεν Ἄμφιον Σελάγου υἱὸν, ὅς ῥ' ἐνὶ Παισῷ
Ναῖε πολυκτήμων, πολυλήϊος· ἀλλά ἑ Μοῖρα
Ἦγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ υἷας.
Τόν ῥα κατὰ ζωστῆρα βάλε Τελαμώνιος Αἴας, 615
Νειαίρῃ δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος.
Δούπησε δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας
Τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
Ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
Αὐτὰρ ὁ λὰξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
Ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ

593. ἔχουσα. *Habens secum, comitem ducens.* Schol. ὡς φίλη, χειρὸς κατέχουσα. Eustathius improperly explains it by ἔχουσα ἐν χερσὶν, as in the succeeding line.

597. ἀπάλαμνος. *Perplexed, disconcerted; not knowing how to proceed.* Eustath. ἀπάλαμνον λέγει τὸν ἄπειρον, καὶ μὴ ἔχοντα τεχνάσασθαί τι, ὡς οἷον ἄχειρα, καὶ μὴ ἔχοντα παλαίειν ἢ παλαμᾶσθαί τι.

603. τῷ δ' αἰεὶ κ.τ.λ. See on Il. Γ. 440.

604. κεῖνος. The pronoun seems to be here used δεικτικῶς, as ὅδε in Il. I. 684. Compare Il. Ξ. 250. Arist. Av. 36.

606. μενεαινέμεν. For μενεαίνετε, with a change in the construction, the former verb, εἴκετε, being in the imperative. See on Il. A. 20. With the sentiment compare v. 130. supra, Z. 129. 141. and elsewhere. So Pind. Pyth. II. 162. χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν. Eurip. Iph. T. 1479. τί γὰρ Πρὸς τοὺς σθένοντας θεοὺς ἁμιλλᾶσθαι καλόν; Theognis: οὐκ ἔστι θνητοῖσι πρὸς ἀθανάτους μαχέσασθαι. Compare 2 Chron. xiii. 12. Acts v. 39. xi. 17. xxiii. 9.

612. Παισῷ. Called also *Apæsus:* Il. B. 828.

620. λάξ. This adverb does not necessarily denote *the heel*, as it is commonly rendered, but *either extremity of the foot*, ἀπὸ τοῦ λήγοντος ποδός. In this instance it certainly means the *toes*, and so again in Z. 65. K. 158. and elsewhere. Eustath. τὸ ὑποκάτω μέρος τῶν τοῦ ποδὸς δακτύλων. So Virg. Æn. V. 426. *Constitit in* digitos *extemplo arrectus.*

621. ἄλλα. Used somewhat inaccurately; as he drew away nothing but the spear, which was his own.

Ὤμοιϊν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
Δεῖσε δ' ὅγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
Οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
Οἵ ἑ, μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν, 625
Ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
Ὣς οἳ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
Τληπόλεμον δ' Ἡρακλείδην, ἠΰν τε μέγαν τε,
Ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταιή.
Οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
Υἱός θ' υἱωνός τε Διὸς νεφεληγερέταο,
Τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·
Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
Πτώσσειν ἐνθάδ' ἐόντι, μάχης ἀδαήμονι φωτί;
Ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
Εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
Οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
Ἀλλ' οἷόν τινα φασὶ βίην Ἡρακληείην
Εἶναι, ἐμὸν πατέρα θρασυμέμνονα, θυμολέοντα;
Ὅς ποτε δεῦρ' ἐλθὼν, ἕνεχ' ἵππων Λαομέδοντος, 640
Ἓξ οἴῃς σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
Σοὶ δὲ κακὸς μὲν θυμὸς, ἀποφθινύθουσι δὲ λαοί·
Οὐδέ τί σε Τρώεσσιν ὀΐομαι ἄλκαρ ἔσεσθαι,
Ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
Ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.
Τὸν δ' αὖ Σαρπηδὼν, Λυκίων ἀγὸς, ἀντίον ηὔδα·
Τληπόλεμ', ἤτοι κεῖνος ἀπώλεσεν Ἴλιον ἱρὴν
Ἀνέρος ἀφραδίῃσιν, ἀγαυοῦ Λαομέδοντος,

633. Λυκίων βουληφόρε. Spondanus observes, that the Lycians had long been at peace; so that there is a peculiar sarcasm in the insinuation of Tlepolemus, that Sarpedon was more skilled in oratory than in war.

635. ψευδόμενοι δέ σέ φασι. For ψεύδονται φάντες. The primary sentiment is frequently contained in the participle, and so again in Il. I. 20. See Hermann on Soph. Aj. 1113. Elect. 1304.

637. ἐπὶ πρ. ἀνθρώπων. The preposition ἐπὶ is frequently used in definitions of time. Herod. I. 134. ἐπὶ Μήδων ἀρχόντων, *during the government of the Medes.* VIII. 44. ἐπὶ Κέκροπος, in the time *of Cecrops.* See Matt. Gr. Gr. § 584. a.

638. ἀλλ' οἷόν τινα κ.τ.λ. Some would remove the interrogation, and read ἀλλοῖον, *longe alium.* Of the common periphrasis, βίη Ἡρακληείη, see Pent. Gr. p. 307. on Eur. Phœn. 55; and on Il. T. 416.

639. θρασυμέμνονα. Schol. Villois. τολμηρὸν, θρασὺν ἐν τῷ μένειν, ἢ θρασέως ὑπομένοντα ἐν τῇ μάχῃ.

640. ὅς ποτε δεῦρ' ἐλθὼν, κ.τ.λ. He alludes to the history of the first destruction of Troy by Hercules, occasioned by Laomedon's refusing that hero the horses, which were the reward promised him for the delivery of his daughter Hesione. Pope. See Virg. Æn. II. 642. III. 476. Troy was also taken by the Amazons before the expedition of the Greeks. See Lycophr. Cassand. 61.

642. χήρωσε. Eustath. ἐρήμους ἀνδρῶν ἐποίησε. Herod. VI. 83. Ἄργος δὲ ἀνδρῶν ἐχηρώθη. So Virg. Æn. VIII. 571. *tam multis viduasset civibus urbem.*

Ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ, 650
Οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε·
Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
'Εξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
Εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ.
Ὣς φάτο Σαρπηδών· ὁ δ' ἀνέσχετο μείλινον ἔγχος 655
Τληπόλεμος· καὶ τῶν μὲν ἁμαρτῇ δούρατα μακρὰ
'Εκ χειρῶν ἤϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
Τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψε.
Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ 660
Βεβλήκει· αἰχμὴ δὲ διέσσυτο μαιμώωσα,
'Οστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.
Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
'Εξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
Ἑλκόμενον, τὸ μὲν οὔτις ἐπεφράσατ' οὐδ' ἐνόησε 665
Μηροῦ ἐξερύσαι, δόρυ μείλινον, ὄφρ' ἐπιβαίη,
Σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
Τληπόλεμον δ' ἑτέρωθεν ἐϋκνήμιδες 'Αχαιοὶ
'Εξέφερον πολέμοιο· νόησε δὲ δῖος 'Οδυσσεὺς,
Τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ. 670
Μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν,
Ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
Ἢ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἕλοιτο.
Οὐδ' ἄρ' 'Οδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
Ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ· 675
Τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν 'Αθήνη.
Ἔνθ' ὅγε Κοίρανον εἷλεν, 'Αλάστορά τε, Χρόμιόν τε,
Ἄλκανδρόν θ', Ἅλιόν τε, Νοήμονά τε, Πρύτανίν τε·
Καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος 'Οδυσσεὺς,
Εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἕκτωρ. 680
Βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
Δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδὼν, Διὸς υἱὸς, ἔπος δ' ὀλοφυδνὸν ἔειπε·
Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς

656. ἁμαρτῇ. *Eodem tempore;* the dative used adverbially, with an ellipsis of the preposition σύν. Some read ὁμαρτῇ, which amounts to the same thing; but the other seems to be the more ancient Homeric form. The derivation is from ἅμα or ὁμοῦ, and ἄρω, *apto.*

661. βεβλήκει. Probably the true reading is βεβλήκειν. See on Il. Γ. 388.

673. τῶν πλεόνων Λυκίων. This is the same as πληθὺς Λυκίων, in v. 676. The article has precisely the same force as in the Attic οἱ πολλοί. In v. 679. πλέονες, without the article, is simply *plures.* See on Il. A. 9. The pronoun ὅγε is repeated, as in Il. Γ. 409.

678. Virgil has rendered this line verbatim in Æn. IX. 767.

Κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 685
Ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
Νοστήσας οἴκόνδε, φίλην ἐς πατρίδα γαῖαν,
Εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
"Ὣς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος Ἕκτωρ,
Ἀλλὰ παρήϊξε λελιημένος, ὄφρα τάχιστα 690
Ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἕλοιτο.
Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
Εἷσαν ὑπ' αἰγιόχοιο Διὸς περικαλλέϊ φηγῷ·
Ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὦσε θύραζε
Ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος. 695
Τὸν δὲ λίπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς·
Αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιὴ Βορέαο
Ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.
Ἀργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἕκτορι χαλκοκορυστῇ
Οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν, 700
Οὔτε ποτ' ἀντεφέροντο μάχῃ· ἀλλ' αἰὲν ὀπίσσω
Χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.
Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
Ἕκτωρ τε, Πριάμοιο πάϊς, καὶ χάλκεος Ἄρης;
Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἕλενον, καὶ Ὀρέσβιον αἰολομίτρην,
Ὅς ῥ' ἐν Ὕλῃ ναίεσκε, μέγα πλούτοιο μεμηλὼς,
Λίμνῃ κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι

686. *ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε κ. τ. λ.* Compare Virg. Æn. XI. 269.

693. *Διὸς φηγῷ.* This was a stately tree near the Scæan gate, as appears from Il. Z. 237. It is mentioned again in Il. H. 22. I. 354. Λ. 170. Φ. 549. See Strab. XIII. 1.

694. *θύραζε.* Eustath. *ἀντὶ τοῦ ἔξω.*

698. *ζώγρει.* See on Il. Z. 46.—*κεκαφηότα*, part. perf. from *κάφω*, *to breathe.* It is more generally used of *gasping for breath*, as at the approach of death. See Schneider. Lex. *in v.*

700. *ἐπὶ νηῶν.* So Thuc. I. 116. *πλεῖν ἐπὶ Σάμου.* Xen. Cyr. VII. 2. 1. *ἐπὶ Σάρδεων φεύγειν.* More usually, however, with the accusative. See Matt. Gr. Gr. 506. c.

701. *ἀντεφέροντο.* Eustath. *ἄντην ἐφέροντο.—ἀλλ' αἰὲν ὀπίσσω Χάζονθ'.* This manner of retreat was in use among the ancient Lacedæmonians. The practice took its rise among that brave people from the apprehension of being slain with a wound received in their backs. Such a misfortune was not only attended with the highest infamy, but was punished, as Eustathius informs us, by a denial of the rites of burial. Pope. This orderly retreat, with the front always turned to the enemy, is in conformity with the instructions of Diomed, supra v. 605.

703. Virg. Æn. XI. 664. *Quem telo primum, quem postremum, aspera Virgo, Dejicis? aut quot humi morientia corpora fundis?* Of the construction of the verb in the singular see on Il. B. 146. Heyne, however, with one MS. reads *ἐξενάριξαν.*

704. *χάλκεος Ἄρης.* For *χαλκοκορυστής.* So Herod. II. 152. *χάλκεοι ἄνδρες.*

707. *αἰολομίτρην.* *Wearing an elastic belt.* See on Il. B. 816. Δ. 186.

708. *μεμηλώς.* In Homer this participle is always used *actively*, and governs a genitive; though the indicative *μέμηλε* is invariably neuter, with the exception of Hym. Merc. 437. In Pind. Ol. I. 89. it is followed by a dative.

709. *κεκλίμενος.* *Vicinus.* Schol. *παρακείμενος, γειτνιῶν, περιεχόμενος.* The

Ναῖον Βοιωτοὶ, μάλα πίονα δῆμον ἔχοντες. 710
Τοὺς δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
Ἦ ῥ' ἅλιον τὸν μῦθον ὑπέστημεν Μενελάῳ, 715
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
Εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρηα.
Ἀλλ' ἄγε δὴ, καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.
Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
Ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
Ἥρη, πρέσβα θεὰ, θυγάτηρ μεγάλοιο Κρόνοιο.
Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα
Χάλκεα, ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς·
Τῶν ἤτοι χρυσέη ἴτυς ἄφθιτος, αὐτὰρ ὕπερθεν
Χάλκε' ἐπίσσωτρα, προσαρηρότα, θαῦμα ἰδέσθαι· 725
Πλῆμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν·
Δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμᾶσιν
Ἐντέταται· δοιαὶ δὲ περίδρομοι ἄντυγές εἰσι·

verb is used in this sense, properly, in reference to the situation of places, as in Od. N. 235; and thence also it is transferred to persons, as in this instance, and in Il. O. 740. Π. 68. Compare also Callim. H. Dian. 253. οἵ ῥα παρ' αὐτὸν Κεκλιμένοι ναίουσι βοὸς πόρον Ἰναχιώνης. Hesiod. Theog. 1168. πόλις Ἀηθαίῳ κεκλιμένη πεδίῳ. Dionys. Perieg. 847. πρὸς δ' ἅλα κεκλιμένην Λύκιοι χθόνα ναιετάουσι. Soph. Trach. 101. δισσαῖς ἀπείροις κλιθείς.

711. τούς. Hector and Mars.

715. τὸν μῦθον ὑπέστημεν. This promise is no where mentioned in the Iliad. It must be supposed to have been given to Menelaus, some time previous to the commencement of the action of the poem; probably at the beginning of the war.

720. ἔντυεν. Eustath. εὐτρέπιζεν, ὥπλιζεν. The more usual form is ἐντύνω with the penultima long, as in Il. I. 203. Ξ. 162. But ἐντύω occurs again in Od. Ψ. 289. So also in Pind. Ol. III. 51. Pyth. IV. 322. IX. 117. Nem. IX. 86.

721. πρέσβα. The feminine πρέσβεια, of the adjective πρεσβὺς, is obsolete; instead of which, besides πρέσβα, we have πρέσβειρα, Hom. H. Ven. 32; and πρεσβῦτις, Theocr. Idyl. XV. 62. It seems probable, however, that πρέσβα is syncopated from the superlative πρεσβυτάτη. Od. Γ. 452. πρέσβα Κλυμένοιο θυγατρῶν. Hence Etym. M. p. 687, 3. πρέσβα· πρεσβυτάτη, ἐντιμοτάτη.

723. ὀκτάκνημα. *Having eight spokes.* It appears that the number in the wheels of an ordinary chariot was only six. See Schol. Pind. Pyth. II. 73. It was usual, when the chariot was not in use, to take off the wheels, and protect it from the damp by a coverlid. In the following description are enumerated, ἴτυς, *the circumference of the wheel:* ἐπίσσωτρα, *the exterior rims of brass;* πλήμνη, *the nave;* δίφρος, *the body of the chariot;* ἄντυγες, *the raised semicircles in the front and back of the chariot; and* ῥυμὸς, *the pole.* The λέπαδνα (v. 730) were *broad straps* or *breast bands,* by which the horses were harnessed *to the yoke* (ζυγὸν), and answering the purpose of the modern *collar.* Schol. Villois. πλατεῖς ἱμάντες, οἷς ἀναδεσμοῦνται οἱ τράχηλοι τῶν ἵππων πρὸς τὸν ζυγόν. And so Hesychius. Pollux I. 147. τὰ ἀπὸ τῶν ῥυμῶν ἀπηρτημένα, τὰ ὑπὸ τοὺς αὐχένας τῶν ἵππων ἑλιττόμενα, λέπαδνα.

727. δίφρος. This word is here used in its proper signification for *the body of the chariot,* or that part in which the *charioteer* and the *warrior,* ἡνίοχος and παραβάτης, placed themselves. Hence its derivation from δίς and φέρω. Generally, it signifies *the chariot itself.* Of the ἄντυγες, mentioned in the next line, see above on v. 262.

Τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
Δῆσε χρύσειον καλὸν ζυγὸν, ἐν δὲ λέπαδνα 730
Κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
Ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ ἀϋτῆς.
Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
Πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
Ποικίλον, ὅν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
Ἡ δὲ, χιτῶν' ἐνδῦσα, Διὸς νεφεληγερέταο
Τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
Ἀμφὶ δ' ἄρ' ὤμοισι βάλετ' αἰγίδα θυσσανόεσσαν,
Δεινὴν, ἣν περὶ μὲν πάντη Φόβος ἐστεφάνωται·
Ἐν δ' Ἔρις, ἐν δ' Ἀλκὴ, ἐν δὲ κρυόεσσα Ἰωκή· 740
Ἐν δέ τε Γοργείη κεφαλὴ δεινοῖο πελώρου,
Δεινή τε σμερδνή τε, Διὸς τέρας αἰγιόχοιο.
Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον,
Χρυσείην, ἑκατὸν πόλεων πρυλέεσσ' ἀραρυῖαν.
Ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο· λάζετο δ' ἔγχος 745
Βριθὺ, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
Ἡρώων, τοῖσί τε κοτέσσεται ὀβριμοπάτρη.

729. ἐπ' ἄκρῳ. *At the extremity*, scil. *of the pole.*

734. πέπλον μὲν κατέχευεν κ. τ. λ. Eustathius tells us that the ancients marked this place with a star, to distinguish it as one of those that were perfectly admirable. Indeed there is a greatness and sublimity in the whole passage, which is superior to any imagination but that of Homer: nor is there any which might better give occasion for that celebrated saying, *That he was the only man who had seen the forms of the Gods, or the only man who had shown them.* POPE. The *peplus* was a long white garment sacred and peculiar to Minerva: in reference to which a number of virgins were appointed to weave a long embroidered robe, called also πέπλος, and ornamented with a representation of the martial achievements of the Goddess, with which her statue was clothed at the great festival of the Panathenæa. See Plato, in *Euthyphron:* Plaut. Mercat. I. 1. 67. This she is now represented as throwing aside, in order to array herself in the armour of Jupiter. Of the adjective ἑανὸς see on Il. Γ. 385.

738. αἰγίδα θυσσανόεσσαν. Homer does not particularly describe this fringe of the Ægis as consisting of serpents: but that it did so may be learned from Herod. IV. 139. And Virgil's description of the same Ægis agrees with this: Æn. VIII. 435. *Ægidaque horrificam, turbatæ Palladis arma, Certatim squamis serpentum auroque polibant, Connexosque angues &c.* POPE. See on Il. B. 447. The symbolical devices of Terror, Discord, and the rest, are similar to those in Æn. VIII. 701. *tristesque ex æthere Diræ, Et scissa gaudens vadit Discordia palla, Quam cum sanguineo sequitur Bellona flagello.*

740. κρυόεσσα. See on Il. Z. 344.

741. Γοργείη κεφαλή. For Γοργόνος. See on Il. B. 54; and for the adjective σμερδνὸς, in the next line, on Il. B. 308. The Gorgon was always an emblem of horror and affright. See Il. Θ. 349. Λ. 36. Od. Λ. 634; and compare Eur. Phœn. 465. Alcest. 1137. It does not appear, however, that the more elaborate mythology of the Gorgon's head was known in Homer's time. Hesiod is the first who mentions three Gorgons (Theog. 274), and he relates the fable of Perseus and Medusa in Scut. H. 215.

743. τετραφάληρον. *Having four buckles.* Of the helmet itself see on Il. Γ. 337.

744. πρυλέεσσι. Eustath. πεζοῖς ὁπλίταις. Of two interpretations which Eustathius has given of this clause, Heyne justly prefers the former, which represents the helmet as sufficiently capacious to have covered the armies of a hundred cities. Ernesti rather refers the expression to the strength of the helmet, as able to resist the attack of a hundred armies. This is somewhat forced.

747. ὀβριμοπάτρη. Schol. ὄβριμον καὶ ἰσχυρὸν πατέρα ἔχουσα.

Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους.
Αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὧραι,
Τῇς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε, 750
Ἠμὲν ἀνακλῖναι πυκινὸν νέφος, ἠδ' ἐπιθεῖναι.
Τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
Εὗρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
Ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
Ζῆν' ὕπατον Κρονίδην ἐξείρετο, καὶ προσέειπε·
Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα,
Ὁσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν
Μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος; οἱ δὲ ἕκηλοι
Τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760
Ἄφρονα τοῦτον ἀνέντες, ὃς οὔ τινα οἶδε θέμιστα.
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, αἴκεν Ἄρηα
Λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίωμαι;
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
Ἄγρει μάν, οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
Ἥ ἑ μάλιστ' εἴωθε κακῇς ὀδύνῃσι πελάζειν.
Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη·
Μάστιξε δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην
Μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
Ὅσσον δ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν 770
Ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον·
Τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
Ἀλλ' ὅτε δὴ Τροίην ἷξον ποταμώ τε ῥέοντε,
Ἧχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
Ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη, 775
Λύσασ' ἐξ ὀχέων· περὶ δ' ἠέρα πουλὺν ἔχευε.
Τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

748. *ἐπεμαίετ' ἄρ' ἵππους.* Eustath. ἔστι δὲ ἐπιμαίεσθαι κοινῶς μὲν τὸ ζητεῖν, ἄλλως δὲ τὸ μεταχειρίζεσθαι καὶ ἅπτεσθαι. See on Il. Δ. 190. The two significations are nearly allied. This line is connected by the particle *ἄρα* with v. 732.

749. *αὐτόμαται δὲ πύλαι κ.τ.λ.* Hence Milton, P. L. V. 253. *At the gate Of Heaven arrived, the gate self-opened wide On golden hinges turning.* And again in VI. 2. *till Morn, Waked by the circling Hours, with rosy hand Unbarred the gates of light.*

751. *ἠμὲν ἀνακλῖναι κ. τ. λ.* Natal. Com. IV. 5. *Homerus libro quinto Iliadis non solum has* (Horas) *portas cœli serrare dicit, sed etiam nubes inducere et serenum facere, cum libuerit: quippe cum apertum cœlum, serenum nominent poetæ, et clausum, tectum nubibus.* The verbs here employed are properly used of *opening* and *shutting* a door. Compare Il. Ξ. 169. Od. X. 157.

761. *ἀνέντες.* Incitantes. *Sumtum est a canibus, quos ἀνιέναι dicuntur pastores vel venatores.* Heyne. So Apollon. Lex. τῆς μεταφορᾶς οὔσης ἀπὸ τῆς ἀνιεμένης τῶν κυνῶν κατὰ τοὺς θῆρας ἀφεσέως.

765. *ἄγρει μάν.* Schol. ἄγε δή.

770. *ἠεροειδές.* Simply, τὸν ἀέρα. This passage is referred to by Longinus (§ 9), as a noble instance of the sublime.

774. *ἧχι ῥοὰς κ. τ. λ.* See on Il. Z. 431.

776. *ἠέρα πουλύν.* Since ἀήρ is always feminine in Homer, we have here an instance of a masculine adjective, with a noun feminine, of which see Matt. Gr. Gr. § 436. 2.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
Ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.
Ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι πλεῖστοι καὶ ἄριστοι 780
Ἕστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο
Εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν,
Ἢ συσὶ κάπροισι, τῶν τε σθένος οὐκ ἀλαπαδνόν·
Ἔνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη,
Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785
Ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·
Αἰδὼς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.
Ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεὺς,
Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
Οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
Νῦν δὲ ἑκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.
Ὣς εἰποῦσ', ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
Εὗρε δὲ τόν γε ἄνακτα παρ' ἵπποισι καὶ ὄχεσφιν
Ἕλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῷ. 795
Ἱδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
Ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα·
Ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἷμ' ἀπομόργνυ.
Ἱππείου δὲ θεὰ ζυγοῦ ἥψατο, φώνησέν τε·
Ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800
Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
Καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον,
Οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν

778. αἱ δὲ βάτην κ. τ. λ. This simile is intended to express the lightness and smoothness of the motion of these goddesses. Milton finely calls this, *smooth gliding without step.* Virgil describes the gliding of a dove by an image parallel to that in this verse, in Æn. V. 213. *Mox aëre lapsa quieto, Radit iter liquidum, celeres neque commovet alas.* This kind of movement was appropriated to the gods by the Ægyptians, as we see in Heliodorus, lib. V. Homer might possibly have taken this notion from them. And Virgil, in that passage where Æneas discovers Venus by her gait, *Et vera incessu patuit Dea,* seems to allude to some manner of moving, that distinguished divinities from mortals. Pope.

782. εἰλόμενοι. See on v. 203.

785. Stentor is mentioned no where else in the Iliad. Eustathius observes, that he was a herald or crier; a description of persons who were very necessary in an army before the invention of trumpets. But there is no authority for assigning this office to Stentor, and the epithet μεγαλήτορι more properly belongs to a warrior than a herald. It should seem, moreover, that the use of trumpets was not entirely unknown in the heroic ages. See note on Eur. Phœn. 1392. Pent. Gr. p. 382.

787. εἶδος ἀγητοί. Schol. Venet. τῷ εἴδει μόνον θαυμαστοί.—Of the expression κάκ' ἐλέγχεα, see on Il. B. 235.

801. Τυδεύς τοι μικρὸς κ. τ. λ. Hence Ovid: *Utilior Tydeus, qui, siquid credis Homero, Ingenio pugnax, corpore parvus erat.* Stat. Theb. I. 415. *Sed non et viribus infra Tydea fert animus, totosque infusa per artus Major in exiguo regnabat corpore virtus.* To this passage Quinctilian alludes in Instit. Orat. III. 7. 12. *Interim confert admirationi multum etiam infirmitas; ut cum Homerus Tydea parvum, sed bellatorem, dicit fuisse.* Compare Virg. Georg. IV. 83.

803. ἐκπαιφάσσειν. See on Il. B. 450.

Ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας·
Δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἕκηλον. 805
Αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερὸν, ὡς τὸ πάρος περ,
Κούρους Καδμείων προκαλίζετο, πάντα δʼ ἐνίκα
Ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάῤῥοθος ἦα.
Σοὶ δʼ ἤτοι μὲν ἐγὼ παρά θʼ ἵσταμαι, ἠδὲ φυλάσσω,
Καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
Ἀλλά σευ ἢ κάματος πολυάϊξ γυῖα δέδυκεν,
Ἤ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γʼ ἔπειτα
Τυδέος ἔκγονός ἐσσι, δαΐφρονος Οἰνείδαο.
Τὴν δʼ ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
Γιγνώσκω σε, θεὰ, θύγατερ Διὸς αἰγιόχοιο. 815
Τῷ τοι προφρονέως ἐρέω ἔπος, οὐδʼ ἐπικεύσω.
Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος·
Ἀλλʼ ἔτι σῶν μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
Οὔ μʼ εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
Τοῖς ἄλλοις· ἀτὰρ, εἴ κε Διὸς θυγάτηρ, Ἀφροδίτη, 820
Ἔλθῃσʼ ἐς πόλεμον, τήν γʼ οὐτάμεν ὀξέϊ χαλκῷ.
Τοὔνεκα νῦν αὐτός τʼ ἀναχάζομαι, ἠδὲ καὶ ἄλλους
Ἀργείους ἐκέλευσα ἁλήμεναι ἐνθάδε πάντας·
Γιγνώσκω γὰρ Ἄρηα μάχην ἀνακοιρανέοντα.
Τὸν δʼ ἠμείβετʼ ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
Μήτε σύ γʼ Ἄρηα τόγε δείδιθι, μητέ τινʼ ἄλλον
Ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάῤῥοθός εἰμι.
Ἀλλʼ ἄγʼ, ἐπʼ Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
Τύψον δὲ σχεδίην, μηδʼ ἅζεο θοῦρον Ἄρηα 830

805. *ἄνωγον.* Scil. Thebani. See Il. Δ. 386. sqq., whence this passage is repeated.

811. *κάματος πολυάϊξ.* See on Il. Α. 165.

812. *ἀκήριον.* *Heartless, cowardly;* from *κῆρ, the heart.* Schol. *ἀψυχοποιὸν, εἰς ἀψυχίαν ἄγον.* The same word is used in Od. Ψ. 328. in the sense of *immortal;* as if from *κὴρ, fate.*—Heyne renders the expression *οὐ σύ γʼ ἔπειτα*, by *quæ cum ita sint.* The force of the particles is very apparent.

821. *τήν γʼ οὐτάμεν.* Scil. *ἐκέλευες.* See on Il. Δ. 128.

823. *ἁλήμεναι.* From *ἅλημι, congrego,* not from *ἄλημι, vagor.* Schol. *ἀθροισθῆναι, συστραφῆναι.* The derivation is from *ἁλὴς, confertus, densus.* Hence Ernesti properly restores the aspirate upon MS. authority, the common reading being *ἀλήμεναι.* In the following line, some read *ἀνὰ κοιρανέοντα.* See on Il. Β. 207. At all events, the accent of the preposition, if separated, must be thrown back; which it is not in most editions.

827. Vulgo, *Ἄρηα τόνδε δείδιθι*, which is manifestly corrupt. Heyne, from the Harleian MS., reads *τὸν* for *τόνδε*, and other emendations have been offered. That of Wolf, now given in the text, is the most probable. Compare Il. Ξ. 342. With *τόγε* supply *κατὰ*, and render, *in this respect.*

830. *σχεδίην.* *Cominus:* used adverbially with an ellipsis of *τυπὴν*, or *πληγήν.* This is not in Bos. Hesych. *σχεδίη· τὸ ἐκ χειρὸς πατάξαι οὕτως λέγεται.* So *αὐτοσχεδίην*, in Il. Μ. 192. Schol. *αὐτοσχεδίην· ἐκ τοῦ πλησίον, ἐκ χειρός.* Stanley observes, on Æsch. Choëph. 157. *σχέδια βέλη sunt quibus cominus pugnatur, et quæ in pugna statoria adhibentur, cum ad digladiationem ventum est:* enses scil. *quibus manubrium est.*

Τοῦτον μαινόμενον, τυκτὸν κακὸν, ἀλλοπρόσαλλον·
Ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν·
Νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.
Ὣς φαμένη, Σθένελον μὲν ἀφ' ἵππων ὦσε χαμᾶζε, 835
Χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσε·
Ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
Ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
Βριθοσύνῃ· δεινὴν γὰρ ἄγε θεὸν ἄνδρα δ' ἄριστον.
Λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη. 840
Αὐτίκ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
Ἤτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
Τὸν μὲν Ἄρης ἐνάριζε μιαιφόνος· αὐτὰρ Ἀθήνη
Δῦν' Ἄϊδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης. 845
Ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
Ἤτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
Κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν·
Αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
Πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων

831. τυκτὸν κακὸν, ἀλλοπρόσαλλον. *In calamitatem et perniciem aliorum natum, et temerario impetu ferri solitum, ita ut nec promissis datis stet, sed mutatis partibus modo his, modo illis studeat.* HEYNE. Erasmus *in Adag.: Homerus Martem subinde mutantem partes novo verbo ἀλλοπρόσαλλον appellat.* The formation of the word is readily apparent. Eustathius: ἀλλοπρόσαλλον· ἀστατοῦντα, καὶ ἄλλοτε ἄλλῳ χαριζόμενον. The same commentator observes, that the word is allegorically descriptive of the nature of Mars, who naturally goes over to the weaker side, in order to keep up the broil. The promise, however, which Minerva asserts to have been given by Mars, is not recorded. As to the expression τυκτὸν κακὸν, it will be readily resolved into ὃς ἐτύχθη κακοῖς. Of the verb στεῦμαι, see on Il. Γ. 83.

834. μετὰ Τρώεσσιν. *With the Trojans*; i. e. *on their behalf.* The preposition μετὰ occurs with the dative in the poets only. Compare Il. A. 251. In the sense of this passage it is found in Attic with the genitive. See Matt. Gr. Gr. § 587.

835. Σθένελον μὲν ἀφ' ἵππων κ. τ. λ. Hence Virg. Æn. XII. 469. *Aurigam Turni media inter lora Metiscum Excutit, et longe lapsum temone relinquit; Ipsa subit, manibusque undantes flectit habenas.* Compare Hesiod. Scut. H. 455.

836. ἐμμαπέως. Schol. ἅμα τῷ ἔπει. Passow, however, in his Lexicon, derives it from μάρπτω, of which the aor. 2. ἔμαπον is found in Hesiod. Hence it will denote *promptly.*

838. μέγα δ' ἔ. φ. ἄ. Βριθοσύνῃ. Virg. Georg. III. 172. *sub pondere faginus axis Instrepat.*

842. ἐξενάριζεν. *He was spoiling.* The MSS. vary between ἐξενάριξεν and ἐξενάριζεν; and so again in v. 844. Heyne has edited the former, which must be rendered *he slew;* but the Scholiast rightly prefers the latter.

845. δῦν' Ἄϊδος κυνέην. As every thing that goes into the dark empire of Pluto disappears, and is seen no more, the Greeks from thence borrowed this figurative expression, *to put on Pluto's helmet;* that is to say, *to become invisible.* Plato uses this proverb, *de Repub.* X. 612; and Aristophanes in Acharnens. 337. POPE. Add Hesiod. Scut. H. 227. Lucian Bis Acc. VII. 80; and see Heyne on Apollod. Bibl. I. 6. 2. p. 76.

851. Ἄρης ὠρέξαθ' ὑπὲρ ζυγόν. Scil. *Diomedis.* See on Il. Δ. 307. As opposed to δεύτερος in v. 855, the adverb πρόσθεν must be understood for πρότερος.

Ἔγχεϊ χαλκείῳ, μεμαὼς ἀπὸ θυμὸν ἑλέσθαι·
Καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
Ὦσεν ὑπ' ἐκ δίφροιο ἐτώσιον ἀϊχθῆναι.
Δεύτερος αὖθ' ὡρμᾶτο βοὴν ἀγαθὸς Διομήδης 855
Ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
Νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην.
Τῇ ῥά μιν οὖτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν·
Ἐκ δὲ δόρυ σπάσεν αὖτις· ὁ δ' ἔβραχε χάλκεος Ἄρης,
Ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
Ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες ἄρηος.
Τοὺς δ' ἄρ' ὑπὸ τρόμος εἷλεν Ἀχαιούς τε Τρῶάς τε
Δείσαντας· τόσον ἔβραχ' Ἄρης, ἆτος πολέμοιο.
Οἵη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀὴρ,
Καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο· 865
Τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
Φαίνεθ', ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
Καρπαλίμως δ' ἵκανε θεῶν ἕδος, αἰπὺν Ὄλυμπον·
Πὰρ δὲ Διῒ Κρονίωνι καθέζετο, θυμὸν ἀχεύων,
Δεῖξεν δ' ἄμβροτον αἷμα καταῤῥέον ἐξ ὠτειλῆς, 870
Καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;
Αἰεί τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
Ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.
Σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
Οὐλομένην, ᾗ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
Ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
Σοί τ' ἐπιπείθονται, καὶ δεδμήμεσθα ἕκαστος·

860. ὅσσον τ' ἐννεάχιλοι κ. τ. λ. This hyperbole to express the roaring of Mars, so strong as it is, yet is not extravagant. The voice is not human, but that of a Deity; and the comparison, being taken from an army, renders it more natural with respect to the god of war. It is less daring to say, that a god could send forth a voice as loud as two armies, than that Camilla, a Latian nymph, could run so swiftly over the corn, as not to bend an ear of it. Yet Virgil generally escapes the censure of those moderns, who are shocked with the bold flights of Homer. Pope. The same lines recur, in reference to the shout of Neptune, in Il. Ξ. 148. The same noun, Ἄρης, is used twice in the same sentence, once as *war* itself, and once as *the god of war*. So in Eur. Alcest. 50. Θάνατος is said τοῖς μέλλουσι θάνατον ἐμβαλεῖν. See Monk *in loc.* Hence we may defend the common reading in Eur. Iph. A. 775. (ed. Markl.) by referring the verb θήσει to the nominative Ἄρης in v. 764.

865. καύματος. Subaud. διά.

867. ὁμοῦ νεφέεσσιν. That is, *enveloped with clouds.*

873. τετληότες εἰμέν. For τετλήκαμεν. The verb εἰμὶ is frequently used with a participle, merely as a circumlocution. See Matt. Gr. Gr. § 559. With respect to the sentiment, compare supra v. 383.

875. μαχόμεσθα. *Increpamus.* Compare Il. N. 118.

876. ἀήσυλα ἔργα. Eustath. τὰ βλαπτικά. Damm considers this adjective as synonymous with αἴσυλος, which occurs above, v. 403. It is found only in this place. Of μέμηλε, see above on v. 708.

878. δεδμήμεσθα ἕκαστος. Of this change in person, see on Il. Δ. 305. We have another instance in Il. Z. 71.

Ταύτην δ' οὔτ' ἔπεϊ προτιβάλλεαι, οὔτε τι ἔργῳ,
'Αλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀΐδηλον· 880
Ἣ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
Μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ·
Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἶσος·
'Αλλά μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν 885
Αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσι νεκάδεσσιν,
Ἤ κε ζὼς ἀμενηνὸς ἔα χαλκοῖο τυπῇσι.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεύς·
Μήτι μοι, 'Αλλοπρόσαλλε, παρεζόμενος μινύριζε.
Ἔχθιστος δέ μοι ἐσσὶ θεῶν, οἳ Ὄλυμπον ἔχουσιν· 890
Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
Μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτὸν,
Ἥρης, τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι·
Τῷ σ' ὀΐω κείνης τάδε πάσχειν ἐννεσίῃσιν.
'Αλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
'Εκ γὰρ ἐμεῦ γένος ἐσσὶ, ἐμοὶ δέ σε γείνατο μήτηρ·
Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὧδ' ἀΐδηλος,
Καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιώνων.
Ὣς φάτο, καὶ Παιήον' ἀνώγει ἰήσασθαι·
Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων 900
'Ηκέσατ'· οὐ μὲν γάρ τι καταθνητός γε τέτυκτο.
Ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν,

880. ἀνιεῖς. From ἀνιέω, the same as ἀνίημι, *indulgeo, indulgendo incito*. Brunck has improperly continued this form, which is purely Homeric, in many places of the Greek Tragedians. See Porson on Eur. Orest. 141.

886. *νεκάδεσσιν*. Schol. *ταῖς τῶν νεκρῶν τάξεσιν*. Il. Π. 661. *κείμενον ἐν νεκύων ἀγύρει*.

887. *ἤ κε ζὼς κ.τ.λ.* Those are mistaken who imagine our author represents his gods as mortal. He only represents the inferior deities as capable of pains and punishments during the will of Jupiter. Homer takes care to tell us both of Mars and of Pluto, when Pæon cured them, that they were not mortal: vv. 402. 901. *οὐ μὲν γάρ τι καταθνητός γε τέτυκτο*. Pope. See also above on v. 388.—*ἀμενηνός*. Schol. *ἀσθενὴς, οὐκ ἔχων μένος*.

889. *'Αλλοπρόσαλλε*. Supra v. 831. Of the verb *μινυρίζειν, to lament, to complain*, see Pent. Gr. Lex. v. *μινύρομαι*, and Valcknær on Ammon. p. 94.

891. *αἰεὶ γάρ τοι κ.τ.λ.* This line is repeated from Il. A. 177. Hence Virg. Æn. VII. 325. *Cui tristia bella, Iræque, insidiæque, et crimina noxia cordi. Odit et ipse pater.*

894. Eustathius: *ἐννεσίῃσιν· ἤγουν συμβολαῖς, ἀπὸ τοῦ ἐνίημι, τὸ ἐμβάλλω*. Hesiod. Theogon. 494. *Γαίης ἐννεσίῃσι πολυφραδέεσσι δολωθείς*.

897. *ἀΐδηλος*. See on Il. B. 455.

898. *ἐνέρτερος Οὐρανιώνων*. That is, *below Tartarus*. The *Οὐρανιῶνες*, i.e. the Titans, sons of Uranus, were confined under Tartarus, after their defeat by Jupiter: Hesiod. Theog. 207. 717. But see Heyne on Apollod. Bibl. p. 10.

900. *Παιήων*. See on Il. A. 473. Also on Il. Δ. 218.

902. *ὡς δ' ὅτ' ὀπὸς κ.τ.λ.* The sudden operation of the remedy, administered by Pæon, is well expressed by this similitude. It is necessary just to take notice that they anciently made use of the juice or sap of a fig for runnet, to cause their milk to coagulate. Pope. See Plin. N. H. XVI. 38. Columell. VII. 8. 1. Schol. *ὀπός· τὸ γαλακτῶδες τῆς συκῆς*.—*ἐπειγόμενος*. *Agitated, stirred rapidly.*

ʽΥγρὸν ἐὸν, μάλα δʼ ὦκα περιτρέφεται κυκόωντι·
ʽΩς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
Τὸν δʼ Ἥβη λοῦσε, χαρίεντα δὲ εἵματα ἕσσε. 905
Πὰρ δὲ Διῒ Κρονίωνι καθέζετο κύδεϊ γαίων.
Αἱ δʼ αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
Ἥρη τʼ Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη,
Παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

903. *Vulgo* περιστρέφεται. But περιτρέφεται is, doubtless, the true reading, which Eustathius restores from Herodian, and explains by πήγνυται, i. e. *coagulates;* as in the preceding line. Compare Od. Ξ. 477. So Soph. Trach. 572. ἀμφίθρεπτον αἷμα. Schol. πεπηγός· θρέψαι γὰρ τὸ πῆξαι. The dative κυκόωντι is equivalent to ὑπὸ τοῦ κυκόωντος. See Matt. Gr. Gr. § 395. The verb κυκᾶν frequently occurs both in a primary and metaphorical sense. Compare Il. Α. 129. 637. Σ. 229. Od. Κ. 235. and elsewhere.

905. λοῦσε κ.τ.λ. Such offices were not deemed unworthy of the most illustrious females. See Od. Γ. 464. Δ. 252. Κ. 450. Sometimes, however, they were performed by slaves; as in Od. Δ. 49. Ρ. 88. Τ. 356.

906. κύδεϊ γαίων. Mars is no sooner healed, than he recovers his wonted ferocity. Heyne however, with his usual readiness, condemns this and the following lines as spurious.

908. Ἀλαλκομενηῒς. See on Il. Δ. 8.

THΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Ζʹ.

ʼΕπιγραφαί.

ʽΈΚΤΟΡΟΣ καὶ ʼΑΝΔΡΟΜΑΧΗΣ ʽΟΜΙΛΙΑ.

ʼʼΑλλως.

ΖΗΤΑ δʼ ἄρʼ ʼΑνδρομάχης τε καὶ ʽΈκτορος ἔστʼ ὀαριστύς.

THE ARGUMENT.

THE EPISODES OF GLAUCUS AND DIOMED, AND OF HECTOR AND ANDROMACHE.

The Gods having left the field, the Grecians prevail (vv. 1—71). Helenus, the chief augur of Troy, commands Hector to return to the city, in order to appoint a solemn procession of the Queen and the Trojan matrons to the Temple of Minerva, to entreat her to remove Diomed from the fight (72—118). The battle relaxing during the absence of Hector, Glaucus and Diomed have an interview between the two armies; where, coming to the knowledge of the friendship and hospitality which had passed between their ancestors, they make exchange of their arms (119—236). Hector, having performed the orders of Helenus (237—311), prevailed upon Paris to return to the battle (312—368), and taken a tender leave of his wife Andromache, hastens again to the field (369—529).

The scene is first in the field of battle between the rivers Simois and Scamander, and then changes to Troy.

ΤΡΩΩΝ δʼ οἰώθη καὶ ʼΑχαιῶν φύλοπις αἰνή.
Πολλὰ δʼ ἄρʼ ἔνθα καὶ ἔνθʼ ἴθυσε μάχη πεδίοιο,
ʼΑλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
Μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

1. *οἰώθη*. Schol. *ἐμονώθη τῆς τῶν θεῶν συμμαχίας*.

2. *μάχη*. That is, *οἱ μαχόμενοι*. The same substitution of the *res pro persona* occurs also in the word *φύλοπις*, in the first line. See also on Il. Ξ. 201. With *πεδίοιο* we must supply *διά*. Heyne constructs the following line thus: *ἰθυνομένων* (*τῶν ἀνδρῶν κατʼ*) *ἀλλήλων τὰ δοῦρα χαλκήρεα*. The verb *ἰθύνεσθαι* is used in an active signification in Od. E. 270. X. 8. The line is, however, plainly redundant, and perhaps spurious.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5
Τρώων ῥῆξε φάλαγγα, φόως δ' ἑτάροισιν ἔθηκεν,
Ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο,
Υἱὸν Εὐσσώρου, Ἀκάμαντ' ἠΰν τε μέγαν τε.
Τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
Αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένῃ ἐν Ἀρίσβῃ,
Ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
Πάντας γὰρ φιλέεσκεν, ὁδῷ ἔπι οἰκία ναίων. 15

6. φόως. Schol. χαρὰν, σωτηρίαν. Compare Il. Θ. 282. P. 615. *et alibi.* So also Eur. Orest. 237. φῶς ἐμοῖς καὶ σοῖς κακοῖς. Soph. Elect. 1354. ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων. Antig. 599. Νῦν γὰρ ἐσχάτας ὑπὲρ Ῥίζας ἐτέτατο φάος ἐν Οἰδίπου δόμοις. Horat. Od. IV. 5. 5. Lucem *redde tuæ, dux bone, patriæ.* Add Æsch. Pers. 172. 305. Virg. Æn. II. 281. Cic. Cat. III. 24. The same metaphorical use of this word is frequent in the Sacred Writings. Compare Esther viii. 16. Job iii. 20. xxxiii. 28. Psalm xxvii. 1. xcvii. 11. Matt. iv. 16.

8. Ἀκάμαντ' ἠΰν τε μέγαν τε. This Thracian prince is the same in whose likeness Mars appears in the preceding Book, rallying the Trojans, and forcing the Greeks to retire. In the present description of his strength and size, we see with what propriety this personage was selected by the poet, as fit to be assumed by the god of war. Pope. See Il. E. 462.

10. πῆξε. That is, Αἴας πῆξεν ἔγχος. The verb is transitive.

14. φίλος δ' ἦν ἀνθρώποισι. This beautiful character of Axylus has not been able to escape the misunderstanding of some of the commentators, who thought Homer designed it as a reproof of an undistinguished generosity. It is evidently a panegyric on that virtue, and not improbably on the memory of some excellent but unfortunate man in that country, whom the poet honours with the noble title of *A Friend to Mankind.* His manner of keeping house near a frequented highway, and relieving all travellers, is agreeable to that spirit of ancient hospitality, of which there is abundance every where in the Odyssee. The patriarchs in the Old Testament sit at their gates, to see those who pass by, and entreat them to enter into their houses. This cordial manner of invitation is particularly described in Genes. xviii. xix. The Eastern nations seem to have had a peculiar disposition to these exercises of humanity, which continues, in a great measure, to this day. Pope. Forbes, in his *Oriental Memoirs,* observes, that in many of the more unfrequented districts of India, he beheld manners and customs simple as those of the patriarchal times. "There," says he, "in the style of Rebecca, and the damsels of Mesopotamia, the Hindoo villagers treated me with that artless hospitality, so delightful in the poems of Homer and other ancient records. On a sultry day, near a Jinore village, having rode faster than my attendants, while waiting their arrival under a tamarind-tree, a young woman came to the well. I asked for a little water; but neither of us having a drinking-vessel, she hastily left me, as I imagined, to bring an earthen cup for the purpose, as I should have polluted a vessel of metal: but as Jael, when Sisera asked for water, *gave him milk, and brought forth butter in a lordly dish* (Judg. v. 25), so did this village damsel bring me a pot of milk, and a lump of butter on the delicate leaf of the banana, the *lordly dish* of the Hindoos." See also Wood's Essay on Homer; the works of Burckhardt, Clarke, Belzoni, and other oriental travellers; Harmer's Observations; and Burder's Oriental Customs. On this interesting subject, it may be worth while to notice the following passages in the Odyssee: A. 119. Δ. 60. Z. 208. Θ. 392. 547; and particularly Od. Γ. 4. compared with Thucyd. I. 5. See also Judg. xix. 16, 17. Job xxxi. 32. Heb. xiii. 2. 1 Pet. iv. 9. The ages of chivalry were, in this respect, congenial with the heroic ages. Hence Shakspeare's Cymbeline, III. 6. 87. *Fair youth, come in; Discourse is heavy, fasting: when we're supped, We'll mannerly demand thee of thy story.* From these laws of hospitality arose the duty of showing particular kindness to an hereditary guest, which is beautifully illustrated in the ensuing episode of Glaucus and Diomed. See Mitford's *Hist. of Greece,* vol. I. p. 180; and the note on v. 215. infra.

Ἀλλά οἱ οὔτις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον,
Πρόσθεν ὑπαντιάσας· ἀλλ' ἄμφω θυμὸν ἀπηύρα,
Αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
Ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.
Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20
Βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε Νύμφη
Νηῒς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
Πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ.
Ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ· 25
Ἡ δ' ὑποκυσσαμένη διδυμάονε γείνατο παῖδε.
Καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν 30
Ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
Ναῖε δὲ, Σατνιόεντος ἐϋῤῥείταο παρ' ὄχθας,
Πήδασον αἰπεινήν. Φύλακον δ' ἕλε Λήϊτος ἥρως 35
Φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
Ζωὸν ἕλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο,
Ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
Ἄξαντ' ἐν πρώτῳ ῥυμῷ· αὐτὼ μὲν ἐβήτην 40
Πρὸς πόλιν, ᾗπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο·
Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
Πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· πὰρ δέ οἱ ἔστη

16. ἀλλά οἱ οὔτις κ.τ.λ. Homer does not intend this, as Pope and others have supposed, for a satire on human ingratitude. It is merely stated as a circumstance to excite commiseration, that no one of those, whom gratitude would have prompted to assist Axylus, chanced to be at hand to defend him. Of the verb ἀρκεῖν, see on Il. B. 393.

17. ἀπηύρα. Scil. *Diomedes.*

19. ὑφηνίοχος. Probably the same as ἡνίοχος. The noun does not recur in Homer.

23. Βουκολίων. This name probably originated in the custom mentioned at Il. A. 106. Υ. 91.

24. σκότιον. *Illegitimate.* Hesych. σκότιος· νόθος· ὁ λάθρα γεννηθεὶς τῶν γονέων τῆς κόρης· τοὺς γὰρ μὴ ἐκ φανερᾶς, λαθραίας δὲ μίξεως γεγονότας Σκοτίους ἐκάλουν. Eurip. Alcest. 1009. θεῶν σκότιοι παῖδες. Troad. 252. λέκτρων σκότια νυμφευτήρια. See Cuperi Obss. I. 16.

28. Μηκιστηϊάδης. Euryalus. See Il. B. 565. Of the government of συλᾶν, see on Il. A. 182; and compare v. 71. infra.

38. ἀτυζομένω. Schol. ταρασσομένω. Compare Il. X. 474. and v. 468. infra.—With πεδίοιο supply διά, as in Il. Δ. 244.

39. ὄζῳ ἐνὶ βλαφθέντε. Schol. ὑπὸ τοῦ κλάδου ἐμποδισθέντε. In this sense the verb occurs again in Il. Π. 331. Ψ. 387. 571. 674. 782. Od. A. 195. So also in Æsch. Agam. 118. See Blomfield's Gloss. *in loc.* The *myrica,* or *tamarisk,* is a tall and beautiful tree, which seems to have been very luxuriant in the neighbourhood of Troy. Compare Il. K. 466. Φ. 18. and elsewhere; and of the quantity of the word, see on Il. Φ. 350.

40. πρώτῳ. Schol. ἄκρῳ. Compare Il. E. 729.

Ἀτρείδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων· 45
Ζώγρει, Ἀτρέος υἱὲ, σὺ δ' ἄξια δέξαι ἄποινα.
Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
Χαλκός τε, χρυσός τε, πολύκμητός τε σίδηρος·
Τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
Εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50
Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
Καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
Δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
Ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·
Ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
Ἀνδρῶν; ἦ σοὶ ἄριστα πεποίηται κατὰ οἶκον
Πρὸς Τρώων· τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον
Χεῖράς θ' ἡμετέρας, μηδ' ὅντινα γαστέρι μήτηρ
Κοῦρον ἐόντα φέροι, μηδ' ὃς φύγοι· ἀλλ' ἅμα πάντες
Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι. 60
Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως,
Αἴσιμα παρειπών· ὁ δ' ἀπό ἕθεν ὤσατο χειρὶ
Ἥρω' Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
Οὖτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ'· Ἀτρείδης δὲ

46. ζώγρει. *Take me alive.* Eustath. ζωγρεῖν· ζῶντα ἀγρεύειν τινά. Hence also *to revive*, as in Il. E. 698, where the same commentator explains it by εἰς ζωὴν ἀγείρειν. Compare Virg. Æn. X. 525. In the following line οἴκῳ is understood.

49. χαρίσαιτο. For examples of this verb, constructed with an accusative, see also Il. K. 380. A. 134. Od. Ω. 282. Arist. Equit. 53.

56. ἦ σοὶ ἄριστα. This is ironical. Of the preposition πρὸς with the genitive, see on Il. A. 159.

58. μηδ' ὅντινα κ. τ. λ. The commentators, shocked at Agamemnon's cruelty in extending his revenge even to unborn babes, have endeavoured to explain away the meaning of this passage;—some by altering the reading, and others, by observing that κοῦρος always means a *male*; and not only so, but a *youth*; and that consequently it cannot be understood of a child in the womb. Eustathius explains γαστέρι by ἐν κόλπῳ. It seems more natural, however, to understand the poet as speaking in a strong *hyperbole*; perfectly consistent with the extreme barbarity of the times, and in strict accordance with the ferocious disposition of Agamemnon himself. Besides, it seems difficult to refer the words γαστέρι and μήτηρ to a full-grown child; and the strict sense of the passage is not more repugnant than the fact of Agamemnon killing the man, whom his brother had spared. The difference in the disposition of these two brothers is strongly marked by Homer. This rebuke of Menelaus has been frequently compared with Samuel's reproof of Saul for sparing Agag (1 Sam. xv.).

60. Ἰλίου ἐξαπολοίατ'. For ἐξ Ἰλίου ἀπόλοιντο. Compare Od. Ξ. 182.—ἀκήδεστοι. This is generally rendered *unburied*. The substantive κῆδος signifies properly *affinity*; hence *affectionate anxiety*, and so *grief* generally. From this we may deduce the signification which it frequently bears of *mourning for the dead*; and thence, by an easy transition, *the rites of sepulture*. Compare Il. Φ. 123. Od. Ω. 186; but see also on Il. Ω. 526. It may perhaps, however, be rendered simply *unpitied, unlamented*. Hesych. κήδεσθαι· οἰκτείρειν. See above v. 55. The adjective ἄφαντος is *forgotten*.

62. αἴσιμα. *What is just and proper*; i. e. in regard to an enemy. Schol. Villois. τὰ πρέποντα τοῖς ἀδικουμένοις. The neuter plural is here used adverbially. Of the verb παρειπεῖν, see on Il. A. 555.

Λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο, μακρὸν ἀΰσας·
Ὦ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρηος,
Μήτις νῦν, ἐνάρων ἐπιβαλλόμενος, μετόπισθε
Μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται·
Ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἕκηλοι 70
Νεκροὺς ἀμπεδίον συλήσετε τεθνειῶτας.
Ὣς εἰπὼν, ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
Ἔνθα κεν αὖτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν, ἀναλκείῃσι δαμέντες,
Εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἕκτορι εἶπε παραστὰς 75
Πριαμίδης Ἕλενος, οἰωνοπόλων ὄχ' ἄριστος·
Αἰνεία τε καὶ Ἕκτορ, ἐπεὶ πόνος ὔμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι
Πᾶσαν ἐπ' ἰθὺν ἐστὲ μάχεσθαί τε φρονέειν τε·
Στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων, 80
Πάντη ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
Φεύγοντας πεσέειν, δηΐοισι δὲ χάρμα γενέσθαι.
Αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἁπάσας,
Ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
Καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει. 85
Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
Μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
Νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
Οἴξασα κληῖδι θύρας ἱεροῖο δόμοιο,
Πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος 90
Εἶναι ἐνὶ μεγάρῳ, καί οἱ πολὺ φίλτατος αὐτῇ,

68. *μήτις νῦν, ἐνάρων κ.τ.λ.* This advice of Nestor seems to have been little attended to, much as it was wanted. The passion which the conquerors continually exhibited for possessing the spoil of the slain, is very characteristic of the barbarity of the times, and must have created no little confusion and carnage. In fact, the most important duties were frequently neglected, and the greatest damages incurred, to gratify it. Thus Diomed is wounded by Paris in Il. Λ. 369, while stripping Agastrophus; and similar instances abound. The verb *ἐπιβάλλεσθαι* is here used in the sense of *ἐπιθυμεῖν*, and therefore, according to Eustathius, constructed with a genitive. The proper syntax would be *ἐπιβάλλεσθαι τὸν νοῦν τινὶ*, *to set one's mind upon a thing*. Somewhat similar is the construction of *ὀρέξατο* with a genitive, infra v. 466. and elsewhere. See Matt. Gr. Gr. § 328.

70. *τά.* For *ταῦτα*, scil. *τὰ ἔναρα*. The change of person in this passage, from the first to the second, is remarked by Eustathius as peculiarly emphatic. Nestor assigns to himself a share in the war, but leaves the spoils to his comrades. See on Il. Δ. 305.

73. *ὑπ' Ἀχαιῶν κ.τ.λ.* The passive construction might here be explained by joining *ὑπὸ* with *δαμέντες*. See, however, Matt. Gr. Gr. § 496. 3.

87. *ἡ δὲ ξυνάγουσα κ.τ.λ.* Compare Virg. Æn. I. 483. XI. 477. A procession of this kind took place also in the festival of the Panathenæa; which was probably even then in existence. See on Il. Β. 549. The adjective *γεραιὰς* must here be rendered *noble*, without reference to age.

90. *πέπλον.* See on Il. Ε. 734. Robes of a similar kind seem to have been worn by women of rank; most probably in honour of the goddess.

Θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο·
Καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
Αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
Ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο,
Ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
Οὐδ' Ἀχιλῆά ποθ' ὧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
Ὅνπερ φασὶ θεᾶς ἔξ ἔμμεναι· ἀλλ' ὅδε λίην 100
Μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.
Ὣς ἔφαθ'· Ἕκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν·
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
Πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ,
Ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν· 105
Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
Φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν, ὣς ἐλέλιχθεν.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο, μακρὸν ἀΰσας· 110
Τρῶες ὑπέρθυμοι, τηλέκλητοί τ' ἐπίκουροι,
Ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
Ὄφρ' ἂν ἐγὼ βείω προτὶ Ἴλιον, ἠδὲ γέρουσιν
Εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισι
Δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας. 115
Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
Ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινὸν,
Ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

92. *θεῖναι.* Infinitive for imperative. See on Il. Γ. 285. From the expression *ἐπὶ γούνασι*, it appears that the statue of the goddess was in a sitting posture. See Strab. XIII. 1. *Τῆς Ἀθηνᾶς τὸ ξόανον νῦν μὲν ἑστηκὸς ὁρᾶται, Ὅμηρος δὲ καθήμενον ἐμφαίνει· πέπλον γὰρ κελεύει θεῖναι Ἀθ. ἐπὶ γούνασιν. Πολλὰ δὲ τῶν ἀρχαίων τῆς Ἀθηνᾶς ξοάνων καθήμενα δείκνυται.* Compare, however, Pausan. I. 24. Plin. N. H. XXXIV. 8.—*ἠϋκόμοιο.* The synonym *εὐπλόκαμος* occurs in Od. H. 41. Compare Tibull. Eleg. I. 5. 26.

93. *βοῦς ἤνις.* *Yearling heifers*, for *ἤνιας*, acc. pl. from *ἦνις*, which is derived from *ἔνος*, *a year*.

94. *ἠκέστας.* Schol. *ἀκεντήτους, ἀδαμάστους.* Poetice for *ἄκεστος*, from *κεντέω*, *stimulo*. We have also *κέστος*, Il. Ξ. 214; *πολύκεστος*, Γ. 371. Of the construction in the next clause, see on Il. B. 72.

100. *Vulgo* *ἐξέμμεναι*, and so Heyne; but compare Il. E. 544. 896. Ξ. 472. O. 187. T. 105. et passim.

108. The Scholiast rightly understands *δὲ*, in this line, for *γάρ*. See on Il. A. 200.

112. *ἄνερες ἔστε, κ. τ. λ.* The word *ἀνὴρ* is here used emphatically; and so *vir* frequently in Latin: whence Cicero (Tusc. Quæst. II.) derives *virtus a viro*. Thus Herod. VII. 210. *Δῆλον ἐποίεον τῷ βασιλεῖ, ὅτι πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες.* Compare 1 Sam. iv. 9. 2 Sam. x. 12. 1 Cor. xvi. 13.

115. *ἑκατόμβας.* See on Il. A. 65.

117. *τύπτε.* *Struck, beat against.* So Propert. III. 15. 32. *Et feries nudos veste fluente pedes.*

118. *ἄντυξ.* Schol. *νῦν ἡ περιφέρεια τῆς ἀσπίδος.* See on Il. E. 262. Ernesti observes, that this line is in explanatory apposition with *δέρμα κελαινὸν* in the preceding. Eustathius understands *θέεν* for

Γλαῦκος δ' Ἱππολόχοιο πάϊς καὶ Τυδέος υἱὸς
Ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
Τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
Οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρῃ
Τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἁπάντων 125
Σῷ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
Οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς, κρατερὸς Λυκόοργος, 130
Δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
Ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας

περιέθεεν, and adduces the passage in illustration of the *ἀσπὶς ἀμφιβρότη*. See on Il. B. 389.

119. *Γλαῦκος δ' Ἱππολόχοιο πάϊς κ.τ.λ.* This beautiful episode of Glaucus and Diomed has been repeatedly objected to, as too long for insertion in the heat of a severe engagement, and as having nothing to do with the main action of the poem; and, accordingly, some modern critics have considered it as the work of another hand. We may remark, however, with Eustathius, that the battle had relaxed upon the departure of Hector, and that this pleasing historical relation is happily introduced to relieve the attention of the reader, which has been so long engaged with the disorder and tumult of the war. And though this, and the other episodes in the Iliad, may not, perhaps, be absolutely necessary to the main action, they are by no means unconnected with it; at the same time that they exhibit a familiar display of the manners, and customs, and feelings, of ancient times. Thus we may collect from this and several passages in Homer, that it was very usual in these times for the combatants to enter into conversations before they engaged; and the length of the narrative may readily be accounted for in the present instance, by the interest which it excited in Diomed. One would think, at least, that the same dignity of style, the same beauty of expression, and the same strength of genius, which is observable in this and every other part of Homer, would be a sufficient proof of its authenticity. And the same may be said of the interview between Hector and Andromache, which has not altogether escaped a similar imputation.

128. *εἰ δέ τις ἀθανάτων.* See on Il. E. 127.

129. *οὐκ ἂν ἔγωγε κ. τ. λ.* This declaration of Diomed, who had just wounded two of the gods, appears somewhat inconsistent; but, be it remembered, his former conduct had been instigated by Minerva.

131. *δήν.* See on Il. A. 416. So again infra v. 139.

132. *Διωνύσοιο τιθήνας.* *The nurses of Bacchus*, commonly called *the Bacchæ*. See Eurip. Bacch. *passim*. The opinions of mythologists, respecting the nurses to whom the infant god was given after his delivery from the thigh of Jupiter, are materially different. Ovid (Fast. V.) agrees with Apollodorus in committing him to the Hyades, and Euripides assigns him to Dirce, the daughter of the river Achelous. Again, it is related by Lucian, that he was transported by Mercury to Nysa, a city of Arabia, where he was educated by the nymphs, and whence he is supposed by some to have derived his name. Others, on the contrary, deduce it from the fable of his birth: *ἀπὸ τοῦ νύσσειν Διὸς μηρόν.* The Nysa above referred to cannot, however, be the place mentioned in this passage, which was in the dominions of Lycurgus, and, consequently, a city of Thrace. The insult which the god received from Lycurgus, was the abolition of his worship, and the destruction of all the vines in his dominions. Homer assigns to him the punishment of blindness, affirming that he made a violent attack upon the god himself and his nurses, and drove him for refuge into the bosom of Thetis. The mythologists relate, that being deprived by Bacchus of his senses, he killed his son Dryas, and cut off his own legs, mistaking them for vine-stumps; and that at last, to appease the god, he was put to death by his own subjects. See Heyne on Apollod.

Σεῦε κατ' ἠγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
Θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
Θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς 135
Δύσεθ' ἁλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
Δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
Τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζώοντες,
Καί μιν τυφλὸν ἔθηκε Κρόνου παῖς, οὐδ' ἄρ' ἔτι δὴν
Ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
Οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι·
Εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
Ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πειραθ' ἵκηαι.
Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
Τυδείδη μεγάθυμε, τίη γενεὴν ἐρεείνεις; 145
Οἵη περ φύλλων γενεὴ, τοιήδε καὶ ἀνδρῶν.

Bibl. III. 5. p. 571. Hygin. Fab. 132. 242. Diod. Sic. III. 65. Musgr. ad Eur. Rhes. 927.

134. θύσθλα. Eustath. οἱ μὲν τοὺς κλάδους, οἱ δὲ τοὺς θύρσους, ἔνιοι δὲ πάντα κοινῶς τὰ πρὸς τὴν τελετήν. Heyne justly prefers the latter interpretation. See Schneid. Lex. in v.

135. βουπλῆγι. *With an ox-goad.* In what follows, it has been suggested that there is an allegorical allusion to the necessity of diluting wine with water, in consequence of the scarcity induced by the devastation committed by Lycurgus.

138. θεοὶ ῥεῖα ζώοντες. *Dii facilè seu beatè viventes.* Milton seems to have had this in his eye, in P. L. II. 852. *Thou wilt bring me soon To that new world of light and bliss, among* The gods who live at ease. Pope.

142. οἳ ἀρούρης κ. ἔδ. Simonides ap. Plutarch. Symp. IX. 13. εὐρυεδοῦς ὅσοι Καρπὸν αἰνύμεθα χθονός. Compare Il. E. 341.

143. ὀλέθρου πεῖραθ'. That is, ὄλεθρον. So again Il. H. 402. and elsewhere. See on Il. Γ. 291. Matt. Gr. Gr. § 430. 6. Pent. Gr. p. 465. on Æsch. Theb. 898.

146. οἵη περ φύλλων κ. τ. λ. The reader, who has seen so many passages imitated from Homer by succeeding poets, will no doubt be pleased to see one of an ancient poet, which Homer has here imitated. This is a fragment of Musæus, preserved by Clemens Alexandrinus, Strom. VI. Ὡς δ' αὔτως καὶ φύλλα φύει ζείδωρος ἄρουρα, Ἄλλα μὲν ἐν μελίῃσιν ἀποφθίνει, ἄλλα δὲ φύει· Ὣς δὲ καὶ ἀνθρώπου γενεὴ καὶ φύλλον ἑλίσσει. Though this comparison be justly admired for its beauty in this obvious application to the mortality and succession of human life, it seems, however, designed by the poet in this place, as a proper emblem of the transitory state, not of men, but of families; which, being by their misfortunes or follies fallen or decayed, do again, in a happier season, revive and flourish in the fame and virtues of their posterity. In this sense it is a direct answer to what Diomed had asked, as well as a proper preface to what Glaucus relates of his own family, which, having been extinct in Corinth, had recovered new life in Lycia. Pope. It seems much more probable, however, that Musæus was posterior to Homer. We may compare also Aristoph. Av. 685. Ἄγε δὲ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι, Ὀλιγοδρανέες, πλάσματα πηλοῦ, κ. τ. λ. Eurip. *Fragm. ap. Plutarch. de Consolat.* Κύκλος γὰρ αὐτὸς καρπίμοις τε γῆς φυτοῖς, Θνητῶν τε γενεᾷ· τοῖς μὲν αὔξεται βίος, Τῶν δὲ φθίνει τε κἀκθερίζεται πάλιν. Cic. *Philip. XII. Nil semper floret: ætas succedit ætati.* Hence also Simonides: Ἓν δὲ τὸ κάλλιστον Χῖος ἔειπεν ἀνήρ· Οἵη περ φύλλων κ. τ. λ. Somewhat similar is Horat. A. P. 60. *Ut sylvæ foliis pronos mutantur in annos, Prima cadunt; ita verborum vetus interit ætas, Et juvenum ritu florent modo nata vigentque.* In the sacred writings similar comparisons abound. Thus Psalm ciii. 15. LXX. Ἄνθρωπος ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ, ὡσεὶ ἄνθος τοῦ ἀγροῦ οὕτως ἐξανθήσει. Ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ, καὶ οὐχ ὑπάρξει, καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ. Sirac. XIV. 18. Ὡς φύλλον θάλλον ἐπὶ δένδρου δασέος, τὰ μὲν καταβάλλει, ἄλλα δὲ φύει· οὕτως γενεὰ σαρκὸς καὶ αἵματος, ἡ μὲν τελευτᾷ, ἑτέρα δὲ γεννᾶται. Compare 1 Chron. xxix. 15. Ps. xc. 5. Job viii. 4. xiv. 2. Isai. xl. 6. James iv. 14. 1 Pet. i. 24. and elsewhere. In these several

Φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
Ὣς ἀνδρῶν γενεὴ, ἡ μὲν φύει, ἡ δ' ἀπολήγει.
Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῇς 150
Ἡμετέρην γενεὴν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.
Ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο,
Ἐνθάδε Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν.
Αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
Τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
Ὤπασαν· αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ·
Ὅς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
Τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια, 160
Κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔτι
Πεῖθ' ἀγαθὰ φρονέοντα δαΐφρονα Βελλεροφόντην.
Ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·
Τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
Ὅς μ' ἔθελε φιλότητι μιγήμεναι οὐκ ἐθελούσῃ. 165
Ὣς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσε.
Κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγε θυμῷ·
Πέμπε δέ μιν Λυκίηνδε, πόρε δ' ὅγε σήματα λυγρὰ,

instances, the application of the simile is somewhat more general than in Homer.

148. *ἔαρος δ' ἐπιγίγνεται ὥρη.* This is parenthetical, being, in fact, equivalent with *ἔαρος ὥρης ἐπιγιγνομένης.* In order that *φύει,* repeated in the next verse, may retain its active signification, Heyne supplies the construction thus: *ἡ μὲν φύει ἄνδρας, ἡ δὲ ἀπολήγει φύειν ἄνδρας.* The verb is only passive in the aorist and the perfect. With the sentiment, compare Eccles. i. 4.

150. *εἰ δ' ἐθέλεις κ. τ. λ.* We must supply *δάηθι, λέξω,* or some such word, as the apodosis is wanting. Omissions of this kind are very frequent, and were probably remedied by a significant look, or the gesture of the speaker. See also on Il. A. 135. Γ. 59.

151. *πολλοὶ δὲ κ. τ. λ.* *Etsi genus meum non obscurum est.*

152. *Ἐφύρη.* It was the same which was afterwards called *Corinth,* and had that name in Homer's time, as appears from his Catalogue (Il. B. 570). Pope. The proper import of the word *μυχὸς* is *an inward recess,* as in Il. X. 440. So in Eurip. Cyclop. 290. *γῆς ἐν Ἑλλάδος μυχοῖς.* In this place, however, *μυχὸς Ἄργεος* is simply a periphrasis for *the Peloponnesus.*

153. *κέρδιστος.* Horat. Sat. I. 3. 21. *Vafer ille Sisyphus.* Such was the general opinion of antiquity; whence Eustathius observes, that Glaucus uses a word of ambiguous import, that he may not affect the memory of his ancestor.

155. *Βελλεροφόντην.* He took this name, *Βελλήρου φονεὺς,* after the murder of his brother Bellerus, in consequence of which he fled to the court of Prœtus, king of Argos. His original name was Hipponous. The history of this young hero has been repeatedly pointed out, as bearing a strong resemblance to that of Joseph at the court of Pharaoh.

159. *ἐδάμασσε.* Scil. *αὐτούς.*

160. *δῖ' Ἄντεια.* She was called also *Sthenobœa* by Euripides and others. See Heyne on Apollod. II. 2. 1. p. 277. The epithet *δῖα* is merely *beautiful.* See on Il. A. 92.

164. *τεθναίης.* For *τέθναθι.* As if she had said, observes the Scholiast, *εἰ βούλει ζῆν, ἐκεῖνον ἄνελε,* intimating that the life of Prœtus himself was in danger.

167. *τόγε.* Scil. *τὸ κτεῖναι αὐτόν.* The rites of hospitality would thus have been violated.

168. *σήματα λυγρά.* *Mournful characters.* There has been considerable con-

Γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
Δεῖξαι δ' ἠνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο. 170
Αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
'Αλλ' ὅτε δὴ Λυκίην ἷξε Ξάνθον τε ῥέοντα,
Προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης·
'Εννῆμαρ ξείνισσε, καὶ ἐννέα βοῦς ἱέρευσεν.
'Αλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος 'Ηώς, 175
Καὶ τότε μιν ἐρέεινε, καὶ ᾔτεε σῆμα ἰδέσθαι,
Ὅ ττι ῥά οἱ γαμβροῖο παρὰ Προίτοιο φέροιτο.
Αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,

troversy respecting the nature of these characters. Those who advocate the opinion that alphabetical writing was unknown in the age of Homer, understand by them certain hieroglyphic representations, which would indicate to Jobates the estimation in which the bearer was held by Prœtus. Wolfe, as likewise Wood in his Essay on Homer, explains them to mean symbols conventionally understood by a family, but which no stranger could decypher. It is rather difficult to conceive, however, how any symbolical characters, sufficiently intelligible, could be devised, in order to convey a message of so peculiar a nature as that of Prœtus, with respect to which there seems to have been no previous understanding between the parties. Besides, it is certain, that the words may as well refer, in themselves, to alphabetical as to hieroglyphic writing, provided it can be proved that the former was in existence at the period in question. An expression somewhat similar, where it is unquestionable that alphabetical writing is intended, occurs in Ovid. Amor. I. 12. 7. *Ite hinc, difficiles, funebria signa, tabellæ: Tuque negaturis cera referta notis.* Now, although there is no passage in Homer himself, by which the point may be decided, there is sufficient proof in other writers that writing was then in use, and that it was applied to the ordinary purposes of life. Sophocles, for instance (Trach. 157), mentions a δέλτον ἐγγεγραμμένην, or *written will*, of Hercules, who was nearly contemporary with Bellerophon. Euripides also (Hippol. 861. 881) speaks of an ἐπιστολή, or δέλτος, written by Phædra to Theseus, eighty years before the Trojan war; and in the opening of the first Iphigenia, of a letter sent by Agamemnon to Clytæmnestra. That Virgil maintained a similar opinion, may be collected from Æn. III. 443. VI. 74. III. 286; of which passages the two former are quoted by Wolfe himself, in his *Prolegomena,* though he imputes the writing of the Sibyl to a *trifling mistake* of the poet. The above authorities, however, must be considered as palpable anachronisms, in persons who were much more capable of ascertaining the fact than we can be at the present day; or the evidence in favour of the use of alphabetical writing in the age of Homer is conclusive. See Penn's *Primary Argument*, ch. XI. p. 289. That the verb γράφειν originally signified *to grave*, and not *to write*, is true. Schol. Theocr. VI. 18. γράψαι τὸ ξέσαι οἱ παλαιοὶ ἔλεγον. Hesych. γράψαι· ξέσαι, χαράξαι, ἀμύξαι. Compare Il. H. 187. Λ. 388. N. 553. P. 599. But with the use of writing the latter signification gradually prevailed. Wolfe (Proleg. § 20. note) assigns its first usage in this sense, as well as the word δέλτος, to Æschylus and Pindar; so that there can be no impropriety in fixing that meaning to it in Sophocles and Euripides. There is one other passage (Il. H. 175), where the verb σημαίνω is used like σήματα in this place, to denote the characters employed by the Grecian leaders, whom Hector had challenged to single combat, to distinguish their respective lots. But, as in this case, any mark whatever would be sufficient for the purpose, it is of very little weight on either side of the question. The πίναξ πτυκτὸς, or *folded tablet*, in which these characters were contained, was in all probability a roll of prepared skin or *parchment*, with which the Asiatic Greeks were early acquainted; and similar to the δελτίον δίπτυχον mentioned in Herod. VII. 239. See Prelim. Obss. sect. II.; where this curious subject is more fully investigated than the limits of a note will allow.

174. ἐννῆμαρ ξείνισσε. Eustathius observes, that it was the custom of the ancients to forbear any inquiries in cases of this kind, till the tenth day after their arrival; and instances the case of Paris, when he carried off Helen. Others have supposed that a solemn feast, of nine days' duration, prevented an earlier examination of the letters.

Πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
Πεφνέμεν· ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180
Πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
Δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
Καὶ τὴν μὲν κατέπεφνε, θεῶν τεράεσσι πιθήσας.
Δεύτερον αὖ, Σολύμοισι μαχήσατο κυδαλίμοισι·
Καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
Τὸ τρίτον αὖ, κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε.
Κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους,
Εἷσε λόχον· τοὶ δ' οὔτι πάλιν οἴκονδε νέοντο·
Πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
Ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠῢν ἐόντα,
Αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἥν·
Δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης.
Καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,

179. Χίμαιραν. Chimæra was feigned to have the head of a lion breathing flames, the body of a goat, and the tail of a dragon, because a mountain of that name in Lycia had a volcano on its top, and nourished lions; the middle part afforded pasture for goats; and the bottom was infested with serpents. Bellerophon destroying these, and rendering the mountain habitable, was said to have conquered Chimæra. Pope. Hesiod. Theog. 319. Τῆς δ' ἦν τρεῖς κεφαλαὶ, μία μὲν χαρόποιο λέοντος, Ἡ δὲ Χιμαίρης, ἡ δ' ὄφιος κρατέροιο δράκοντος. Virg. Æn. VII. 785. *Cui triplici crinita juba galea alta Chimæram Sustinet, Ætnæos efflantem faucibus ignes.* Tzetzes (Chil. 149) understands the Chimæra to represent three nations conquered by Bellerophon. The fable, however, is variously explained. It was in this exploit that Bellerophon is said to have been mounted upon the steed Pegasus, which he had received from Minerva. See Apollod. Bibl. II. 3. 1. Hesychius explains χίμαιρα by αἶξ ἀγρία. Theocritus uses χίμαρος in Idyl. I. 6, which the Scholiast *in loc.* explains of *a goat one winter old*; as if from χίμα, *hyems*. See Blomfield's Gloss. on Æsch. Pers. 573.—The adjective ἀμαιμάκετος is differently interpreted. Eustathius understands it in the sense of *ingens*, from *α* intensive, and μάκος, *Doricè* for μῆκος, *longitudo*, with the first syllable doubled; and such seems to be its import in Od. Ξ. 311. According to others, it signifies *furens*, from μαιμάω. By the Scholiast, on Il. Π. 329, it is rendered ἀκαταμάχητος, *inexpugnabilis*. Perhaps the Homeric use of the word is most clearly marked by the passage in the Odyssee. It occurs as an epithet of the Furies in Soph. Œd. C. 122.

184. Σολύμοισι. These *Solymi* were an ancient nation, inhabiting the mountainous parts of Asia Minor, between Lycia and Pisidia. Pliny mentions them as an instance of a people so entirely destroyed, that no footsteps of them remained in his time. Some authors, both ancient and modern, from a resemblance in sound to the Latin name of *Jerusalem*, have confounded them with the Jews. Tacitus (Hist. V. 2), speaking of the various opinions concerning the origin of the Jewish nation, has these words: *Clara alii tradunt Judæorum initia; Solymos, carminibus Homeri celebratam gentem, conditæ urbi Hierosolymam nomen e suo fecisse.* Pope. This tradition respecting the origin of the Jewish nation, argues complete ignorance of the Hebrew name of Jerusalem.

186. Ἀμαζόνας ἀντιανείρας. See on Il. Γ. 189. These labours, which Jobates imposed upon Bellerophon, are highly descriptive of the times. Of the same nature were those of Hercules under Eurystheus, and Jason under Pelias.

192. θυγατέρα. Apollodorus (Bibl. II. 3. 2) calls her *Philonoë*.

194. καὶ μέν οἱ Λύκιοι κ. τ. λ. It was usual in the ancient times, upon any signal piece of service performed by the kings or great men, to have a portion of land decreed by the public, as a reward for them. Thus, when Sarpedon (Il. M. 310. sqq.) incites Glaucus to behave himself valiantly, he puts him in mind of these possessions granted by his countrymen. In the same manner, in Virg. Æn. IX. 274, Nisus is

Καλὸν, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
Ἡ δ᾽ ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε, καὶ Ἱππόλοχον, καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς·
Ἡ δ᾽ ἔτεκ᾽ ἀντίθεον Σαρπηδόνα χαλκοκορυστήν·
Ἀλλ᾽ ὅτε δὴ κἀκεῖνος ἀπήχθετο πᾶσι θεοῖσιν, 200
Ἤτοι ὃ καππεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
Ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
Ἴσανδρον δέ οἱ υἱὸν Ἄρης, ἄτος πολέμοιο,
Μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι.
Τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
Ἱππόλοχος δέ μ᾽ ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι.
Πέμπε δέ μ᾽ ἐς Τροίην, καί μοι μάλα πόλλ᾽ ἐπέτελλεν
Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
Μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ᾽ ἄριστοι
Ἔν τ᾽ Ἐφύρῃ ἐγένοντο, καὶ ἐν Λυκίῃ εὐρείῃ. 210
Ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.
Ὣς φάτο· γήθησε δὲ βοὴν ἀγαθὸς Διομήδης·
Ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
Αὐτὰρ ὃ μειλιχίοισι προσηύδα ποιμένα λαῶν·
Ἦ ῥά νύ μοι ξεῖνος πατρώϊος ἐσσὶ παλαιός· 215

promised by Ascanius the fields which were possessed by Latinus, as a reward for the service he undertook: *campi quod rex habet ipse Latinus.* POPE.

200. ἀλλ᾽ ὅτε δὴ κἀκεῖνος κ. τ. λ. Heyne understands the expression ἀπήχθετο πᾶσι θεοῖσι to mean nothing more than that he was overtaken by misfortunes, which the ancients were accustomed to attribute to the anger of the gods. See on Il. Υ. 306. The crime by which he incurred this hatred, Glaucus carefully omits to mention; but it was probably his daring ascent on Pegasus, when Jupiter, irritated at his presumption, stung the steed with a gadfly, and precipitated the rider to the earth. He fell upon the plains of Cilicia, afterwards called Ἀλήϊοι, from his unhappy and solitary wanderings, which Homer intimates in this passage. See also Apollod. Bibl. II. 3. III. 1. Natal. Com. IX. 4. Hence Milton, P. L. VII. 17. *Lest from this flying steed unrein'd—as once Bellerophon, though from a lower clime—Dismounted, on the Aleian field I fall, Erroneous there to wander and forlorn.* Cicero has translated the two following lines in Tusc. Quæst. III. *Qui miser in campis mœrens errabat Aleis, Ipse suum cor edens, hominum vestigia vitans.*

205. τήν. Laodamia. See below on v. 428.

208. αἰὲν ἀριστεύειν κ. τ. λ. *Aurei versus, et alte animis juvenum infigendi!* HEYNE. With the latter part of this advice, we may compare Thucyd. lib. I. χρὴ τοὺς νεωτέρους, πατέρων τῶν ἀγαθῶν γενομένων παῖδας, πειρᾶσθαι μὴ αἰσχύναι τὰς προσηκούσας ἀρετάς. To the same effect Virg. Æn. III. 342. *In antiquam virtutem animosque viriles Et pater Æneas et avunculus excitat Hector.*

215. ξεῖνος πατρώϊος ἐσσὶ παλαιός. The strictness with which the rites of hospitality were observed in the heroic ages, cannot be better exemplified than it is in the whole of this beautiful episode. See above on v. 14. The friendship thereby contracted was obligatory upon their posterity; and the presents which were usually exchanged upon parting, were laid up among their treasures as pledges and memorials for future generations. These presents were called σύμβολα ξενικὰ by the Greeks, and *tesseræ hospitalitatis* by the Romans; and the production of them gave a mutual claim, to the contracting parties or their descendants, to a hospitable reception. See Eur. Med. 613. Plaut. Pœn. V. 2. To be neglectful of these duties was looked upon as highly disgraceful; and they were even more imperative than those of consanguinity. Hence the observation of Admetus in Eurip. Alcest. 573. Καὶ

Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
Ξείνισ' ἐνὶ μεγάροισιν, ἐείκοσιν ἤματ' ἐρύξας.
Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινὸν,
Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον· 220
Καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδέα δ' οὐ μέμνημαι· ἐπεί μ' ἔτι τυτθὸν ἐόντα
Κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
Τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
Εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι· 225
Ἔγχεσι δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου.
Πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλητοί τ' ἐπίκουροι,
Κτείνειν, ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω·
Πολλοὶ δ' αὖ σοι Ἀχαιοὶ, ἐναιρέμεν, ὅν κε δύνηαι.
Τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἵδε 230
Γνῶσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.
Ὣς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
Χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
Ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
Ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε, 235
Χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.
Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
Ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες,
Εἰρόμεναι παῖδάς τε, κασιγνήτους τε, ἔτας τε,

πρὸς κακοῖσιν ἄλλο τοῦτ' ἂν ἦν κακὸν, Δόμους καλεῖσθαι τοὺς ἐμοὺς ἐχθροξένους. Αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένου, Ὅταν περ Ἄργους διψίαν ἔλθω χθόνα. The last lines of this citation precisely correspond with those of Diomed, in v. 224. On the present occasion, as no other *δῶρα ξενικὰ* were at hand, the two friends change their armour. It is well known that a similar species of free-masonry prevailed among the ancient Christians, to which there seems to be an allusion in Rev. ii. 17. See also Sam. Petit's Miscell. II. 1. Cave's *Prim. Christianity*, III. 3.

222. *Τυδέα δ' οὐ μέμνημαι.* The verbs *to remember*, *to forget*, &c. are properly joined with the genitive, as in v. 112. supra, Il. A. 407. O. 60. and elsewhere. They are sometimes however, though rarely in Homer, found with an accusative. Herod. VIII. 66. *τῶν ἐπεμνήσθην πρότερον τὰ οὐνόματα.* See on Il. B. 600.

234. *ἐξέλετο.* *Ademit.* This is the only sense in which Homer employs *ἐξαιρεῖν*, as in Il. P. 470. T. 137. The words imply simply that the superior value of his armour above that of Diomed never entered his mind: and the fact is attributed, according to the custom of the times, to the agency of Jupiter. Porphyry and Eustathius, whom Pope also has followed in opposition to his better judgment, understand the verb in the sense of *to elevate.* This would be *ἐπαίρειν*, not *ἐξαιρεῖν*, and the passages above cited, where the same expression recurs, are decisive against them.

236. *ἑκατόμβοι' ἐννεαβοίων.* See on Il. B. 106. 449. This unequal exchange of Glaucus and Diomed passed into a proverb. Hence Martial. Epigr. IX. *Tam stupidus nunquam nec tu, puto, Glauce, fuisti, Χάλκεα donanti χρυσεα qui dederas.* See also A. Gell. II. 23. Cic. Ep. Attic. VI. 1. Aristot. Ethic. V. 11. Plat. in Phædr. &c. Of the construction, see Matt. Gr. Gr. § 342. b.

239. *παῖδας.* That is, *περὶ παίδων.*—*ἔτας.* Schol. *ἑταίρους, συνήθεις, φίλους.* Hesych. *ἔται· οἱ πολῖται.* The word seems generally to be distinguished from those which imply relationship, and to mean simply the inhabitant of the same city or

Καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει 240
Πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
'Αλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
Ξεστῇσ' αἰθούσῃσι τετυγμένον,—αὐτὰρ ἐν αὐτῷ
Πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
Πλησίον ἀλλήλων δεδμημένοι, ἐνθάδε παῖδες 245
Κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισι·
Κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
Δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
Πλησίον ἀλλήλων δεδμημένοι, ἐνθάδε γαμβροὶ
Κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν·— 250
"Ενθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ,
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
"Εν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·

family. Compare v. 262. H. 295. I. 460. Π. 456. Æsch. Suppl. 243. Eur. Fr. Inc. 158. Thucyd. V. 79.

241. πολλῇσι δὲ κήδε' ἐφῆπτο. See on Il. B. 15. Eustathius observes that this is a parenthetical remark of the poet himself.

243. αἰθούσῃσι. *Porches*, or *porticoes*, built on pillars in front of the house, so as to admit the solar rays: whence the derivation from αἴθω, *splendere facio*. Eustath. λιθίνοις ὑπαίθροις στοαῖς αἰθομέναις ἡλίῳ.

244. πεντήκοντ' ἔνεσαν θάλαμοι κ. τ. λ. Hence Virg. Æn. II. 603. *Quinquaginta illi thalami, spes tanta nepotum, Barbarico postes auro spoliisque superbi.* Compare Il. Ω. 495; and see Apollod. III. 12. 5. It appears from this passage, that masonry was not unknown in the time of Homer, though it was very far from that splendid magnificence which it afterwards reached. Hence also, and from Il. I. 468, we may form a tolerable idea of the structure and accommodation of the houses of the opulent in the heroic ages. They seem to have been built within an enclosure, ἕρκος, which surrounded the outer court, αὐλή, into which there was an entrance beneath a porch or portico. In front of the house itself was a hall, πρόδομος, into which the several chambers, θάλαμοι, opened; and these latter were separately assigned to the male and female branches of the family. Thus the sons and daughters of Priam had their respective apartments on opposite sides of the house. It does not appear, however, that the women were so completely separated from the society and conversation of the men, as they afterwards were; and the ἀνδρῶν and γυναικωνῖτις, as they were called, are not mentioned in Homer. It seems, indeed, that the upper part of the house was more particularly assigned to virgins (Il. B. 514); but it does not appear that they ever scrupled to join the society of the men. See Mitford's *Hist. of Greece*, vol. I. p. 189.

245. πλησίον. Thus many MSS. Vulgo πλησίοι.

247. The genitive κουράων must be construed with θάλαμοι. The adjective τέγεοι, in the following line, is nothing more than an ornamental epithet to complete the line, and used precisely in the same manner as the Latins frequently call the whole house *tectum*. There is evidently no distinction intended between these twelve chambers and the former fifty; and it seems probable, that in this instance they may have formed two sides of a quadrangular building, of which the palace, or part occupied by Priam himself, was the third; the ἕρκος, or enclosure, completing the square. Eustathius understands by τέγεοι that these were above the others, at the top of the palace; but this is evidently contradicted by the words ἑτέρωθεν ἐναντίοι.

251. ἠπιόδωρος. This compound epithet implies nothing more than the simple adjective ἠπίη.

252. Eustathius understands ἐσάγουσα intransitively for εἰσιοῦσα, as does also Porphyry, with the commentators in general. Schol. ἐσάγουσα, ἀντὶ τοῦ, πρὸς Λαοδίκην πορευομένη· ἔτυχε γὰρ πρὸς αὐτὴν εἰσελθεῖν βουλομένη. Perhaps, however, it may simply mean *leading, conducting*; i. e. *attended by Laodice*: the preposition being redundant. That, indeed, ellipses, similar to the above, are not unfrequent, see Bos, Ellips. Gr. p. 74; but εἰσάγειν elsewhere in Homer signifies *to introduce*; as in Il. A. 777. M. 18. Ω. 620.

253. ἐν τ' ἄρα οἱ φῦ χειρί. For ἐνέφυ αὐτοῦ χειρὶ, i. e. ἐδεξιοῦτο αὐτόν.

Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
Ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν, 255
Μαρνάμενοι περὶ ἄστυ, σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
Ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
Ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
Ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
Πρῶτον, ἔπειτα δὲ κ' αὐτὸς ὀνήσεαι, αἴ κε πίῃσθα. 260
Ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
Ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.
Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
Μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
Μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι. 265
Χερσὶ δ' ἀνίπτοισι Διὶ λείβειν αἴθοπα οἶνον
Ἅζομαι· οὐδέ πῃ ἐστὶ κελαινεφέϊ Κρονίωνι
Αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
Πέπλον δ', ὅστις τοι χαριέστατος ἠδὲ μέγιστος
Ἔστιν ἐνὶ μεγάρῳ, καί τοι πολὺ φίλτατος αὐτῇ,
Τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
Καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ 275
Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα·
Αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
Ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.

255. *ἦ μάλα δὴ κ.τ.λ.* That the distress of the Trojans was known within the city is evident from v. 386; and the purpose for which Hector had left the field immediately suggested itself to Hecuba, probably from the existence of a custom of supplicating the gods upon similar occasions.

261. *ἀνδρὶ δὲ κεκμηῶτι κ.τ.λ.* Hence Horat. Epist. I. 19. 6. *Laudibus arguitur vini vinosus Homerus.* Compare Il. T. 161. Od. Ξ. 463. There is, however, a similar passage in Ps. civ. 15. LXX. *οἶνος εὐφραίνει καρδίαν ἀνθρώπου.* See also on Il. Ξ. 325.

265. *μή μ' ἀπογυιώσῃς.* *Lest you enervate, weaken me.* Schol. *βλάψῃς μου τὰ μέλη.*

266. *χερσὶ δ' ἀνίπτοισι κ.τ.λ.* See on Il. A. 449.—The learned Spencer, in speaking of this custom among the Jews (*de Purificat.* p. 778), considers it as derived by them from the Pagan nations around them. It is particularly enjoined in Exod. xxx. 20; and the custom is alluded to in Psalm xxv. 6. LXX. *Νίψομαι ἐν ἀθώοις τὰς χεῖράς μου, καὶ κυκλώσω τὸ θυσιαστήριόν σου.* Compare 1 Tim. ii. 8.

267. *ἐστί.* For *ἔξεστι*, *licet.* In this sense it is usually followed by a dative of the person, as in Il. Y. 246; but sometimes by an accusative with the infinitive. So again in Il. N. 787. Od. B. 310.

268. *αἵματι καὶ λύθρῳ κ.τ.λ.* There is a fine passage in Eur. Iph. T. 380, where Iphigenia argues how impossible it is that human sacrifices should be acceptable to the gods, since they do not permit any defiled with blood, or even polluted with the touch of a dead body, to come near their altars. Virgil makes his Æneas say the same thing Hector does here, in Æn. II. 719. *Me bello e tanto digressum et cæde recenti Attrectare nefas, donec me flumine vivo Abluero.* POPE. Purification after touching a dead body was also required by the law of Moses. See Numb. xix. 11—13. xxxi. 19. The water used upon these occasions, as it appears from the passage of Virgil, was running water.

’Αλλὰ σὺ μὲν πρὸς νηὸν ’Αθηναίης ἀγελείης
Ἔρχευ· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280
Αἴ κ’ ἐθέλησ’ εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι
Γαῖα χάνοι· μέγα γάρ μιν ’Ολύμπιος ἔτρεφε πῆμα
Τρωσί τε, καὶ Πριάμῳ μεγαλήτορι, τοῖό τε παισίν.
Εἰ κεῖνόν γε ἴδοιμι κατελθόντ’ Ἄϊδος εἴσω,
Φαίην κε φρέν’ ἀτέρπου ὀϊζύος ἐκλελαθέσθαι. 285
Ὣς ἔφαθ’· ἡ δὲ μολοῦσα ποτὶ μέγαρ’ ἀμφιπόλοισι
Κέκλετο· ταὶ δ’ ἄρ’ ἀόλλισσαν κατὰ ἄστυ γεραιάς.
Αὐτὴ δ’ ἐς θάλαμον κατεβήσετο κηώεντα,
Ἔνθ’ ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς ’Αλέξανδρος θεοειδὴς 290
Ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
Τὴν ὁδὸν, ἣν ‘Ελένην περ ἀνήγαγεν εὐπατέρειαν.
Τῶν ἕν’ ἀειραμένη ‘Εκάβη φέρε δῶρον ’Αθήνῃ,
Ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
’Αστὴρ δ’ ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων. 295
Βῆ δ’ ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
Αἱ δ’ ὅτε νηὸν ἵκανον ’Αθήνης ἐν πόλει ἄκρῃ,
Τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
Κισσηῒς, ἄλοχος ’Αντήνορος ἱπποδάμοιο·
Τὴν γὰρ Τρῶες ἔθηκαν ’Αθηναίης ἱέρειαν. 300
Αἱ δ’ ὀλολυγῇ πᾶσαι ’Αθήνῃ χεῖρας ἀνέσχον.

281. *ὥς κέ οἱ αὖθι Γ. χάνοι.* See Matt. Gr. Gr. § 513. Obs. 1. It seems, however, that this is the only instance in Homer, where the particle *κε* accompanies the optative in the expression of a wish. See Hermann ad Hom. H. Apoll. 51.

285. *φρένα.* Supply *κατά.*

288. *κηώεντα.* See on Il. Γ. 382.

291. *Σιδονίηθεν.* Dictys Cretensis (lib. I.) acquaints us, that Paris returned not directly to Troy after the rape of Helen, but fetched a compass, probably to avoid pursuit. He touched at Sidon, where he surprised the king of Phœnicia by night, and carried off many of his treasures and captives, among which probably were these Sidonian women. The author of the ancient poem of the *Cypriacs* says he sailed from Sparta to Troy in three days; from which passage Herodotus (II. 117) concludes that the poem was not Homer's. We find in the Scriptures, that Tyre and Sidon were famous for works in gold, embroidery, and whatever regarded magnificence and luxury. Pope. See especially Isai. xxiii. Ezek. xxvii. xxviii. In fact, the Phœnicians were, in very early times, celebrated for merchandise of every description; and their country was justly considered the emporium of the East. They were the earliest navigators; and their skill in shipbuilding may be inferred from 1 Kings v. 6. The *ars Sidonia* passed into a proverb, and the term *Sidonian* was used as a general epithet for magnificence. Compare Judg. xviii. 7. Their early trading with Greece is mentioned in Herod. I. 1. In the next line *κατὰ* must be supplied before *ὁδόν.*

299. *Κισσηῒς.* According to Euripides, Hecuba was also the daughter of Cisseus; in which case Theano was her sister. Virgil follows Euripides in Æn. X. 705, as do also the rest of the Latin poets. Homer, however, makes her the daughter of Dymas, in Il. Π. 718. See Porson on Hec. 3. Heyne on Virg. Æn. V. 357; and compare Il. Ε. 70. Λ. 223.

301. *ὀλολυγῇ.* Schol. *φωνῇ γυναικῶν εὐχομένων θεοῖς.* The verb *ὀλολύζειν* and its derivatives are properly used of shouts uttered at religious solemnities; as in this passage. Compare Od. Γ. 450. Herod. IV. 189. Hence they were applied to any shouts, whether of joy or sorrow. See Od. Δ. 767. Χ. 408. 411. Æsch. Theb.

Ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
Θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
Εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων, 305
Ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
Πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων·
Ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ἤνις ἠκέστας ἱερεύσομεν, αἴκ' ἐλεήσῃς
Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310
Ὣς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.
Ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο.
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
Καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότ' ἄριστοι
Ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες· 315
Οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν,
Ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος, ἐν πόλει ἄκρῃ.
Ἔνθ' Ἕκτωρ εἰσῆλθε Διῒ φίλος· ἐν δ' ἄρα χειρὶ
Ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
Τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
Ἀσπίδα, καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα.
Ἀργείη δ' Ἑλένη μετ' ἄρα δμωῇσι γυναιξὶν
Ἧστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
Τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι· 325
Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
Λαοὶ μὲν φθινύθουσι, περὶ πτόλιν αἰπύ τε τεῖχος
Μαρνάμενοι· σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
Ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,

130. 176. The preposition σὺν is understood.

305. πότνι' Ἀθηναίη, κ. τ. λ. This prayer to the goddess is translated almost word for word in Virg. Æn. XI. 483. *Armipotens belli præses, Tritonia virgo, Frange manu telum Phrygii prædonis, et ipsum Pronum sterne solo, portisque effunde sub altis.* In the Latin poet it seems introduced with less propriety, as Pallas appears no where interested in the conduct of affairs, through the whole Æneid. I take the epithet ἐρυσίπτολις to allude to Minerva's being the particular protectress of Troy, by means of the Palladium. Pope. In Æsch. Theb. 122. Pallas is called ῥυσίπτολις, which the Scholiast and others would substitute in this place.

308. αὐτίκα νῦν. *Forthwith; presently.* The expression must be understood with some limitation.

320. πόρκης. Schol. ὁ κρίκος ὁ συνέχων τὸν σίδηρον πρὸς τὸ ξύλον τοῦ δόρατος, διὰ τὸ πείρειν τὸ δόρυ δι' αὐτοῦ.

321. τεύχε' ἕποντα. Eustath. ἀμφέποντα, περιέποντα, περὶ αὐτὰ πονούμενον. In this single instance, the verb ἕπω has an active signification, being usually joined with some preposition.

322. ἀφόωντα. From ἀφάω, *contrecto.* Eustath. χειριζόμενον, φιλοκαλοῦντα.

326. Δαιμόνι', οὐ μὲν καλὰ κ. τ. λ. All the commentators observe this speech of Hector to be a piece of artifice. He seems to imagine, that the retirement of Paris proceeds only from his resentment against the Trojans, and not from his indolence, luxury, or any other cause. Pope. See Plutarch *de Adulat. et Amici discrim.* sub fine.—The probable cause of this supposed resentment may be found, infra vv. 351. 524.

Εἴ τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
Ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν,
Τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο, καί μευ ἄκουσον.
Οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσει 335
Ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
Νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
Ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
Λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
Ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω· 340
Ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀΐω.
Ὣς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος Ἕκτωρ.
Τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισι·
Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
Ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
Οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
Εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
Ἔνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
Αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
Ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις, 350
Ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
Τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι, οὔτ' ἄρ' ὀπίσσω
Ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.

331. πυρὸς δηΐοιο. Subaud. διά. See on Il. B. 415.

333. Ἕκτορ, ἐπεί με κ.τ.λ. See on Il. A. 416. Γ. 59; and of the ellipsis in the next line, on Il. A. 76.

336. ἔθελον δ' ἄχεϊ προτραπέσθαι. The Scholiast understands ἄχει for διὰ ἄχεος, and supplies μάχης after προτραπέσθαι. But the true sense is undoubtedly *dolori meo indulgere, in luctum me convertere;* and so Eustathius: χώραν, ἢ μᾶλλον ἐντροπὴν, δοῦναι τῇ λύπῃ. Of the verb παρειπεῖν, in the next line, see on Il. A. 555.

339. νίκη δ' ἐπαμείβεται ἄνδρας. Virg. Æn. II. 367. *Quondam etiam victis redit in præcordia virtus, Victoresque Cadunt.* Livy: *Nunquam minus quam in bello eventus respondent. Simul parta ac sperata decora unius horæ fortuna evertere potest.* Ovid. Metam. VIII. 13. *Inter utrumque volat dubiis victoria pennis.* Compare Il. Γ. 440.

344. κυνός. See on Il. A. 159. The adjective ὀκρυόεις, which is the same with κρυόεις, in Il. E. 740, and κρυερὸς, in Il. N. 48, signifies—as derived from κρύος—*that which produces cold* or *shuddering;* hence, *dreadful, horrible.* Thus Il. I. 64. we have πόλεμος ὀκρυόεις. This word, though perfectly distinct, is frequently confounded with ὀκριόεις, *asper*, in Il. Δ. 518. Θ. 327. Of similar double forms, see on Il. B. 269.

348. ἀπόερσε. From ἀποέρρω, *to drown, to suffocate.* Il. Φ. 329. μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης. Apollon. Lex. ἀπόερσε· ἀπέπνιξεν ἐν ὕδατι. The construction should properly have been with ἂν or κε. See Matt. Gr. Gr. § 509. 5. d. Obs. Helen utters a similar wish in Il. Γ. 173. Sophocles seems to have had his mind upon this passage in Œd. C. 1659.

349. τεκμήραντο. *Constituerunt, destinarunt:* from τέκμαρ, *finis, consilium.* Hesiod. Op. D. 228. οὐδέ ποτ' αὐτοῖς Ἀργαλέον πόλεμον τεκμαίρεται εὐρυόπα Ζεύς. Hence it also signifies *to indicate, to portend.* Compare Od. K. 563. Λ. 112.

351. ᾔδη. *Knew:* i. e. *felt.*

353. ἐπαυρήσεσθαι ὀΐω. Scil. τούτου, τοῦ μὴ εἶναι αὐτῷ φρένας ἐμπέδους. Heyne. See on Il. A. 410. The meaning is, *I suspect that he will reap the fruit of his*

Ἀλλ ἄγε νῦν εἴσελθε, καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
Δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
Εἵνεκ' ἐμεῖο κυνὸς, καὶ Ἀλεξάνδρου ἕνεκ' ἄτης·
Οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
Ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι.
Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
Μή με κάθιζ', Ἑλένη, φιλέουσά περ, οὐδέ με πείσεις. 360
Ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
Ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,
Ὥς κεν ἔμ' ἔντοσθε πόλιος καταμάρψῃ ἐόντα.
Καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
Οἰκῆας, ἄλοχόν τε φίλην, καὶ νήπιον υἱόν·
Οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
Ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.
Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
Αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας, 370
Οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
Ἀλλ' ἥγε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐϋπέπλῳ
Πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ', ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
Ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμωῇσιν ἔειπεν· 375
Εἰ δ' ἄγε μοι, δμωαὶ, νημερτέα μυθήσασθε·
Πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
Ἠέ πη ἐς γαλόων, ἢ εἰνατέρων ἐϋπέπλων,
Ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται; 380
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
Οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων ἐϋπέπλων,
Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται. 385
Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσε
Τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

folly. There is a similar sentiment in Psalm cvii. 17.

356. *ἄτης.* See on Il. A. 412.

358. *ἀοίδιμοι. Celebrated in song.* Eustath. *ἐν ᾠδαῖς φερόμενοι, ταῖς ἐπὶ δυσκλείᾳ δηλαδή.* It is used in a good sense Pind. Ol. XIV. 3. Nem. III. 136. Of adjectives of this class, ending in *ιμος*, see Blomfield's Gloss. on Æsch. Agam. 395.

370. *δόμους εὖ ναιετ.* See on Il. B. 626.

376. *εἰ δ' ἄγε μοι.* See on Il. A. 302.

378. *εἰνατέρων.* Schol. *εἰνάτερες καλοῦνται αἱ τῶν ἀδελφῶν γυναῖκες πρὸς ἀλλήλας, οἷον Ἑλένη πρὸς Ἀνδρομάχην.* Compare Il. X. 473. Ω. 769. In this line there is an ellipsis of *θαλάμους* or *δόμους*, and in the next of *ναόν*. Both are of frequent occurrence. See Bos, Ellips. Gr. pp. 71. 195. Of the use of *ἐξοίχεται* in the present, instead of the aorist, see on Il. E. 472.

Ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
Μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
Ἦ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ 390
Τὴν αὐτὴν ὁδὸν αὖτις, ἐϋκτιμένας κατ' ἀγυιάς.
Εὖτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ,
Σκαιὰς,—τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε,—
Ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα,
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος· 395
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων.
Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ·
Ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
Παῖδ' ἐπὶ κόλπον ἔχουσ' ἀταλάφρονα, νήπιον αὔτως, 400
Ἑκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ·
Τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
Ἤτοι ὃ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405
Ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ,
Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη, 410
Σεῦ ἀφαμαρτούσῃ, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
Ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,

396. Ἠετίων. Of this anacoluthon, see on Il. B. 353. Matt. Gr. Gr. § 433.

398. ἔχετο. *Was married.* The verb ἔχειν (*subaud.* γυναῖκα or πόσιν) is constantly used in this sense. Compare Herod. IX. 76. Xen. Cyr. I. 5. 10. Helen. VII. 4. 23. Deut. xxviii. 30. 2 Chron. xi. 21. LXX. D. Matt. xiv. 4. xxii. 28. Mark vi. 18. John iii. 29. iv. 17. 1 Cor. vii. 2. *et sæpius.*

400. ἀταλάφρονα. Eustath. ἁπαλὰ (qu. ? ἀταλὰ) φρονοῦντα. Il. Σ. 567. παρθενικαὶ δὲ καὶ ἠΐθεοι ἀταλὰ φρονέοντες. Hence the adjective signifies *tender, delicate.* The Scholiast on the next line renders ἀγαπητὸν by μονογενῆ, in which he is approved by Ernesti, who observes that the word has the same signification in Holy Writ: e. g. Matt. iii. 17. xvii. 5. compared with John i. 14. So also Gen. xxii. 3. LXX. But there seems to be no good reason for rejecting, in either case, the primary signification of the word; and in Homer at least it must signify *beloved:* otherwise there is a tautology in Od. B. 365. μοῦνος ἐὼν ἀγαπητός.

403. Ἀστυάνακτα. This manner of giving proper names to children, derived from any place, accident, or quality belonging to them or their parents, is very ancient, and was customary among the Hebrews. The Trojans called the son of Hector *Astyanax*, because, as it is said here, and in Il. X. 506, his father *defended the city.* There are many instances of the same kind in Genes. xxx., where the names given to Jacob's children, and the reasons of those names, are enumerated. POPE. In general they added the name of the father, either for distinction, or from respect. Il. K. 68. Πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον, Πάντας κυδαίνων. The reason of the name which Hector himself had given to his son, does not immediately appear.

408. ἄμμορον. See Lex. Pent. Gr. v. ἄμοιρος.

411. ἀφαμαρτούσῃ. This verb ἀφαμαρτάνειν sometimes signifies, as in this place, *to lose, to be deprived of.* So again in Il. X. 105.

412. ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς. See on Il. B. 359. The aorist subjunctive is

Ἀλλ' ἄχε'· οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ·
Ἤτοι γὰρ πατέρ' ἁμὸν ἀπέκτανε δῖος Ἀχιλλεὺς,
Ἐκ δὲ πόλιν πέρσε Κιλίκων εὖ ναιετάωσαν, 415
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ.
Ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν,
Ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
Νύμφαι Ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
Οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
Οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄϊδος εἴσω·
Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
Βουσὶν ἔπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀΐεσσι.
Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ, 425
Τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
Ἂψ ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
Πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
Ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430

used in this passage in the sense of the Latin future perfect. See on Il. A. 168.

414. *ἁμόν*. Schol. Venet. *τὸ δὲ ἁμὸν ἐν Προσωδίᾳ φησὶν Ἡρωδιανὸς Δωρικώτερον εἶναι ἀπὸ τοῦ ἁμέτερον*. See note on Æsch. Theb. 413. Pent. Gr. p. 437.

418. *κατέκηε σὺν ἔντεσι*. This circumstance of Eetion's being burnt with his arms, will not appear trivial in this relation, when we reflect with what eager passion the ancient heroes sought to spoil and carry off the armour of a vanquished enemy: and therefore this action of Achilles is mentioned as an instance of uncommon favour and generosity. Thus Æneas, in Virg. Æn. X. 827, having slain Lausus, and being moved with compassion for this unhappy youth, gives him a promise of the like favour: *Arma, quibus lætatus, habe tua; teque parentum Manibus et cineri, siqua est ea cura, remitto*. POPE. See above on v. 68.

419. *πτελέας ἐφύτευσαν*. It was the custom to plant about tombs only such trees as *elms, alders*, &c. that bear no fruit, as being most suitable to the dead. POPE.

422. *ἰῷ ἤματι*. *On one day*. This is the only instance in which *ἰὸς*, i. e. *μιὸς*, the old masculine form of *εἷς*, occurs. The feminine *ἰὰ*, for *μία*, is sufficiently common.

425. *μητέρα δ'*. That is, *with regard to my mother*: an accusative absolute. See note on Soph. Ant. 212. Pent. Gr. p. 228.

426. *δεῦρο*. Namely, into the Grecian camp, which was stationed before Troy.

428. *βάλ' Ἄρτεμις*. The Greeks ascribed all sudden deaths of women to Diana. So Ulysses, in Od. A. 171, asks Anticleia, among the shades, if she died by the darts of Diana. And in the present book, v. 205, Laodamia, the daughter of Bellerophon, is said to have perished young by the arrows of this goddess. Or, perhaps, it may allude to some disease fatal to women, such as Macrobius speaks of, in Saturn. I. 17. *Feminas certis afflictas morbis* Σεληνοβλήτους καὶ Ἀρτεμιδοβλήτους *vocant*. POPE. In the same manner, the sudden deaths of men are attributed to Apollo. See note on Il. A. 75; and compare Od. O. 409.

429. *Ἕκτορ, ἀτὰρ σὺ κ. τ. λ.* These beautiful lines have been repeatedly imitated, but they have never been equalled in tenderness and feeling. Propert. El. I. 23. *Tu mihi sola domus, tu Cynthia, sola parentes, Omnia tu nostræ tempora lætitiæ*. And again, Eleg. IV. ii. 75. *Fungere maternis vicibus, pater: illa meorum Omnis erit collo turba ferenda tuo*. But, in particular, the whole of this pathetic address of Andromache should be compared with that of Tecmessa in Soph. Aj. 485.—The position of the pronoun and the particle *ἀτὰρ* would have been inverted in the Tragic writers. See the note on Soph. Œd. C. 507. Pent. Gr. p. 137.

430. *θαλερὸς παρακοίτης*. See on Il. B. 266.

Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναῖκα·
Λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα
Ἀμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος.
Τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
Ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,
Ἠδ' ἀμφ' Ἀτρείδας, καὶ Τυδέος ἄλκιμον υἱόν·
Ἤ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδὼς,
Ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ· 440
Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
Αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
Αἴ κε, κακὸς ὣς, νόσφιν ἀλυσκάζω πολέμοιο·
Οὐδ' ἐμὲ θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς

431. ἐπὶ πύργῳ. It seems that this tower was built upon a part of the battlements, where the ascent to the city was less steep, and the wall more open to the attacks of the enemy (v. 434). Troy, with its citadel, Pergama, was situated upon one of the lower ridges of mount Ida, and fortified by a wall, fabled to have been raised by Apollo and Neptune (Il. H. 452). From behind, the city was overhung by the lofty promontories, Gargarus and Lectum; on the former of which was the altar of Jupiter (Θ. 47). In front lay an extensive plain, gently declining towards the Hellespont, and watered by the two rivers Simois and Scamander: the former bursting like a torrent from the central ridge of Ida, and the latter issuing from two fountains, the one hot and the other cold, close under the walls of the city. That part of the plain along which the Grecian fleet was stationed, at the mouth of the Scamander, between the well-known Rhætean and Sigæan promontories, is called the πεδίον Σκαμάνδριον; and that towards the city is distinguished as the πεδίον Τρωϊκόν. See Il. B. 465. K. 11. and elsewhere. The πεδίον Ἰλήϊον, mentioned in Il. Φ. 558, lay probably along the side of the mountain, towards the Ægean Sea. At a little distance from the Scæan gate, in the direction of the ships, and visible from the tower here mentioned, was a little hillock, or watch-tower; and near it the ἐρινεὸς, or fig-tree (v. 433). Compare Il. X. 145. In the same direction also were the tomb of Ilus, and the Διὸς φηγός (Il. E. 693). Thus much may be collected from Homer; but of Troy itself there were no remains, even in the time of Strabo. Alexander also, when he visited the spot where Troy was said to have stood, for the purpose of rebuilding it, could find no vestige to guide him; and Lucan (Pharsal. IX. 961) informs us, that when Cæsar examined the site of the Troade, *etiam periere ruinæ.* Modern travellers, however, have asserted, that although considerable alterations have been effected by earthquakes and other natural causes, the country affords undeniable proof of the general veracity of Homer. See Gell and Rennell on the *Topography of Troy*; Wood's *Essay on Homer*; Clarke's *Travels*, Part II.; Bryant's *Dissertation*; and Morritt's *Vindication of Homer*. At all events, whatever may be the merits of the question respecting the existence of Troy, and the reality of the events recorded in the Iliad, its decision can never detract from the fame of Homer as a poet, should it even invalidate his testimony, and sink his long-established character as an historian.

433. ἐρινεόν. *A wild fig-tree.* Compare Il. Φ. 37. Od. M. 103. Here, however, it has been supposed to be some locality in the neighbourhood of Troy, and the supposition is rendered highly probable by the epithet ἠνεμόεις in Il. X. 145. Thus Strabo (XIII) speaks of it as τραχύς τις τόπος καὶ ἐρινεώδης.

434. ἄμβατος. *Accessible.* Schol. ἀνάβασιν ἔχουσα.

435. ἐπειρήσαντο. Scil. ἀναβαίνειν καὶ ἐπιδραμεῖν, from the last verse. Of the syntax, see on Il. Γ. 146.

442. αἰδέομαι Τρῶας κ. τ. λ. See on Il. E. 531.—Hector uses the same words again in Il. X. 105. Hence Pers. Sat. I. 5. *Ne mihi Polydamas et Troiades Labeonem Prætulerint.* Cicero also applies the passage proverbially in *Epist. ad Attic.* II. 5. VII. 1.

444. θυμὸς ἄνωγεν. We must supply, from the last line, ἀλυσκάζειν, scil. κῆρα.

Αἰεὶ, καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445
Ἀρνύμενος πατρός τε μέγα κλέος, ἠδ' ἐμὸν αὐτοῦ.
Εὖ μὲν γὰρ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
Ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ,
Καὶ Πρίαμος, καὶ λαὸς ἐϋμμελίω Πριάμοιο.
Ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
Οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
Οὔτε κασιγνήτων, οἵ κεν πυλέες τε καὶ ἐσθλοὶ
Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
Ὅσσον σεῖ', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
Δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας· 455
Καί κεν, ἐν Ἄργει ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνοις,
Καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης,
Πόλλ' ἀεκαζομένη· κρατερὴ δ' ἐπικείσετ' ἀνάγκη.
Καί ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν·
Ἕκτορος ἥδε γυνὴ, ὃς ἀριστεύεσκε μάχεσθαι 460
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
Ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
Χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἦμαρ.
Ἀλλά με τεθνειῶτα χυτὴ κατὰ γαῖα καλύπτοι,
Πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι. 465
Ὣς εἰπὼν, οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ.
Ἂψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
Ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεὶς,
Ταρβήσας χαλκόν τε, ἰδὲ λόφον ἱππιοχαίτην

See on Il. E. 253. Of the verb *ἄρνυσθαι*, in v. 446, see on Il. A. 159.

447. *εὖ μὲν γὰρ τόδε κ.τ.λ.* The particle *γὰρ* is here elliptical, as in Il. A. 123, and may be translated *although.* This and the two following verses are repeated from Il. Δ. 163. They were pronounced by Scipio over the fall of Carthage. See Appian. Pun. c. 132. Compare also Virg. Æn. II. 324.

452. *οἵ κε πέσοιεν. Qui forte occubituri sint.* The optative here bears its usual potential signification, and the construction does not therefore coincide with the remark on Il. B. 188. See Matt. Gr. Gr. § 528. 2; and compare Il. Θ. 291. K. 166.

455. *ἐλεύθερον ἦμαρ.* So infra v. 463. *δούλιον ἦμαρ.* Compare Herod. VIII. 77. Eur. Hec. 56. Androm. 99, and elsewhere in the Tragic writers. Of the sentiment expressed by Hector, see on Il. Γ. 144. Compare also Virg. Æn. II. 785.

456. *καί κεν, ἐν Ἄργει κ.τ.λ.* Compare Il. X. 482. Euripides seems to have had this passage in view in Androm. 166. If any particular place is here intended, it must be Argos in Thessaly, since two fountains, *Messeis* and *Hyperia*, adjacent to the ruins of some Thessalian town, are mentioned by Strabo (IX. p. 302, 46); but we should probably understand *Greece* in general. See on Il. B. 108.

459. *καί ποτέ τις εἴπῃσι, κ.τ.λ.* See on Il. A. 184.

463. *χήτεϊ.* Schol. *στερήσει.* See Schneid. Lex. *in v.*—*ἀμύνειν δ. ἦμαρ.* Supply *ὥστε*, in the sense of *ὅς κεν ἀμύνοι*, *who might avert.* Compare Il. N. 312. T. 140. This sense seems preferable to that produced by making *ἀμύνειν* dependent upon *τοιοῦδε*, which would, nevertheless, yield a good meaning. See Matt. Gr. Gr. § 532. 2, and § 534. d.

465. *ἑλκηθμοῖο.* Compare Il. X. 62. Od. A. 580.

466. *παιδὸς ὀρέξατο.* See above on v 68. This is a common use of the middle voice, in which the direct action is done on the agent himself, but in reference to another person. Compare Il. Γ. 25; and see Tate *on the Middle Verb*, in Mus. Crit. T. I. p. 103.

468. *ἀτυχθείς.* See on v. 38. supra.

Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας· 470
Ἐκ δὲ γέλασσε πατήρ τε φίλος, καὶ πότνια μήτηρ.
Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν.
Αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσὶν,
Εἶπεν ἐπευξάμενος Διΐ τ' ἄλλοισί τε θεοῖσι· 475
Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
Παῖδ' ἐμὸν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
Ὧδε βίην τ' ἀγαθὸν, καὶ Ἰλίου ἶφι ἀνάσσειν·
Καί ποτέ τις εἴπῃσι, Πατρὸς δ' ὅγε πολλὸν ἀμείνων,—
Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
Κτείνας δήϊον ἄνδρα, χαρείη δὲ φρένα μήτηρ.
Ὣς εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
Παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ,
Δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε· 485
Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ.
Οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει.
Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν ταπρῶτα γένηται.
Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
Ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
Ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει

476. Ζεῦ, ἄλλοι τε θεοὶ, κ. τ. λ. Soph. Aj. 550. Ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, Τὰ δ' ἄλλ' ὁμοῖος· καὶ γένοι' ἂν οὐ κακός. Virg. Æn. XII. 435. *Disce, puer, virtutem ex me, verumque laborem, Fortunam ex aliis.*

479. καί ποτέ τις εἴπῃσι. One of the Harleian MSS. reads εἴποι, and there seems little doubt of the truth of the reading. See Dawes's *Misc. Crit.* p. 247. ed. Kidd. The vulgar lection most probably originated in v. 459. supra; though the sense of the two passages is completely different, and dissyllables, such as πατρὸς, never occur with the first syllable short before a mute and a liquid. The construction is: καί ποτέ τις εἴποι (αὐτὸν) ἀνιόντα ἐκ πολέμου, Πατρὸς δ' ὅγε κ. τ. λ. See Matt. Gr. Gr. § 410. b.

483. κηώδεϊ κόλπῳ. Schol. εὐώδει. See on Il. Γ. 382; and compare Il. Ξ. 170. sqq.

487. ὑπὲρ αἶσαν. See on Il. B. 155. With the sentiment contained in the following lines, compare Horat. Od. I. 4. 13. *Pallida mors æquo pulsat pede pauperum tabernas Regumque turres.* So again Od. II. 3. 25; 14. 11; 18. 32. Sat. II. 6. 94. A. P. 63. Passages to the same effect are very frequent in the Tragic writers. Thus Eur. Hipp. 1251. οὐδ' ἔστι μοίρας τοῦ χρεών τ' ἀπαλλαγή. Alcest. 431. 798. βροτοῖς ἅπασι κατθανεῖν ὀφείλεται. Compare also Soph. El. 1173. Eur. And. 1272. *et alibi.* Eustathius notices an oracular response of Apollo, from Ælian: Μοῖραν μὲν θνητοῖσιν ἀμήχανον ἐξαλέασθαι, Ἣν ἐπιγεινομένοισι πατὴρ Ζεὺς ἐγγυάλιξε. Compare 2 Sam. xiv. 14. Job xxxiv. 15. Heb. ix. 27. The idea was very generally imbibed in early times, that the period of a man's life was fixed at the time of his birth.

490. ἀλλ' εἰς οἶκον κ.τ.λ. Compare Il. E. 429. Æsch. Theb. 184. So also Ovid. Met. XII. 474. *columque, I, cape cum calathis, et stamina pollice torque. Bella relinque viris.* The Jewish Rabbins also have a maxim, that *a woman's wisdom is centered in the distaff.*

491. ἠλακάτην. *The distaff.* The neuter plural τὰ ἠλάκατα is *the wool* upon the distaff. Eustath. τὰ περὶ τὴν ἠλακάτην ἔρια. See Od. Z. 53. 30. P. 97; and compare Od. Δ. 135.

492. ἔργον ἐποίχεσθαι. See on Il. A. 31.

Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.
  Ὣς ἄρα φωνήσας, κόρυθ᾽ εἵλετο φαίδιμος Ἕκτωρ
Ἵππουριν· ἄλοχος δὲ φίλη οἶκόνδε βεβήκει 495
Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
Αἶψα δ᾽ ἔπειθ᾽ ἵκανε δόμους εὖ ναιετάοντας
Ἕκτορος ἀνδροφόνοιο· κιχήσατο δ᾽ ἔνδοθι πολλὰς
Ἀμφιπόλους, τῇσι δὲ γόον πάσῃσιν ἐνῶρσεν.
Αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ· 500
Οὐ γάρ μιν ἔτ᾽ ἔφαντο ὑπότροπον ἐκ πολέμοιο
Ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
  Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν·
Ἀλλ᾽ ὅγ᾽, ἐπεὶ κατέδυ κλυτὰ τεύχεα ποικίλα χαλκῷ,
Σεύατ᾽ ἔπειτ᾽ ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 505
Ὡς δ᾽ ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
Δεσμὸν ἀποῤῥήξας θείῃ πεδίοιο κροαίνων,
Εἰωθὼς λούεσθαι ἐϋῤῥεῖος ποταμοῖο,
Κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
Ὤμοις ἀΐσσονται· ὁ δ᾽ ἀγλαΐηφι πεποιθὼς, 510
Ῥίμφα ἑ γοῦνα φέρει μετά τ᾽ ἤθεα καὶ νομὸν ἵππων·
Ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
Τεύχεσι παμφαίνων, ὥστ᾽ ἠλέκτωρ, ἐβεβήκει

496. ἐντροπαλιζομένη. *Repeatedly looking back.* Schol. κατ᾽ ὀλίγον καὶ συνεχῶς ἐπιστρεφομένη.

503. οὐδὲ Πάρις κ.τ.λ. Compare Apoll. Rhod. III. 1259. sqq. Virg. Georg. III. 76. sqq. Milton's Par. L. IV. 857. sqq.

506. ὡς δ᾽ ὅτε τις κ.τ.λ. This beautiful comparison is translated in Virg. Æn. XI. 492. *Qualis ubi abruptis fugit præsepia vinclis Tandem liber equus, campoque potitus aperto, Aut ille in pastus armentaque tendit equarum, Aut assuetus aquæ perfundi flumine noto Emicat, arrectisque fremit cervicibus alte Luxurians; luduntque jubæ per colla, per armos.* Somewhat similar is that in Shakspeare's Henry IV. Act. I. 1. 9. *Contention, like a horse, Full of high feeding, madly hath broke loose, And bears down all before him.* Schol. στατός· ὁ ἑστὼς ἐπὶ πολὺν χρόνον. The verb ἀκοστεῖν, *to feed,* is derived from ἀκοστὴ, *a sort of bearded grain,* or *barley.* Eustath. ἀκοστῆσαι· πολυκριθῆσαι, ἀκοσταὶ γὰρ αἱ κριθαί. The noun occurs in Nicand. Alexipharm. 106. This simile is repeated, with a somewhat different aim, in Il. O. 263.

507. πεδίοιο. Subaud. διά. Schol. κροαίνων· ἐπικρούων τοῖς ποσίν. Schol. Villois. ἐριγδουπῶν. So Virgil: *Quadrupedante sono solidum quatit ungula campum.*

508. λούεσθαι ποταμοῖο. The Venetian Scholiast understands an ellipsis of ὕδατι; and on Il. E. 6, where the same construction occurs, he supplies the preposition ἐξ. If there is any ellipsis at all, the former is, doubtless, correct, as sanctioned by Il. Π. 669. λοῦσον ποταμοῖο ῥοῇσι. It seems probable, however, that λούειν, and many other words, are found with a genitive and dative indifferently, and sometimes also with a preposition. See Musgrave on Eur. Iph. A. 1078. Schæfer on Lamb. Bos, Ellips. Gr. p. 312. In Il. E. 6, Heyne would construe Ὠκεανοῖο with the verb παμφαίνῃσι, which the sense of the passage and general usage forbid. Compare Il. Φ. 560. Hesiod. Theogon. 5. The adjective ἐϋῤῥεῖος is the Ionic genitive of ἐϋῤῥεύς.

510. ἀγλαΐηφι πεποιθώς. So Stat. Achill. I. 279. *Ille diu campis fluviisque et honore superbo Gavisus.* Schol. ἀγλαΐηφι· τῷ κάλλει τοῦ σώματος. Compare Ælian. H. An. II. 10. XI. 18. Instances of anacoluthon, similar to that in the following line, abound in Homer; and they exhibit a species of negligence which can only be attributed to the inattention which was paid to grammatical rules in the early state of the language. See on Il. B. 355.

511. ἤθεα. Schol. τοὺς συνήθεις τόπους.

513. ἠλέκτωρ. *The Sun.* Eustathius derives it παρὰ τὸν χρυσοφανῆ ἤλεκτρον. Others, with more probability perhaps,

Καγχαλόων, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα
Ἕκτορα δῖον ἔτετμεν ἀδελφεὸν, εὖτ' ἄρ' ἔμελλε 515
Στρέψεσθ' ἐκ χώρης, ὅθι ᾗ ὀάριζε γυναικί.
Τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
Ἠθεῖ', ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω
Δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες.
Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἕκτωρ· 520
Δαιμόνι', οὐκ ἄν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,
Ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.
Ἀλλὰ ἑκὼν μεθιεῖς τε, καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
Ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
Πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο. 525
Ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴκε πόθι Ζεὺς
Δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτῃσι
Κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
Ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς.

take it for ἄλεκτρος, from *a priv.* and λέκτρον, *cubile*; because the sun never rests. But the derivation is altogether uncertain.

516. ὀάριζε. Eustath. διὰ λόγων ὡμιλεῖ. From ὄαρ, *a wife*. See on Il. E. 486.

518. ἠθεῖε. *Venerande*. Schol. on Il. X. 229. σεπτικὴ φωνὴ πρὸς πρεσβύτερον ἀδελφόν. Compare also Il. K. 37. In Il. Ψ. 94, it is applied by Achilles to Patroclus; and its endearing import will be readily inferred from its use in Od. Ξ. 147.

521. ἐναίσιμος. *Intelligent*. Eustath. ὁ κατὰ τὸ δέον φρονῶν. Od. E. 190. καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναίσιμος. So Heyne. The sense, however, in which the word usually occurs, is, *just, fitting, proper*, as in v. 519. It may possibly bear the same signification here, where the Scholiast explains it κατὰ τὸ καθῆκον, ἐν ὥρᾳ.

523. μεθιεῖς. Scil. πολέμου, as in Il. Δ. 240. The sense is fully expressed in Il. K. 121. πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι.

528. κρητῆρα ἐλεύθερον. *The free bowl*, in which they made libations to Jupiter after the recovery of their liberty. The expression is observed by M. Dacier to resemble those of the Hebrews, *the cup of salvation, the cup of sorrow, the cup of benediction, &c.* Athenæus mentions those cups which the Greeks called γραμματικὰ ἐκπώματα, and which were consecrated to the gods, in memory of some success. He gives us the inscription on one of this sort, which was, ΔΙΟΣ ΣΩΤΗΡΟΣ. Pope. This is what Virgil calls *Craterem statuere*.

THΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Η′.

ʼΕπιγραφαί.

ʺΕΚΤΟΡΟΣ καὶ ʺΑΙΑΝΤΟΣ ΜΟΝΟΜΑΧΙΑ.

ʺΑλλως.

ʽΗΤΑ δ', Αἴας πολέμιζε μόνῳ μόνος ʺΕκτορι δίῳ.

THE ARGUMENT.

THE SINGLE COMBAT OF HECTOR AND AJAX.

The battle renewing with double ardour upon the return of Hector, Minerva is under apprehension for the Greeks; and Apollo, seeing her descend from Olympus, joins her near the Scæan gate: where they agree to put off the general engagement for that day, and to incite Hector to challenge the Greeks to a single combat (vv. 1—53). Nine of the princes accepting the challenge, the lot is cast, and falls upon Ajax (54—205). These heroes, after several attacks, are parted by the night; and separate with a mutual exchange of presents (206—312). Nestor, among the Greeks, advises the burial of the slain, and the fortification of the camp (313—343). The Trojans calling a council, Antenor proposes the delivery of Helen to the Greeks, to which Paris will not consent, but offers to restore them her riches (344—364). Priam sends a herald to make this offer, and to demand a truce for burying the dead; the last of which only is agreed to by Agamemnon (365—420). When the funerals are performed, the Greeks, pursuant to the advice of Nestor, erect a fortification to protect their fleet and camp, flanked with towers, and defended by a ditch and palisades (421—441). Neptune testifies his jealousy at this work, but is pacified by a promise from Jupiter (442—463). Both armies pass the night in feasting; but Jupiter disheartens the Trojans with thunder and other signs of his wrath (464—482).
The three and twentieth day ends with the duel of Hector and Ajax. The next day the truce is agreed upon; another is taken up in the funeral rites of the slain; and one more in building the fortifications before the ships: so that somewhat above three days is employed in this book. The scene lies wholly in the field.

ʽΩΣ εἰπὼν, πυλέων ἐξέσσυτο φαίδιμος ʺΕκτωρ·
Τῷ δ' ἅμ' ʼΑλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ʼΑμφότεροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
ʽΩς δὲ θεὸς ναύτῃσιν ἐελδομένοισιν ἔδωκεν

4. ὡς δὲ θεὸς κ.τ.λ. This simile makes it plain that the battle had relaxed during the absence of Hector in Troy; and, consequently, that the conversation between

Οὖρον, ἐπὴν κεκάμωσιν ἐΰξέστῃς ἐλάτῃσι 5
Πόντον ἐλαύνοντες, καμάτῳ δʼ ὑπὸ γυῖα λέλυνται·
Ὣς ἄρα τὼ Τρώεσσιν ἐελδομένοισι φανήτην.
Ἔνθʼ ἑλέτην, ὁ μὲν υἱὸν Ἀρηϊθόοιο ἄνακτος,
Ἄρνῃ ναιετάοντα, Μενέσθιον, ὃν κορυνήτης
Γείνατʼ Ἀρηΐθοος καὶ Φυλομέδουσα βοῶπις· 10
Ἕκτωρ δʼ Ἠϊονῆα βάλʼ ἔγχει ὀξυόεντι
Αὐχένʼ ὑπὸ στεφάνης ἐϋχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δʼ, Ἱππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,
Ἰφίνοον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην,
Δεξιάδην, ἵππων ἐπιάλμενον ὠκειάων, 15
Ὦμον· ὁ δʼ ἐξ ἵππων χαμάδις πέσε, λῦντο δὲ γυῖα.
Τοὺς δʼ ὡς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
Βῆ ῥα κατʼ Οὐλύμποιο καρήνων ἀΐξασα
Ἴλιον εἰς ἱερήν· τῇ δʼ ἀντίος ὤρνυτʼ Ἀπόλλων, 20
Περγάμου ἐκκατιδὼν, Τρώεσσι δὲ βούλετο νίκην.
Ἀλλήλοισι δὲ τώγε συναντέσθην παρὰ φηγῷ.
Τὴν πρότερος προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
Τίπτε σὺ δʼ αὖ μεμαυῖα, Διὸς θύγατερ μεγάλοιο,
Ἦλθες ἀπʼ Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν; 25
Ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
Δῷς, ἐπεὶ οὔ τι Τρῶας ἀπολλυμένους ἐλεαίρεις;
Ἀλλʼ εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη,
Νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτῆτα
Σήμερον· ὕστερον αὖτε μαχήσοντʼ, εἰσόκε τέκμωρ 30
Ἰλίου εὕρωσιν· ἐπεὶ ὣς φίλον ἔπλετο θυμῷ
Ὑμῖν ἀθανάτῃσι, διαπραθέειν τόδε ἄστυ.
Τὸν δʼ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

Diomed and Glaucus, in the former book, was not, as Homer's censurers would have it, in the heat of the engagement. Pope. —ἔδωκε. *Dare solet.* See on Il. A. 37.

7. φανήτην. See on Il. K. 236.

9. κορυνήτης. *Armed with a club.* This was no unusual weapon in the heroic ages, as the examples of Hercules and Theseus testify. See Theocrit. Id. XXV. 207. sqq. Soph. Trach. 512. Apollod. Bibl. III. 15. l. Compare also Virg. Æn. X. 317. Nor was it altogether laid aside in later times. See Herod. I. 59. VII. 63. Xen. Hell. VII. 5. 20.

12. στεφάνης. Schol. Villois. εἶδος περικεφαλαίας, ἐξοχὴν ἔχον· ἡ δὲ μεταφορὰ ἀπὸ τῆς τῶν ὀρῶν στεφάνης. (Il. N. 138.) Properly, *the exterior rim of the helmet;* and thence *the helmet itself.* See Il. K. 30. A. 96. Plut. Sympos. VIII. 6. Ὅμηρος τὸ κράνος εἴκασέ που τῇ στεφάνῃ.

26. ἑτεραλκέα νίκην. *Victory bringing aid to the other party;* i. e. passing over from the Trojans to the Greeks. Hesych. τὴν τοῖς πρότερον νενικημένοις ἀλκὴν προσποιοῦσαν. Schol. Vill. οὕτως ἡ νίκη λέγεται, ὅταν οἱ νικῶντες νικῶνται. Compare Il. Θ. 171. Π. 362. Ρ. 627. Od. X. 236. Herod. VIII. 11. IX. 103. Æsch. Pers. 943. See also on Il. Z. 339. Similarly in Il. O. 730. δῆμος ἑτεραλκὴς signifies *a people turning the scale of victory in another direction.*

32. ὑμῖν ἀθανάτῃσι. Eustathius observes, that the adjective in the feminine must refer to *Minerva* and *Juno.* One MS., however, reads ἀθανάτοισι, in which case Jupiter would be included.

Ὧδ᾽ ἔστω, Ἑκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
Ἦλθον ἀπ᾽ Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιούς. 35
Ἀλλ᾽ ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν;
Τὴν δ᾽ αὖτε προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
Ἕκτορος ὄρσωμεν κρατερὸν μένος ἱπποδάμοιο,
Ἤν τινά που Δαναῶν προκαλέσσεται οἰόθεν οἶος
Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι· 40
Οἱ δέ κ᾽ ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
Οἶον ἐπόρσειαν πολεμίζειν Ἕκτορι δίῳ.
Ὣς ἔφατ᾽· οὐδ᾽ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
Τῶν δ᾽ Ἕλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
Βουλὴν, ἥ ῥα θεοῖσιν ἐφήνδανε μητιόωσι· 45
Στῆ δὲ παρ᾽ Ἕκτορ᾽ ἰὼν, καί μιν πρὸς μῦθον ἔειπεν·
Ἕκτορ, υἱὲ Πριάμοιο, Διῒ μῆτιν ἀτάλαντε,
Ἦ ῥά νύ μοί τι πίθοιο; κασίγνητος δέ τοι εἰμί.
Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς·
Αὐτὸς δὲ προκάλεσσαι, Ἀχαιῶν ὅστις ἄριστος, 50
Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.
Οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.
Ὣς γὰρ ἐγὼν ὄπ᾽ ἄκουσα θεῶν αἰειγενετάων.
Ὣς ἔφαθ᾽· Ἕκτωρ δ᾽ αὖτ᾽ ἐχάρη μέγα, μῦθον ἀκούσας·
Καί ῥ᾽ ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55
Μέσσου δουρὸς ἑλών· τοὶ δ᾽ ἱδρύνθησαν ἅπαντες.
Κὰδ δ᾽ Ἀγαμέμνων εἷσεν ἐϋκνήμιδας Ἀχαιούς.
Κὰδ δ᾽ ἄρ᾽ Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
Ἑζέσθην, ὄρνισιν ἐοικότες αἰγυπιοῖσι,
Φηγῷ ἐφ᾽ ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
Ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἵατο πυκναὶ,

39. *οἰόθεν οἶος. Omnino solus.* In expressions of this kind the adverbial genitive is merely emphatic, and adds nothing to the sense, with the exception, perhaps, of conveying more distinctly the idea of *motion;* as, in this instance, of the challenge from *Hector alone* to a *single* combatant. Thus the Scholiast: *ἐκ μόνου μόνος, ᾧπερ ἴσον μόνος πρὸς μόνον.* So again infra v. 67. *αἰνόθεν αἰνῶς,* which may be rendered, *shamefully from a shameful cause.* Compare Soph. Œd. C. 1447. *νέα νεόθεν.* Somewhat similar is Æsch. Prom. 980. *πικρῶς ὑπέρπικρον.* Agam. 208. *ὀργᾷ περιόργως.*

50. *Ἀχαιῶν ὅστις ἄριστος.* For *τὸν ἄριστον.* This elegant use of the relative, with the verb *εἰμὶ* expressed or understood, is not uncommon. See Matt. Gr. Gr. § 445. 6. a.

52. *οὐ γάρ πώ τοι κ.τ.λ.* Eustathius observes, that Helenus detracts from Hector's intrepidity, by assuring him of the result of the combat: but although his brother very naturally acquaints him with the fact, it does not appear that there was any need of such a stimulus. The words *ὄπα ἄκουσα,* in the next line, imply nothing more than *σύνθετο θυμῷ,* in v. 44.

56. *μέσσου δουρὸς ἑλών.* See on Il. Γ. 78.

59. *ἐοικότες αἰγυπιοῖσι.* The fiction of these divinities sitting on the beech-tree, in the shape of vultures, is imitated by Milton in Paradise Lost, book IV., where Satan, leaping over the boundaries of Eden, sits in the form of a cormorant upon the tree of life. Pope.—*αἰγυπιοῖσι.* Schol. *οἱ μὲν εἶδος ἀετοῦ, οἱ δὲ τοὺς γύπας ἐξεδέξαντο.* Ælian. N. A. II. 46. *τοὺς αἰγυπιοὺς, ἐν μεθορίῳ γυπῶν ὄντας καὶ ἀετῶν.*

61. *ἀνδράσι τερπόμενοι.* Eustath. *ἐκ*

'Ασπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
Οἵη δὲ Ζεφύροιο ἐχεύατο πόντον ἔπι φρὶξ
'Ορνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς·
Τοῖαι ἄρα στίχες εἵατ' 'Αχαιῶν τε Τρώων τε 65
'Εν πεδίῳ· Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες 'Αχαιοὶ,
Ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Ὅρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
'Αλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
Εἰσόκεν ἢ ὑμεῖς Τροίην εὔπυργον ἕλητε,
Ἢ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.
'Υμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
Τῶν νῦν, ὅντινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
Δεῦρ' ἴτω, ἐκ πάντων πρόμος ἔμμεναι Ἕκτορι δίῳ. 75
Ὧδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
Εἰ μέν κεν ἐμὲ κεῖνος ἕλῃ ταναηκέϊ χαλκῷ,
Τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
Σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
Εἰ δέ κ' ἐγὼ τὸν ἕλω, δώῃ δέ μοι εὖχος 'Απόλλων,
Τεύχεα συλήσας οἴσω προτὶ Ἴλιον ἱρὴν,
Καὶ κρεμόω προτὶ νηὸν 'Απόλλωνος ἑκάτοιο,

τούτου ἔοικεν ἀρχὴν λαβεῖν ὁ τὸν ἄνθρωπον ὁρισάμενος παίγνιον θεοῦ. See Plato *de Legg.* VII. p. 352. ed. Bipont.

63. οἵη δὲ Ζεφύροιο κ.τ.λ. The thick ranks of the troops composing themselves in order to sit and hear what Hector was about to propose, are compared to the waves of the sea just stirred by the west wind; the simile partly consisting in the *darkness* and the *stillness*. This is plainly different from those images of the sea, given us on other occasions, when the armies in their engagement and confusion are compared to the waves in their agitation and tumult: and that the contrary is the drift of this simile, appears particularly from Homer's using the word εἵατο, *sedebant*, twice in the application of it. Pope. The noun φρὶξ properly signifies *shuddering*, from φρίσσω, *horreo*; and thence, *the gentle rippling of the waves, as the wind begins to rise.* Dr. Blomfield compares it with the κυμάτων γέλασμα in Æsch. Prom. 89: but the derivations, at least, of the words are totally dissimilar. Catull. LXIV. 270. *Ac quasi flatu placidum mare matutino* Horrificans Zephyrus *proclivas incitat undas.*

69. ὅρκια μὲν Κρονίδης κ.τ.λ. Hector, in the opening of his speech, anticipates the objection to the combat, which would naturally arise in the minds of the Greeks, from the treachery of Pandarus; which, in the language of the times, he imputes to Jupiter, who had ordained the continuance of the war. The object of the combat, however, is different from that between Paris and Menelaus, which was intended to decide the fate of war; whereas this is simply proposed as a trial of valour. In the next line κακὰ must be construed, or perhaps repeated, with τεκμαίρεται. Compare Il. Z. 349.

73. ὑμῖν μὲν γὰρ κ.τ.λ. The clauses of the sentences are inverted; the causal particle γὰρ, which may be rendered *since*, being placed in the first member. Compare Il. A. 113. Od. A. 337. E. 404. I. 319. This challenge of Hector, and the consequent dismay of the Greeks, may be compared with that of Goliath, in 1 Sam. xvii. 8.

79. δόμεναι. For δότω. See on Il. Γ. 285.

80. λελάχωσι. *Impertiant*, in an active sense. Schol. λαχεῖν ποιήσωσιν, οἱονεὶ μεταλαβεῖν. Of the construction of λαγχάνω with a genitive, see Matt. Gr. Gr. § 363. 5.

83. κρεμόω προτὶ νηὸν 'Α. It was the

Τὸν δὲ νέκυν ἐπὶ νῆας ἐϋσσέλμους ἀποδώσω,
Ὄφρα ἑ ταρχύσωσι κάρη κομόωντες Ἀχαιοὶ, 85
Σῆμά τέ οἱ χεύσωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.
Καί ποτέ τις εἴπῃσι καὶ ὀψιγόνων ἀνθρώπων,
Νηῒ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·
Ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
Ὅν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἕκτωρ. 90
Ὥς ποτέ τις ἐρέει· τὸ δ' ἐμὸν κλέος οὔποτ' ὀλεῖται.
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
Αἴδεσθεν μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι.
Ὀψὲ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε,
Νείκει ὀνειδίζων, μέγα δὲ στοναχίζετο θυμῷ· 95
Ὤμοι, ἀπειλητῆρες, Ἀχαιΐδες, οὐκέτ' Ἀχαιοὶ,
Ἦ μὲν δὴ λώβη τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,
Εἰ μή τις Δαναῶν νῦν Ἕκτορος ἀντίος εἶσιν.
Ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
Ἥμενοι αὖθι ἕκαστοι ἀκήριοι, ἀκλέες αὔτως. 100
Τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὕπερθε
Νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν.
Ὣς ἄρα φωνήσας κατεδύσατο τεύχεα καλά.
Ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτὴ
Ἕκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν, 105
Εἰ μὴ ἀναΐξαντες ἕλον βασιλῆες Ἀχαιῶν·
Αὐτός τ' Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,
Δεξιτερῆς ἕλε χειρὸς, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Ἀφραίνεις, Μενέλαε Διοτρεφὲς, οὐδέ τί σε χρὴ
Ταύτης ἀφροσύνης· ἀνὰ δ' ἴσχεο, κηδόμενός περ, 110

manner of the ancients to dedicate trophies of this kind in the temples of the gods. POPE. See note on Æsch. Theb. 262. Pent. Gr. p. 427. Compare also Il. I. 241. K. 460.

85. ταρχύσωσι. Schol. θάψωσι. The Scholiast says, that τὰ τάρχεα are *funeral obsequies*, and Eustathius derives the word from τάραχος, *strepitus*, i.e. *lamentation*. It should seem, however, that the verb is contracted from ταριχεύω, *to embalm*; whence ὁ τάριχος, *a mummy*, in Herod. IX. 120. See Gataker on M. Antonin. p. 175.

86. σῆμά τέ οἱ χεύσωσιν. See on Il. B. 793. Of the epithet πλατὺς, as applied to the Hellespont, see on Il. B. 845.

95. στοναχίζετο. See on Il. B. 95.

96. ἀπειλητῆρες. *Vain-boasters*. Compare Il. Ξ. 479; and see on Il. Θ. 150. So *magna minari*, Hor. Sat. II. 3. 9. Phæd. Fab. IV. 20. Of the rest, see on Il. B. 235; and of αἰνόθεν αἰνῶς, in the next line, on v. 39. supra.

99. ὕδωρ καὶ γαῖα γένοισθε. That is, be resolved into those principles you sprung from, or *die*. Thus Eustathius explains it very exactly from a verse he cites of Xenophanes: πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεσθα. POPE. Compare Apoll. Rhod. IV. 1408.

100. ἀκήριοι. See on Il. E. 812.

102. νίκης πείρατα. Eustath. περιφραστικῶς ἀντὶ τοῦ ἡ νίκη. See on Il. Z. 143. With the sentiment we may compare Prov. xxi. 31. LXX. Ἵππος ἑτοιμάζεται εἰς ἡμέραν πολέμου, παρὰ δὲ Κυρίου ἡ βοήθεια. In Clem. Alex. Strom. 6, the following hexameter is formed from this of Homer: νίκης ἀνθρώποισι θεῶν ἐκ πείρατα κεῖται.

109. οὐδέ τί σε χρὴ Τ. ἀ. See on Il. I. 337.

Μήδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι,
Ἕκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.
Καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
Ἔῤῥιγ' ἀντιβολῆσαι, ὅπερ σέο πολλὸν ἀμείνων.
Ἀλλὰ σὺ μὲν νῦν ἵζευ, ἰὼν μετὰ ἔθνος ἑταίρων· 115
Τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
Εἴπερ ἀδειής τ' ἐστὶ, καὶ εἰ μόθου ἔστ' ἀκόρητος,
Φημί μιν ἀσπασίως γόνυ κάμψειν, αἴ κε φύγῃσι
Δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
Ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως, 120
Αἴσιμα παρειπών· ὁ δ' ἐπείθετο· τοῦ μὲν ἔπειτα
Γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἕλοντο.
Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
Ὢ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει.
Ἦ κε μέγ' οἰμώξειε γέρων ἱππηλάτα Πηλεὺς, 125
Ἐσθλὸς Μυρμιδόνων βουληφόρος ἠδ' ἀγορητὴς,
Ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,
Πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
Τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἕκτορι πάντας ἀκούσαι,
Πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἀείραι, 130
Θυμὸν ἀπὸ μελέων δῦναι δόμον Ἄϊδος εἴσω.
Αἲ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἄπολλον,

111. ἐξ ἔριδος. For ἔριδι, as in Il. A. 8. In the same sense we have περὶ ἔριδος, infra v. 301. With the sentiment we may compare Eur. Hec. 404. σὺ δ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου. Pind. Nem. X. 136. χαλεπὰ δ' ἔρις ἀνθρώποισιν ὁμιλεῖν κρεσσόνων.

112. στυγέουσι. Eustath. φρίσσουσι· αὐτὸ δὲ ἴσον τῷ ἐῤῥίγασι. Cf. v. 114. The verb στυγεῖν, which in later writers usually signifies *to hate*, is employed by Homer to designate also the emotions of *fear* and *grief*. Compare Il. Θ. 370. 515. Ο. 167. Ρ. 694. Υ. 65; and see also on Il. A. 186.

117. εἴπερ ἀδειής τ' ἐστὶ, κ. τ. λ. It cannot with certainty be concluded from the words of Homer, who is the person to whom Agamemnon applies the last lines of this speech: and the interpreters leave it as undetermined as it is in the original. Some would have it understood of Hector, that the Greeks would send such an antagonist against him, from whose hands he might be glad to escape. But this interpretation seems contrary to the plain design of Agamemnon's discourse, which only aims to deter his brother from so rash an undertaking as engaging with Hector. So that, instead of dropping any expression which might depreciate the power or courage of this hero, he endeavours rather to represent him as the most formidable of men, and dreadful even to Achilles. POPE. Heyne however, and perhaps justly, prefers the former interpretation, which the structure of the passage properly requires. And it seems scarcely probable that Menelaus, who was the first to offer himself, and to upbraid the others for their sluggishness, would be induced to relinquish his purpose, unless he were assured that a more able substitute could be provided. Schol. μόθου· μάχης.

118. γόνυ κάμψειν. Schol. ἀναπαύεσθαι. See on Soph. Œd. C. 19. Pent. Gr. p. 106.

127. ὅς ποτέ μ' εἰρόμενος κ. τ. λ. This conversation took place at the conference which Nestor, Ulysses, and Phœnix, were deputed to hold with Peleus, on the subject of sending Achilles to the war; since without his assistance, the failure of the expedition was said to be inevitable. Compare Il. Λ. 764. sqq.

128. γενεήν τε τόκον τε. For περὶ γονέων καὶ τέκνων. See Matt. Gr. Gr. § 411. 3.

'Ηβῷμ', ὡς ὅτ' ἐπ' ὠκυρόῳ Κελάδοντι μάχοντο
'Αγρόμενοι Πύλιοί τε καὶ 'Αρκάδες ἐγχεσίμωροι,
Φειᾶς πὰρ τείχεσσιν, 'Ιαρδάνου ἀμφὶ ῥέεθρα. 135
Τοῖσι δ' 'Ερευθαλίων πρόμος ἵστατο, ἰσόθεος φὼς,
Τεύχε' ἔχων ὤμοισιν 'Αρηϊθόοιο ἄνακτος
Δίου 'Αρηϊθόου, τὸν ἐπίκλησιν Κορυνήτην
Ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
Οὕνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῷ, 140
'Αλλὰ σιδηρείῃ κορύνῃ ῥήγνυσκε φάλαγγας.
Τὸν Λυκόοργος ἔπεφνε δόλῳ, οὔ τι κράτεΐ γε,
Στεινωπῷ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον
Χραῖσμε σιδηρείη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
Δουρὶ μέσον περόνησεν· ὁ δ' ὕπτιος οὔδει ἐρείσθη· 145
Τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἄρης.
Καὶ τὰ μὲν αὐτὸς ἔπειτ' ἐφόρει μετὰ μῶλον ἄρηος·
Αὐτὰρ, ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
Δῶκε δ' 'Ερευθαλίωνι, φίλῳ θεράποντι, φορῆναι.
Τοῦ ὅγε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους· 150
Οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη.
'Αλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
Θάρσεϊ ᾧ· γενεῇ δὲ νεώτατος ἔσκον ἁπάντων·
Καὶ μαχόμην οἱ ἐγὼ, δῶκε δέ μοι εὖχος 'Αθήνη.
Τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
Πολλὸς γάρ τις ἔκειτο παρήορος ἔνθα καὶ ἔνθα.
Εἴθ' ὣς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη,
Τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἕκτωρ.
'Υμέων δ', οἵπερ ἔασιν ἀριστῆες Παναχαιῶν,
Οὐδ' οἳ προφρονέως μέμαθ' Ἕκτορος ἀντίον ἐλθεῖν. 160
Ὣς νείκεσσ' ὁ γέρων· οἱ δ' ἐννέα πάντες ἀνέσταν.

136. τοῖσι. That is, ἐν τοῖσι, *among them;* scil. *the Arcadians.* Of this Arcadian war, see Pausan. V. 18. VIII. 4; and of the geography, Strabo, VIII. p. 236.

146. τά οἱ πόρε χάλκεος Ἄρης. Homer has the peculiar happiness of being able to raise the obscurest circumstance into the strongest point of light. Areithous had taken these arms in battle, and this gives occasion to our author to say, they were the present of Mars. POPE.

151. ἔτλη. Scil. πολεμίζειν, which must be supplied from the verse following.

156. πολλός. Schol. μέγας. Clarke cites the Scholiast on Eurip. Hippol. 1; but πολλὴ is there used in the sense of τιμία. See Valck. *in loc.*—παρήορος. *In immensum porrectus:* Eustath. παρηρτημένος, ὅ ἐστι κεχυμένος ὧδε καὶ ἐκεῖ, καὶ οὕτω πολὺν ἐπέχων τόπον τῷ σώματι· εἴληπται δὲ ἡ λέξις ἐκ μεταφορᾶς τοῦ παρηόρου ἵππου. Æsch. Prom. 371. Καὶ νῦν ἀχρεῖον καὶ παρήορον δέμας Κεῖται. See Blomf. Gloss. *in loco,* and also on Il. Θ. 87.

158. τῷ κε τάχ' ἀντήσειε κ. τ. λ. *Hector would soon find an antagonist ready to engage him.* The noun μάχης, for μαχησομένου, as in Il. Ζ. 2. See also on Il. Α. 418. The construction of the following lines is this: ὑμῶν δὲ οὐδὲ οἳ (i. e. οὗτοι), οἵπερ ἔασιν ἀριστῆες Παναχαιῶν, κ. τ. λ. There is a change of person in ἔασιν for ἐστέ.

161. οἱ δ' ἐννέα πάντες. *Nine complete;* i. e. *no less than nine.* This pleonasm is very frequent in Homer, and is intended to denote a degree of emphasis which, as Clarke observes, the Latins express by the

Ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Τῷ δ' ἔπι Τυδείδης ὦρτο κρατερὸς Διομήδης·
Τοῖσι δ' ἔπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκήν·
Τοῖσι δ' ἔπ' Ἰδομενεὺς, καὶ ὀπάων Ἰδομενῆος 165
Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ·
Τοῖσι δ' ἔπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
Ἀν δὲ Θόας Ἀνδραιμονίδης, καὶ δῖος Ὀδυσσεύς.
Πάντες ἄρ' οἵγ' ἔθελον πολεμίζειν Ἕκτορι δίῳ.
Τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότα Νέστωρ· 170
  Κλήρῳ νῦν πεπάλαχθε διαμπερὲς, ὅς κε λάχῃσιν·
Οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιοὺς,
Καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἴ κε φύγῃσι
Δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
  Ὣς ἔφαθ'· οἳ δὲ κλῆρον ἐσημήναντο ἕκαστος, 175
Ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαο.
Λαοὶ δ' ἠρήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον·
Ὧδε δέ τις εἴπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν·
  Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδέος υἱὸν,
Ἢ αὐτὸν βασιλῆα πολυχρύσοιο Μυκήνης. 180
  Ὣς ἄρ' ἔφαν· πάλλε δὲ Γερήνιος ἱππότα Νέστωρ·
Ἐκ δ' ἔθορε κλῆρος κυνέης, ὃν ἄρ' ἤθελον αὐτοὶ,
Αἴαντος· κήρυξ δὲ, φέρων ἀν' ὅμιλον ἁπάντη,
Δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
Οἳ δ', οὐ γιγνώσκοντες, ἀπηνήναντο ἕκαστος. 185
Ἀλλ' ὅτε δὴ τὸν ἵκανε, φέρων ἀν' ὅμιλον ἁπάντη,
Ὅς μιν ἐπιγράψας κυνέῃ βάλε, φαίδιμος Αἴας,
Ἤτοι ὑπέσχεθε χεῖρ'· ὃ δ' ἄρ' ἔμβαλεν, ἄγχι παραστάς·
Γνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
Τὸν μὲν πὰρ πόδ' ἑὸν χαμάδις βάλε, φώνησέν τε· 190

pronoun *ipse*. Thus Cicero: *decem ipsos dies;* i.e. ten full days. Compare Il. K. 560. Σ. 373. 470. T. 247. Ω. 232. The article is inserted in Herod. III. 66. *βασιλεύσαντα μὲν τὰ πάντα ἑπτὰ ἔτεα καὶ μῆνας πέντε*. And again, IX. 70. In the following lines, instead of repeating the verb, the preposition only recurs. See Matt. Gr. Gr. § 594. 2.

164. *ἐπιειμένοι ἀλκήν*. See on Il. A. 149.

171. *ὅς κε λάχῃσι*. Scil. *τὸ πολεμίζειν Ἕκτορι*. The verb *παλάσσειν* properly signifies *to besmear*, with the idea of motion affixed; as in Il. E. 100. Z. 268. Λ. 98. 196. M. 186. and elsewhere. It also signifies, *to shake the lots;* and it is here applied, in the passive, to the warriors themselves, whose lots were to be cast. With the dative *κλήρῳ*, the preposition *σὺν* must be supplied. Of the *κλῆρος*, or *lot*, see on v. 189.

175. *ἕκαστος*. See on Il. B. 775; of the ancient custom of shaking the lots in a helmet, see on Æsch. Theb. 454. Pent. Gr. p. 440; and of v. 177, on Il. Γ. 318.

179. *ἢ Αἴαντα λαχεῖν*. Supply *δός*. See on Il. B. 413.

188. *ὃ δ' ἄρ' ἔμβαλεν*. Scil. *κήρυξ*.—*γνῶ δέ*. Scil. Ajax.

189. *κλήρου σῆμα*. There is no necessity to suppose that they put any letters upon these lots, at least not their names, because the herald could not tell to whom the lot of Ajax belonged, till he claimed it himself. It is most probable that they made some private mark or signet, each upon his own lot: the lot being only a

Ὦ φίλοι, ἤτοι κλῆρος ἐμός· χαίρω δὲ καὶ αὐτὸς
Θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἕκτορα δῖον.
Ἀλλ' ἄγετ', ὄφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
Τόφρ' ὑμεῖς εὔχεσθε Διῒ Κρονίωνι ἄνακτι
Σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται· 195
Ἠὲ καὶ ἀμφαδίην, ἐπεὶ οὔτινα δείδιμεν ἔμπης.
Οὐ γάρ τίς με βίῃ γε ἑκὼν ἀέκοντα δίηται,
Οὐδέ τ' ἀϊδρείῃ· ἐπεὶ οὐδ' ἐμὲ νήϊδά γ' οὕτως
Ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.
Ὣς ἔφαθ'· οἳ δ' εὔχοντο Διῒ Κρονίωνι ἄνακτι. 200
Ὧδε δέ τις εἴπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε,
Δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι.
Εἰ δὲ καὶ Ἕκτορά περ φιλέεις, καὶ κήδεαι αὐτοῦ,
Ἴσην ἀμφοτέροισι βίην καὶ κῦδος ὄπασσον. 205
Ὣς ἄρ' ἔφαν· Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
Αὐτὰρ ἐπειδὴ πάντα περὶ χροῒ ἕσσατο τεύχη,
Σεύατ' ἔπειθ'· οἷός τε πελώριος ἔρχεται Ἄρης,
Ὅστ' εἶσι πόλεμόνδε μετ' ἀνέρας, οὕς τε Κρονίων
Θυμοβόρου ἔριδος μένεϊ ξυνέηκε μάχεσθαι· 210
Τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἕρκος Ἀχαιῶν,
Μειδιόων βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν
Ἤϊε μακρὰ βιβὰς, κραδάων δολιχόσκιον ἔγχος.
Τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰσορόωντες·
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215
Ἕκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσεν·
Ἀλλ' οὔπως ἔτι εἶχεν ὑποτρέσαι, οὐδ' ἀναδῦναι
Ἂψ λαῶν ἐς ὅμιλον, ἐπεὶ προκαλέσσατο χάρμῃ.
Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος, ἠΰτε πύργον,
Χάλκεον, ἑπταβόειον, ὅ οἱ Τυχίος κάμε τεύχων, 220

piece of wood, a shell, or any thing that lay at hand. Pope; from Eustathius. See on Il. Z. 168.

195. σιγῇ ἐφ' ὑμείων. *In silence with yourselves*; that the Trojans, as Eustathius observes, might not overhear them, and attribute their prayers to the effect of fear.

196. ἀμφαδίην. Schol. φανερῶς.—Of ἔμπης, see on Il. A. 562.

198. ἐπεὶ οὐδ' ἐμὲ κ.τ.λ. Virg. Æn. IX. 201. *Non ita me genitor bellis assuetus Opheltes, Argolicum terrorem inter Trojæque labores Sublatum, erudiit.*—νήϊδα. Apoll. Lex. in v. τὸν ἄπειρον, κατὰ στέρησιν τοῦ ἴσαι, ὅ ἐστι γνῶναι. Compare Od. Θ. 179. In the next line we have τραφέμεν for τραφῆναι. See on Il. E. 555.

216. θυμὸς ἐνὶ στήθεσσι πάτασσε. Cicero alludes to this passage in Tusc. Disp. IV. 22. *Videmus progredientem apud Homerum Ajacem multa cum hilaritate, cum depugnaturus esset cum Hectore: cujus, ut arma sumsit, ingressio lætitiam attulit sociis, terrorem autem hostibus; ut ipsum Hectorem, quemadmodum est apud Homerum,* toto pectore trementem *provocasse ad pugnam pœniteret.* Clarke justly observes, however, that Cicero has totally misunderstood the passage: since Hector by no means repents of the challenge; and his beating heart does not necessarily indicate fear and apprehension.

220. Τυχίος. See Prelim. Obss. sect. I.

Σκυτοτόμων ὄχ' ἄριστος, Ὕλῃ ἔνι οἰκία ναίων·
Ὅς οἱ ἐποίησε σάκος αἰόλον, ἑπταβόειον
Ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
Τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
Στῆ ῥα μάλ' Ἕκτορος ἐγγὺς, ἀπειλήσας δὲ προσηύδα· 225
Ἕκτορ, νῦν μὲν δὴ σάφα εἴσεαι οἰόθεν οἶος,
Οἷοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
Καὶ μετ' Ἀχιλλῆα ῥηξήνορα, θυμολέοντα.
Ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισι
Κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν· 230
Ἡμεῖς δ' εἰμὲν τοῖοι, οἳ ἂν σέθεν ἀντιάσαιμεν,
Καὶ πολέες· ἀλλ' ἄρχε μάχης ἠδὲ πτολέμοιο.
Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ
Αἶαν Διογενὲς Τελαμώνιε, κοίρανε λαῶν,
Μήτι μευ, ἠΰτε παιδὸς ἀφαυροῦ, πειρήτιζε, 235
Ἠὲ γυναικὸς, ἣ οὐκ οἶδε πολεμήϊα ἔργα·
Αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε.
Οἶδ' ἐπὶ δεξιὰ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
Ἀζαλέην, τό μοι ἐστὶ ταλαύρινον πολεμίζειν·
Οἶδα δ' ἐπαΐξαι μόθον ἵππων ὠκειάων· 240
Οἶδα δ' ἐνὶ σταδίῃ δηΐῳ μέλπεσθαι Ἄρηϊ.
Ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν, τοιοῦτον ἐόντα,
Λάθρῃ ὀπιπτεύσας, ἀλλ' ἀμφαδὸν, αἴ κε τύχωμι.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
Καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
Ἀκρότατον κατὰ χαλκὸν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
Ἓξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρὴς,
Ἐν τῇ δ' ἑβδομάτῃ ῥινῷ σχέτο. Δεύτερος αὖτε
Αἴας Διογενὴς προΐει δολιχόσκιον ἔγχος,
Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην. 250
Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
Ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
Ἔγχος· ὁ δ' ἐκλίνθη, καὶ ἀλεύατο κῆρα μέλαιναν.
Τὼ δ' ἐκσπασσαμένω δολίχ' ἔγχεα χερσὶν ἅμ' ἄμφω 255

239. *τό.* For *δι' ὅ*, and so *passim.* Of the verb *νωμάω*, see Blomfield's Gloss. on Æsch. Theb. 3; and of the adjective *ταλαύρινος*, on Il. E. 289.

241. *μέλπεσθαι Ἄρηϊ.* This may probably allude to some martial dance, such as the *Πυῤῥικὴ ὄρχησις*, so called from Pyrrhus, the son of Achilles. See on Il. Σ. 591. The phrase is here used, however, simply in the sense of *μάχεσθαι.* In v. 242, the particle *γὰρ* is elliptical. We may conceive that Hector intimated, by his gesture, that Ajax should prepare himself, as he had no intention of taking any unfair advantage of so generous a foe.

244. *ἦ ῥα, καὶ κ. τ. λ.* Compare Il. Γ. 355. sqq.

Σύν ῥ᾽ ἔπεσον, λείουσιν ἐοικότες ὠμοφάγοισιν,
Ἢ συσὶ κάπροισι, τῶν τε σθένος οὐκ ἀλαπαδνόν.
Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρὶ,
Οὐδ᾽ ἔῤῥηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμή.
Αἴας δ᾽ ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ 260
Ἤλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα·
Τμήδην δ᾽ αὐχέν᾽ ἐπῆλθε, μέλαν δ᾽ ἀνεκήκιεν αἷμα.
Ἀλλ᾽ οὐδ᾽ ὧς ἀπέληγε μάχης κορυθαίολος Ἕκτωρ·
Ἀλλ᾽ ἀναχασσάμενος λίθον εἵλετο χειρὶ παχείῃ
Κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε, μέγαν τε· 265
Τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον,
Μέσσον ἐπομφάλιον· περιήχησε δ᾽ ἄρα χαλκός.
Δεύτερος αὖτ᾽ Αἴας, πολὺ μείζονα λᾶαν ἀείρας,
Ἧκ᾽ ἐπιδινήσας, ἐπέρεισε δὲ ἶν᾽ ἀπέλεθρον,
Εἴσω δ᾽ ἀσπίδ᾽ ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
Βλάψε δέ οἱ φίλα γούναθ᾽· ὁ δ᾽ ὕπτιος ἐξετανύσθη,
Ἀσπίδ᾽ ἐνιχριμφθείς· τὸν δ᾽ αἶψ᾽ ὤρθωσεν Ἀπόλλων.
Καί νύ κε δὴ ξιφέεσσ᾽ αὐτοσχεδὸν οὐτάζοντο,
Εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
Ἦλθον, ὁ μὲν Τρώων, ὁ δ᾽ Ἀχαιῶν χαλκοχιτώνων, 275
Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω·
Μέσσω δ᾽ ἀμφοτέρων σκῆπτρα σχέθον, εἶπέ τε μῦθον
Κῆρυξ Ἰδαῖος, πεπνυμένα μήδεα εἰδώς·
Μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον,
Ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεύς· 280
Ἄμφω δ᾽ αἰχμητά· τόγε δὴ καὶ ἴδμεν ἅπαντες.
Νὺξ δ᾽ ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.
Τὸν δ᾽ ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
Ἰδαῖ᾽, Ἕκτορα ταῦτα κελεύετε μυθήσασθαι·
Αὐτὸς γὰρ χάρμῃ προκαλέσσατο πάντας ἀρίστους. 285
Ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, εἴπερ ἂν οὗτος.
Τὸν δ᾽ αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Αἶαν, ἐπεί τοι δῶκε θεὸς μέγεθός τε βίην τε,
Καὶ πινυτὴν, περὶ δ᾽ ἔγχει Ἀχαιῶν φέρτατος ἐσσὶ,
Νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτῆτος 290
Σήμερον· ὕστερον αὖτε μαχησόμεθ᾽, εἰσόκε δαίμων

262. τμήδην ἐπῆλθε. *Cædendo attigit.* The verb indicates the slightness of the wound. Eustath. τὸ ἐπιπολάζον δηλοῖ τῆς πληγῆς.

267. The construction must be thus supplied: κατὰ τὸ μέσσον ἐπομφάλιον μέρος.

274. κήρυκες, Διὸς ἄγγελοι. See on Il. Α. 334.

278. μήδεα εἰδώς. See on Il. Β. 718.

282. νυκτὶ πιθέσθαι. So again Il. Θ. 502. Ι. 65. Od. Μ. 291. This beautiful application of the verb is imitated in Virg. Æn. II. 9. *suadent cadentia sidera somnos.*

289. πινυτήν. Scil. σύνεσιν, or φρόνησιν. That πινυτὴ is properly a feminine adjective, is evident from Od. Α. 444, compared with Od. Α. 229.

Ἄμμε διακρίνῃ, δώῃ δ' ἑτέροισί γε νίκην.
Νὺξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,
Ὡς σύ τ' ἐϋφρήνῃς πάντας παρὰ νηυσὶν Ἀχαιοὺς,
Σούς τε μάλιστα ἔτας καὶ ἑταίρους, οἵ τοι ἔασιν· 295
Αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος
Τρῶας ἐϋφρανέω καὶ Τρωάδας ἑλκεσιπέπλους,
Αἵ τε μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.
Δῶρα δ', ἄγ', ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
Ὄφρα τις ὧδ' εἴπῃσιν Ἀχαιῶν τε Τρώων τε· 300
Ἦ μὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
Ἠδ' αὖτ' ἐν φιλότητι διέτμαγεν ἀρθμήσαντε.
Ὣς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
Σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι·
Αἴας δὲ ζωστῆρα δίδου φοίνικι φαεινόν. 305
Τὼ δὲ διακρινθέντε, ὁ μὲν μετὰ λαὸν Ἀχαιῶν
Ἤϊ', ὁ δ' ἐς Τρώων ὅμαδον κίε· τοὶ δ' ἐχάρησαν,
Ὡς εἶδον ζωόν τε καὶ ἀρτεμέα προσιόντα,
Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
Καί ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι. 310
Αἴαντ' αὖθ' ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
Εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκῃ.
Οἳ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρείδαο γένοντο,
Τοῖσι δὲ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
Ἄρσενα, πενταέτηρον, ὑπερμενέϊ Κρονίωνι. 315
Τὸν δέρον, ἀμφί θ' ἕπον, καί μιν διέχευαν ἅπαντα,
Μίστυλλόν τ' ἄρ' ἐπισταμένως, πεῖράν τ' ὀβελοῖσιν,

295. ἔτας. See on Il. Z. 239.

298. θεῖον δύσονται ἀγῶνα. Eustathius has given several interpretations of this passage. The most probable solution of the difficulty is, by understanding the word ἀγὼν in a sense which it frequently bears, of *an assembly*, or *place of meeting*. Apoll. Lex. ἀγών· ὁ τόπος εἰς ὃν συνάγονται. Compare Il. T. 42. Ω. 1. Hence θεῖον ἀγῶνα will be *a sacred assembly*. The sense of the verb δύεσθαι, *subire*, is exemplified in the forms, δύειν, or δύεσθαι, δόμον, ὅμιλον, πόλιν, and the like, which recur continually. Some have thought that θεῖος ἀγὼν should be rendered *templum*; from the images of the gods which are there collected. But it is better to refer the passage, in the above acceptation, to the assembly and procession of the females to the Temple of Minerva. See Il. Z. 296.

302. ἀρθμήσαντε. *United*: from ἄρω, *apto, conjungo*. Hence also, ἄρθμιος, *amicus*, Od. Π. 427; and ἀρθμὸς, *amicitia*, Hom. H. Merc. 521. The verb ἀρθμέω occurs in Apoll. Rhod. I. 1340. See Schæfer. Mel. Crit. p. 129.

303. δῶκε ξίφος κ.τ.λ. It is said that this exchange of presents between Hector and Ajax gave birth to a proverb, *that the presents of enemies are generally fatal*. For Ajax with this sword afterwards killed himself, and Hector was dragged by this belt to the chariot of Achilles. POPE. Soph. Aj. 661. ἐχθρῶν ἄδωρα δῶρα, κοὐκ ὀνήσιμα.

307. ὅμαδον. See on Il. B. 96.

314. ἱέρευσεν. Simply *killed*. The use of this verb is in reference to the custom of the heroic ages, according to which their entertainments were always preceded by sacrificing the first-fruits to the gods. Hesych. ἱερεύει· σφάζει. Compare Il. Ω. 125; and see on Il. X. 159. Of the rest of the passage, see the notes on Il. A. 465. sqq.; and of the repetition of the particle δὲ, on v. 137.

Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης· 320
Νώτοισι δ' Αἴαντα διηνεκέεσσι γέραιρεν
Ἥρως Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή. 325
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
Ἀτρείδη τε, καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
Πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοὶ,
Τῶν νῦν αἷμα κελαινὸν ἐΰῤῥοον ἀμφὶ Σκάμανδρον,
Ἐσκέδασ' ὀξὺς Ἄρης, ψυχαὶ δ' Ἄϊδόσδε κατῆλθον. 330
Τῷ σε χρὴ πόλεμον μὲν ἅμ' ἠοῖ παῦσαι Ἀχαιῶν,
Αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
Βουσὶ καὶ ἡμιόνοισιν· ἀτὰρ κατακήομεν αὐτοὺς

321. *νώτοισι.* The distinction usually observed towards the more honourable guest, in giving him a larger portion than the rest, is here more particularly marked by Agamemnon, who assigns to Ajax the part of the victim which peculiarly belonged to himself. Herod. VI. 56. *τῶν δὲ θυομένων ἁπάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν σφέας,* scil. *τοὺς βασιλέας.* Xenophon, speaking of Lycurgus, observes in his Treatise *de Repub. Lacedæm.* c. 15. *διμορίᾳ γε ἐπὶ τῷ δείπνῳ ἐτίμησεν, οὐχ ἵνα διπλάσια καταφάγοιεν, ἀλλ' ἵνα καὶ ἀπὸ τοῦδε τιμῆσαι ἔχοιεν, εἴ τινα βούλοιντο.* See on Il. A. 468.—*διηνεκέεσσι.* Virg. Æn. VIII. 183. *Perpetuum tergum bovis.*

324. *ὑφαίνειν μῆτιν.* See on Il. Γ. 212.

328. *πολλοὶ γὰρ τεθνᾶσι κ. τ. λ.* There is a great deal of artifice in this counsel of Nestor, of burning the dead and raising a fortification; for, though piety was the specious pretext, their security was the real aim of the truce, which they made use of to finish their works. Their doing this at the same time they erected their funeral piles, made the imposition easy upon the enemy, who might naturally mistake one work for the other. And this also obviates a plain objection; viz. Why the Trojans did not interrupt them in this work? The truce determined no exact time; but as much as was needful for discharging the rites of the dead. Pope. It may be observed, that there was no necessity for these fortifications in the earlier years of the war, since the Trojans had never left the city, till the secession of Achilles. See Il. E. 789. The particle *γὰρ* is either elliptical, as in Il. A. 123, and may be thus supplied; *Hear, ye Greeks; for* &c.; or it may express the cause of what follows, as in v. 73. supra.

330. *Ἄϊδόσδε.* That is, *εἰς Ἄϊδος δῶμα.* Properly the termination is only thus affixed to the accusative, as in Il. A. 54; but the substantives *οἶκον* and *δῶμα* are continually understood with the genitive, whence the above form also arose.

332. *κυκλήσομεν νεκρούς.* Eustath. *ἀντὶ τοῦ τροχοῖς ἀγάγωμεν, ἢ μάλιστα ἐφ' ἁμαξῶν κομίσωμεν, ὡς ἀπὸ μέρους· τὰ γὰρ κύκλα, ἤγουν οἱ τροχοὶ, μέρος ἁμάξης.* See Il. E. 722. Others explain the verb by *in orbem circumagere;* but the interpretation of Eustathius is sanctioned by v. 426. infra. Of this and the following subjunctive forms, see on Il. A. 62.

333. *κατακήομεν αὐτούς.* It may not be unwelcome to enlarge a little upon the way of disposing the dead among the ancients. It may be proved, from innumerable instances, that the Hebrews interred their dead. Thus Abraham's burying-place is frequently mentioned in Scripture. And that the Egyptians did the same, is plain from their embalming them. Some have been of opinion, that the usage of burning the dead was originally to prevent any outrage to the bodies from their enemies; which imagination is rendered not improbable by that passage in 1 Sam. xxxi. 12, where the Israelites burn the bodies of Saul and his sons, after they had been misused by the Philistines, even though their common custom was to bury their dead. So Sylla, among the Romans, was the first of his family who ordered his

Τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὀστέα παισὶν ἕκαστος
Οἴκαδ' ἄγῃ, ὅταν αὖτε νεώμεθα πατρίδα γαῖαν. 335
Τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
Ἄκριτον ἐκ πεδίου· προτὶ δ' αὐτὸν δείμομεν ὦκα
Πύργους ὑψηλοὺς, εἶλαρ νηῶν τε καὶ αὐτῶν·
Ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
Ὄφρα δι' αὐτάων ἱππηλασίη ὁδὸς εἴη· 340
Ἔκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,
Ἥ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
Μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων.
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπῄνησαν βασιλῆες.
Τρώων δ' αὖτ' ἀγορὴ γένετ' Ἰλίου ἐν πόλει ἄκρῃ, 345
Δεινὴ, τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι.
Τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·
Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι, ἠδ' ἐπίκουροι,
Ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Δεῦτ' ἄγετ', Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350
Δώομεν Ἀτρείδῃσιν ἄγειν· νῦν δ' ὅρκια πιστὰ
Ψευσάμενοι μαχόμεσθα· τῷ οὔ νύ τι κέρδιον ἡμῖν
Ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε.

body to be burned, for fear the barbarities he had exercised on that of Marius might be retaliated upon his own. Cic. de Legg. II. 22. *Procul dubio cremandi ritus a Græcis venit, nam sepultum legimus Numam ad Anienis ontem; totique genti Corneliæ solemne fuisse sepulcrum, usque ad Syllam, qui primus ex ea gente crematus est.* The Greeks used both ways of interring and burning. Patroclus was burned: and Ajax laid in the ground, as appears from Soph. Aj. 1165. Σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν κ. τ. λ. Thucydides (in book II.) mentions λάρνακας κυπαρισσίνας, coffins or chests made of cypress wood, in which the Athenians kept the bones of their friends that died in the wars. The Romans derived from the Greeks both these customs of burning and burying. "*In urbe neve* sepelito, *neve* urito;" says the law of the Twelve Tables. The place where they burned the dead was set apart for this religious use, and called *glebe;* from which practice the name is yet applied to all the grounds belonging to the church. Plutarch observes, that Homer is the first who mentions one general tomb for a number of dead persons. Here is a *Tumulus*, built round the pyre, not to bury their bodies, for they were to be burned; nor to receive the bones, for they were to be carried to Greece; but, perhaps, to inter their ashes, which custom may be gathered from a passage in Il. Ψ. 252; or it might be only a cenotaph in remembrance of the dead. Pope. On this subject see Herod. II. 85. Diod. Sic. I. 91. Nicolaus *de Sepulcris Hebræorum;* Kirchman *de Fun. Roman.* Adam's *Roman Antiquities*, p. 435. Robinson's *Archæol. Græc.* V. 6. 7. and Blomfield's Gloss. on Æsch. Agam. 429. The notes on Il. Ψ. will furnish an account of the particular rites with which funerals were solemnized.

336. τύμβον δ' ἀμφὶ πυρὴν κ. τ. λ. This passage has given some trouble to expositors. Translate:—*Let us throw up one common tumulus about the pyre,* having *brought it*, i. e. the earth necessary for the purpose, *from the plain.* Schol. ἄκριτον· ἀδιάστατον, τουτέστι, πολυάνδριον.

346. Δεινή. *Valde commota.* Of the participle τετρηχυῖα, see on Il. B. 95.—παρὰ Π. θύρῃσι. See on Il. B. 788. With the entire passage compare Virg. Æn. XI. 213. sqq.

347. τοῖσιν δ' Ἀντήνωρ κ. τ. λ. Horace alludes to this speech of Antenor in Epist. I. 2. 9. *Antenor censet belli præcidere causam: Quod Paris, ut regnet salvus, vivatque beatus, Cogi posse negat.*

353. ἵνα μή. *Unless.* Eustath. ἀντὶ τοῦ, ἐὰν μὴ ῥέξομεν οὕτω. With the sentiment expressed in this passage we may compare Xenoph. Anab. III. 2. 10. Πρῶτον γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὅρ-

Ἦτοι ὅγ᾽ ὣς εἰπὼν κατ᾽ ἄρ᾽ ἕζετο· τοῖσι δ᾽ ἀνέστη
Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο, 355
Ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
Ἀντῆνορ, σὺ μὲν οὐκ ἔτ᾽ ἐμοὶ φίλα ταῦτ᾽ ἀγορεύεις·
Οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
Εἰ δ᾽ ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
Ἐξ ἄρα δή τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
Αὐτὰρ ἐγὼ Τρώεσσι μεθ᾽ ἱπποδάμοις ἀγορεύσω·
Ἀντικρὺ δ᾽ ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·
Κτήματα δ᾽, ὅσσ᾽ ἀγόμην ἐξ Ἄργεος ἡμέτερον δῶ,
Πάντ᾽ ἐθέλω δόμεναι, καὶ ἔτ᾽ οἴκοθεν ἄλλ᾽ ἐπιθεῖναι.
Ἦτοι ὅγ᾽ ὣς εἰπὼν κατ᾽ ἄρ᾽ ἕζετο· τοῖσι δ᾽ ἀνέστη 365
Δαρδανίδης Πρίαμος, θεόφι μήστωρ ἀτάλαντος.
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπε·
Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι, ἠδ᾽ ἐπίκουροι,
Ὄφρ᾽ εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Νῦν μὲν δόρπον ἕλεσθε κατὰ πτόλιν, ὡς τοπάρος περ, 370
Καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·
Ἠῶθεν δ᾽ Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας,
Εἰπέμεν Ἀτρείδῃς, Ἀγαμέμνονι καὶ Μενελάῳ,
Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε.
Καὶ δὲ τόδ᾽ εἰπέμεναι πυκινὸν ἔπος, αἴ κ᾽ ἐθέλωσι 375
Παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς
Κήομεν· ὕστερον αὖτε μαχησόμεθ᾽, εἰσόκε δαίμων
Ἄμμε διακρίνῃ, δώῃ δ᾽ ἑτέροισί γε νίκην.
Ὣς ἔφαθ᾽· οἱ δ᾽ ἄρα τοῦ μάλα μὲν κλύον, ἠδ᾽ ἐπίθοντο.
Δόρπον ἔπειθ᾽ εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν. 380
Ἠῶθεν δ᾽ Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.

τους, οἱ δὲ πολέμιοι ἐπιωρκήσασί τε, καὶ τὰς σπονδὰς καὶ τοὺς ὅρκους λελύκασιν. Οὕτω δὲ ἐχόντων, εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους. So again, III. 1. 22. Ælian. V. H. XIV. 2. τοὺς παραβάντας ὅρκους τῶν βαρβάρων ἐπήνεσεν Ἀγεσίλαος, ὅτι τοὺς θεοὺς ἐχθροὺς αὐτοῖς ποιησάμενοι ταῖς ἐπιορκίαις, αὐτῷ φίλους καὶ συμμάχους κατεπράξαντο. Liv. III. 2. *Si perjurio gaudeant, Diis magis iratis quam hostibus gesturos bellum.*

359. ἀπὸ σπουδῆς. *In earnest.* Eustath. ἀντὶ τοῦ σπουδαίως, καὶ οὐχ ὡς ἐπὶ πείρᾳ τινί.

362. ἀντικρὺ δ᾽ ἀπόφημι. *I positively refuse.* See on Il. Γ. 359, and Lex. Pent. Gr. v. ἀποφάσκω.

366. θεόφι μήστωρ ἀτάλαντος. *A godlike counsellor.* The appellation, however, must be understood in reference to the general character of Priam, and not to the foolish fondness with which he complies with the proposals of his son. From this expression Æschylus has coined the word θεομήστωρ, which occurs in Pers. 659.

370. Vulgo κατὰ στρατόν. Some MSS. read κατὰ πτόλιν, and so Heyne. The vulgar reading is sanctioned by v. 380, which Heyne, however, condemns as spurious; and the other is confirmed by v. 477. infra.

375. εἰπέμεναι. Infinitive for imperative; as in v. 79.

380. ἐν τελέεσσιν. *At their posts.* Eustath. τὰ στρατιωτικὰ λέγει τάγματα. The word is frequently used in a military sense by Xenophon. Compare also Il. Κ. 56. The line is generally regarded as an interpolation from Il. Λ. 730. Σ. 298.

Τοὺς δ' εὗρ' εἰν ἀγορῇ Δαναοὺς, θεράποντας Ἄρηος,
Νηῒ παρὰ πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι,
Στὰς ἐν μέσσοισι, μετεφώνεεν ἠπύτα κῆρυξ·
Ἀτρεΐδαί τε, καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385
Ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοὶ
Εἰπεῖν, αἴκε περ ὔμμι φίλον καὶ ἡδὺ γένοιτο,
Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε.
Κτήματα μὲν, ὅσ' Ἀλέξανδρος κοίλης ἐνὶ νηυσὶν
Ἠγάγετο Τροίηνδ',—ὡς πρὶν ὤφελλ' ἀπολέσθαι·— 390
Πάντ' ἐθέλει δόμεναι, καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·
Κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο
Οὔ φησι δώσειν· ἦ μὴν Τρῶές γε κέλονται.
Καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἴ κ' ἐθέλητε
Παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς 395
Κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων
Ἄμμε διακρίνῃ, δώῃ δ' ἑτέροισί γε νίκην.
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Ὀψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
Μήτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω, 400
Μήθ' Ἑλένην· γνωτὸν δὲ, καὶ ὃς μάλα νήπιός ἐστιν,
Ὡς ἤδη Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται.
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν,
Μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
Καὶ τότ' ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων· 405
Ἰδαῖ', ἤτοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
Ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.
Ἀμφὶ δὲ νεκροῖσι, κατακαιέμεν οὔτι μεγαίρω.
Οὐ γάρ τις φειδὼ νεκύων κατατεθνηώτων
Γίγνετ', ἐπεί κε θάνωσι, πυρὸς μειλισσέμεν ὦκα. 410
Ὅρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης.

384. *ἠπύτα.* Schol. ἀντὶ τοῦ ἠπύτης, ὅ ἐστι φωνητικὸς ἢ κρακτικὸς, μεγαλόφωνος, εὔφωνος. Apoll. Lex. ἠπύει· φωνεῖ· ἀφ' οὗ καὶ Ἠπύτα κῆρυξ. The word is ἅπαξ λεγόμενον. Compare Il. B. 50. Hence also βριήπυος, an epithet of Mars, in Il. N. 521.

386. *ἠνώγει Πρίαμός τε κ. τ. λ.* See on Il. B. 146.

393. *οὔ φησι.* That is, *he refuses.* The expression is idiomatic, and equivalent to the Latin *negat.* Soph. Elect. 1211. οὔ φημ' ἐάσειν. Phil. 903. οὔ φημ' ἔγωγε. Thucyd. IV. 28. οὐκ ἔφη αὐτός. Compare Herod. I. 37. VI. 61. Xenoph. Anab. I. 3. 1. Plato in Euthyph. c. 9. See Zeunè on Viger, p. 363. The particles ἦ μὴν γε may be rendered *although indeed.* See on Il. A. 77.

407. *ὑποκρίνονται.* Schol. ἀντὶ τοῦ ἀποκρίνονται. Homer never uses this latter form, which is Attic. Herodotus follows Homer.

409. *νεκύων κατατεθνηώτων.* The same pleonasm occurs in Il. Π. 526. Od. Δ. 490. X. 401. 448. So Soph. Ant. 515. ὁ κατθανὼν νέκυς. Eurip. Supp. 16. νεκροὺς τοὺς ὀλωλότας. With the sentiment, compare Virg. Æn. XI. 104. *Nullum cum victis certamen, et æthere cassis.* The preposition περὶ must be supplied.

410. *πυρὸς μειλισσέμεν.* *Per ignem gratificari;* subaud. διά. Hesych. μειλίσσειν· κεχαρισμένα πράττειν.

Ὣς εἰπὼν, τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν.
Ἄψοῤῥον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
Οἱ δ' ἕατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες
Πάντες ὁμηγερέες, ποτιδέγμενοι ὁππότ' ἂν ἔλθοι 415
Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε,
Στὰς ἐν μέσσοισι· τοὶ δ' ὡπλίζοντο μάλ' ὦκα,
Ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
Ἀργεῖοι δ' ἑτέρωθεν ἐϋσσέλμων ἀπὸ νηῶν
Ὤτρυνον νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420
Ἠέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
Ἐξ ἀκαλαῤῥείταο βαθυῤῥόου Ὠκεανοῖο
Οὐρανὸν εἰσανιών· οἳ δ' ἤντεον ἀλλήλοισιν.
Ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
Ἀλλ' ὕδατι νίζοντες ἀπὸ βρότον αἱματόεντα, 425
Δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
Οὐδ' εἴα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
Νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ·
Ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
Ὣς δ' αὔτως ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ 430
Νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ·
Ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
Ἦμος δ' οὔτ' ἄρ πω ἠὼς, ἔτι δ' ἀμφιλύκη νὺξ,
Τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν·
Τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες 435
Ἄκριτον ἐκ πεδίου· προτὶ δ' αὐτὸν τεῖχος ἔδειμαν
Πύργους θ' ὑψηλοὺς, εἶλαρ νηῶν τε καὶ αὐτῶν·
Ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
Ὄφρα δι' αὐτάων ἱππηλασίη ὁδὸς εἴη·
Ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440
Εὐρεῖαν, μεγάλην· ἐν δὲ σκόλοπας κατέπηξαν.
Ὣς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί.
Οἱ δὲ θεοὶ, πὰρ Ζηνὶ καθήμενοι ἀστεροπητῇ,
Θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
Τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων· 445
Ζεῦ πάτερ, ἦ ῥά τις ἐστὶ βροτῶν ἐπ' ἀπείρονα γαῖαν,
Ὅστις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;

412. σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσι. See on Il. A. 234.

421. προσέβαλλεν ἀρούρας. Scil. ἀκτῖσιν. Virgil has imitated this passage of Homer, respecting the funeral rites of the dead, in Æn. XI. 182. sqq.

433. ἀμφιλύκη νύξ. See on Il. Δ. 101.

444. θηεῦντο. *Mirati sunt.* Eustath. ἐθαύμαζον.

445. ἐνοσίχθων. The same as ἐνοσίγαιος in v. 455. See on Il. I. 183.

447. ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει; *Consilia sua ad deos relaturus sit?* i. e. with a view of securing their assistance and favour. Eustathius has given another interpretation; but the true meaning of the passage is evident from v. 450. Pope observes, that as the building of this wall was a mere

Οὐχ ὁράας, ὅτι δ' αὖτε κάρη κομόωντες Ἀχαιοὶ
Τεῖχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
Ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἑκατόμβας; 450
Τοῦ δ' ἤτοι κλέος ἔσται, ὅσον τ' ἐπικίδναται ἠώς·
Τοῦ δ' ἐπιλήσονται, ὅ τ' ἐγὼ καὶ Φοῖβος Ἀπόλλων
Ἥρῳ Λαομέδοντι πολίσσαμεν ἀθλήσαντες.
  Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
Ὢ πόποι, Ἐννοσίγαι' εὐρυσθενὲς, οἷον ἔειπες; 455
Ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,
Ὃς σέο πολλὸν ἀφαυρότερος χεῖράς τε μένος τε·
Σὸν δ' ἤτοι κλέος ἔσται, ὅσον τ' ἐπικίδναται ἠώς.
Ἄγρει μὰν, ὅτ' ἂν αὖτε κάρη κομόωντες Ἀχαιοὶ
Οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460
Τεῖχος ἀναῤῥήξας, τὸ μὲν εἰς ἅλα πᾶν καταχεῦαι,
Αὖτις δ' ἠϊόνα μεγάλην ψαμάθοισι καλύψαι,
Ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.
  Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Δύσετο δ' ἠέλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν. 465
Βουφόνεον δὲ κατὰ κλισίας, καὶ δόρπον ἕλοντο.
Νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι
Πολλαὶ, τὰς προέηκεν Ἰησονίδης Εὔνηος,
Τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσονι, ποιμένι λαῶν.
Χωρὶς δ' Ἀτρείδῃς, Ἀγαμέμνονι καὶ Μενελάῳ, 470
Δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.

fiction, it was necessary to account for no traces of it being left in after ages. Hence, therefore, the jealousy of Neptune, and the total destruction of the wall, in conformity with the promise of Jupiter, in Il. M. 17. This conversation between Jupiter and Neptune is, indeed, rejected as spurious by the Alexandrian critics; and Wolf and Knight are disposed to agree in its condemnation. It is, however, closely connected with the beginning of Il. M.

450. *ἤλασαν*. There are a variety of nouns, followed by which the verb *ἐλαύνειν* signifies, *to draw in a direct line;* and thence, *to place.* Thus we have here *ἐλαύνειν τάφρον, et sic sæpius:* in Il. A. 68. *ἐλαύνειν ὀγμόν*. Σ. 564. *ἐλαύνειν ἕρκος*. Od. Z. 9. *ἐλαύνειν τεῖχος*. Ξ. 11. *ἐλαύνειν σταυρούς*. See Passow's Lex. in v.

451. *τοῦ δ'*. The wall raised by the Greeks, as opposed to that which had been built by Neptune and Apollo. See Apoll. Bibl. II. 5. 9. Hygin. Fab. 89.

453. *πολίσσαμεν*. Schol. *τὴν πόλιν ἐτειχίσαμεν*. Xen. Anab. VI. 6. 4. *ἀκούοντες ὅτι οὗτος πολίζοι τὸ χωρίον*.

456. *τοῦτο νόημα*. *This contrivance;* i. e. the wall.

467. *νῆες δ' ἐκ Λήμνοιο κ. τ. λ.* The verses from hence to the end of the book, afford us the knowledge of some points of history and antiquity; as, that Jason had a son by Hypsipyle, who succeeded his mother in the kingdom of Lemnos:—that the isle of Lemnos was anciently famous for its wines, and drove a traffic in them:—and that coined money was not in use in the time of the Trojan war, but the trade of countries carried on by exchange in gross; brass, oxen, slaves, &c. Pope. See on Il. B. 106. At Il. I. 72, Thrace is also mentioned as furnishing the Grecian chiefs with a daily supply of wine. See also Od. I. 196. Hence Plin. N. H. XIV. 4. *Vino antiquissima claritas Maroneo, in Thraciæ maritima parte genito, ut auctor est Homerus.* Compare Eur. Cycl. 128; and see Perizon. ad Ælian. V. H. XII. 31.

471. *μέθυ*. Schol. *οἶνον*. See Schneid. Lex. *in v.*

Ἔνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοὶ,
Ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἴθωνι σιδήρῳ,
Ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,
Ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
Παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ
Δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἠδ' ἐπίκουροι.
Παννύχιος δέ σφιν κακὰ μήδετο μητιέτα Ζεὺς,
Σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ᾕρει.
Οἶνον δ' ἐκ δεπάων χαμάδις χέον, οὐδέ τις ἔτλη 480
Πρὶν πιέειν, πρὶν λεῖψαι ὑπερμενέϊ Κρονίωνι.
Κοιμήσαντ' ἄρ' ἔπειτα, καὶ Ὕπνου δῶρον ἕλοντο

482. Ὕπνου δῶρον. So Il. Γ. 64. δῶρ' Ἀφροδίτης. Thus also Ovid. Fast. III. 185. *placidi carpebat munera Somni.*

ΤΗΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Θʹ.

ʼΕπιγραφαί.

ΘΕΩΝ ʼΑΓΟΡΑ, καὶ ΚΟΛΟΣ ΜΑΧΗ.

ʺΑλλως.

ΘΗΤΑ θεῶν ἀγορὴ, Τρώων κράτος, ʺΕκτορος εὖχος.

THE ARGUMENT.

THE SECOND BATTLE, AND THE DISTRESS OF THE GREEKS.

Jupiter assembles a council of the Deities, and threatens them with the pains of Tartarus, if they assist either side: Minerva only obtains of him, that she may direct the Greeks by her counsels (vv. 1—40). The armies join battle: Jupiter, on Mount Ida, weighs in his balances the fates of both, and affrights the Greeks with his thunders and lightnings (41—77). Nestor alone continues in the field, in great danger; Diomed relieves him; whose exploits, and those of Hector, are excellently described (78—196). Juno endeavours to animate Neptune to the assistance of the Greeks, but in vain (197—210). The acts of Teucer, who is at length wounded by Hector, and carried off (211—333). Juno and Minerva prepare to aid the Greeks, but are restrained by Iris, sent from Jupiter, who severely reproves them on their return to Olympus (334—484). The night puts an end to the battle. Hector continues in the field,—the Greeks being driven to their fortifications before the ships,—and gives orders to keep the watch all night in the camp, to prevent the enemy from re-embarking, and escaping by flight (485—541). They kindle fires throughout the field, and pass the night under arms (542—561).

The time of seven and twenty days is employed from the opening of the poem to the end of this book. The scene here, except of the celestial machines, lies in the field, toward the sea-shore.

ʼΗΩΣ μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπʼ αἶαν·
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος

1. *ʼΗὼς μὲν κροκόπεπλος κ. τ. λ.* Compare Virg. Æn. X. 1. sqq.; and with the epithet *κροκόπεπλος*, *arrayed in a robe of saffron hue*, Æn. IV. 585. Croceum *linquens Aurora cubile.* A far more usual epithet of Aurora is *ῥοδοδάκτυλος*, *rosy-fingered;* which, according to Damm, is always applied to her when the morning is

Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
Αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον.
Κέκλυτέ μευ, πάντες τε θεοὶ, πᾶσαί τε θέαιναι, 5
Ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Μήτε τις οὖν θήλεια θεὸς τόγε, μήτε τις ἄρσην,
Πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες
Αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
Ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
Ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,
Πληγεὶς οὐ κατὰ κόσμον ἐλεύσεται Οὔλυμπόνδε·
Ἤ μιν ἑλὼν ῥίψω ἐς Τάρταρον ἠερόεντα
Τῆλε μάλ', ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
Ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς, 15
Τόσσον ἔνερθ' Ἀΐδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης.
Γνώσετ' ἔπειθ', ὅσον εἰμὶ θεῶν κάρτιστος ἁπάντων.
Εἰ δ' ἄγε, πειρήσασθε, θεοὶ, ἵνα εἴδετε πάντες,
Σειρὴν χρυσείην ἐξ οὐρανόθεν κρεμάσαντες,

somewhat advanced, whereas *κροκόπεπλος* belongs only to the *dawning day*. Compare Il. A. 477.

4. *ὑπὸ πάντες ἄκουον*. A tmesis for *ὑπήκουον*, *they obeyed*; scil. his summons. It seems that the clauses of this sentence are inverted, and that the latter verb refers to *ἀγορὴν ποιήσατο*, in v. 2.

7. *θήλεια*. See on Il. E. 269.

8. *διακέρσαι*. *To set aside, to transgress.* Schol. *διακόψαι, ἀνατρέψαι*. Il. Π. 120. *μάχης ἐπὶ μήδεα κείρει Ζεύς*.

9. *αἰνεῖτε*. *Acquiesce.* Schol. *συναινεῖτε, συγκατατίθεσθε*. See Pent. Gr. Lex. *in voce*.

12. *πληγεὶς οὐ κατὰ κόσμον*. Schol. Vill. *ἀντὶ τοῦ κεραυνωθείς*. This connexion seems preferable to joining *οὐ κατὰ κόσμον* with *ἐλεύσεται*. Compare Il. B. 264.

14. *βέρεθρον*. *An abyss.* It was written also *βάραθρον*, whence the Latin *barathrum*. There was a deep pit so called at Athens, which was used as a place of capital punishment, into which the criminal was thrown, and left to perish. See Herod. VII. 133. Xenoph. Hellen. I. Schol. in Arist. Plut. 431. Meurs. Lect. Att. I. 25. Hence, in after times, it became a general name for a prison, in which sense it was also adopted by the Romans. Hence this curious etymology of the word in Isidorus, XIII. 9. *Barathrum: voratrum, quasi vorago atrox.* Festus derives it from *βαθύς*. It may be observed, that, by a somewhat similar analogy, the *Valley of Hinnom* was regarded by the Israelites as a fitting representative of Hell; whence originated the Greek word *γέεννα*, employed by the sacred writers. See the Commentators on Matt. v. 22.

16. *τόσσον ἔνερθ' Ἀΐδεω, κ.τ.λ.* Hesiod has nearly the same line in Theog. 720. *τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης*. Compare Apollod. Bibl. I. 1. 2. So Virg. Æn. VI. 577. *tum Tartarus ipse Bis patet in præceps tantum tenditque sub umbras, Quantus ad æthereum cœli suspectus Olympum.* And Milton, P. L. I. 73. *As far removed from God and light of heaven, As from the centre thrice to th' utmost pole.* Of the probable origin of this threat of Jupiter, see on Il. A. 403.

19. *σειρὴν χρυσείην*. The opinions respecting this chain of Jupiter, as collected by Eustathius, seem to be little worthy of attention. The more general belief of the ancients was, that it meant the Sun. Thus Plato in Theætet.: *οὐδὲν ἄλλο ἢ τὸν ἥλιον Ὅμηρος λέγει καὶ δηλοῖ*. Hence Pope would understand it to be the attractive force of the sun, by which the planetary system is preserved. It seems more probable, and certainly more consistent with the natural simplicity which pervades his writings, that Homer meant no more than the plain signification which his words convey. The laboured conjectures, and the allegorical interpretations, by which the simplest and most beautiful passages in the Iliad have been obscured and impeded, are equally calculated to perplex by their extravagance, and disgust by their affectation. See on Il. A. 194.

Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαί τε θέαιναι· 20
Ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
Ζῆν', ὕπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε·
Ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,
Αὐτῇ κεν γαίῃ ἐρύσαιμ', αὐτῇ τε θαλάσσῃ·
Σειρὴν μέν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
Δησαίμην· τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.
Τόσσον ἐγὼ περί τ' εἰμὶ θεῶν, περί τ' εἴμ' ἀνθρώπων.
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
Ὀψὲ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30
Ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι σθένος οὐκ ἐπιεικτόν·
Ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,
Οἵ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
Ἀλλ' ἤτοι πολέμου μὲν ἀφεξόμεθ', ὡς σὺ κελεύεις· 35
Βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥτις ὀνήσει,
Ὡς μὴ πάντες ὄλωνται, ὀδυσσαμένοιο τεοῖο.
Τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεύς·
Θάρσει, Τριτογένεια, φίλον τέκος· οὔ νύ τι θυμῷ
Πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἤπιος εἶναι. 40
Ὣς εἰπὼν, ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω
Ὠκυπέτα, χρυσέῃσιν ἐθείρῃσι κομόωντε.
Χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροΐ· γέντο δ' ἱμάσθλην
Χρυσείην, εὔτυκτον, ἑοῦ δ' ἐπεβήσετο δίφρου,
Μάστιξε δ' ἐλάαν· τὼ δ' οὐκ ἀέκοντε πετέσθην 45
Μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
Ἴδην δ' ἵκανε πολυπίδακα, μητέρα θηρῶν,

23. πρόφρων ἐθέλοιμι. *Cum libuerit.* The adjective πρόφρων is redundant. A similar pleonasm of the word ἑκὼν sometimes occurs. Xen. Anab. V. 1. 14. πόλεις ἑκούσας ἔπεισε. Perhaps, however, the adjective may bear the meaning of *iratus*, which, though extremely rare, the sense and connexion evidently require in v. 40.

24. αὐτῇ κεν γαίῃ. There is an ellipsis of the preposition σὺν, which is continually the case with the dative of the pronoun αὐτός. So again infra v. 290. A. 698. Υ. 481. Ψ. 8. The idiom has been called Attic, but it is not confined to any class of writers, though its use is more particularly frequent in the Tragic poets. See Elmsley on Eurip. Med. 261, in which he renders the words αὐτοῖς μελάθροις, by our familiar expression, *house and all;* and illustrates the formula by a variety of examples. We may add, Herod. II. 47. III. 45. VI. 32. Xenoph. Anab. I. 3; and other instances will frequently recur. See Matt. Gr. Gr. § 400. f. Hermann on Viger, p. 602.

29. κρατερῶς. *Angrily.* See on Il. A. 25.

34. οἵ κεν ὄλωνται. *Who will perish;* in the future. See on Il. B. 188.

40. πρόφρονι. *Irato.* See on v. 23.

43. γέντο. *He took;* for ἕλτο, i. e. ἕλετο. It is supposed, that the γ is for the digamma or *spiritus asper;* as we have γάδεται for ἅδεται, γοῖνος for οἶνος, and the like. The λ is changed into ν, as in κέντο for κέλετο, ἦνθε for ἦλθε. See Matt. Gr. Gr. § 227. Ernesti on Callim. H. in Cer. 44.

47. πολυπίδακα, μητέρα θηρῶν. We are informed by Mr. Wood, in his *Description of the Troade*, that the present state of Ida corresponds with Homer's descrip-

Γάργαρον, ἔνθα δέ οἱ τέμενος, βωμός τε θυήεις.
Ἔνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε,
Λύσας ἐξ ὀχέων, κατὰ δ' ἠέρα πουλὺν ἔχευεν. 50
Αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδεϊ γαίων,
Εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.
Οἱ δ' ἄρα δεῖπνον ἕλοντο κάρη κομόωντες Ἀχαιοὶ
Ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
Τρῶες δ' αὖθ' ἑτέρωθεν ἀνὰ πτόλιν ὡπλίζοντο, 55
Παυρότεροι· μέμασαν δὲ καὶ ὣς ὑσμῖνι μάχεσθαι,
Χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
Πᾶσαι δ' ὠΐγνυντο πύλαι, ἐκ δ' ἔσσυτο λαὸς,
Πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
Οἱ δ' ὅτε δή ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο, 60
Σύν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα, καὶ μένε' ἀνδρῶν
Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
Ἔπληντ' ἀλλήλῃσι· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
Ἐνθάδ' ἅμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν,
Ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα. 65
Ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
Τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πίπτε δὲ λαός·
Ἦμος δ' Ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
Καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
Ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 70
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
Ἕλκε δὲ μέσσα λαβὼν, ῥέπε δ' αἴσιμον ἦμαρ Ἀχαιῶν·
Αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
Ἑζέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.

tion of it. It still abounds with fountains and rills; and its forests of pine-trees are the resort of jackals and wild beasts.

48. Γάργαρον. *To Gargarus*; i. e. a single point of Ida; which is added by way of apposition to Ἴδην, to determine more accurately the spot to which Jupiter was going. So again in Il. Ξ. 284. See also Matt. Gr. Gr. § 432. 3; where examples are cited from Il. Π. 502. Υ. 44. Φ. 37. These, however, more properly belong to the construction noticed on Il. Δ. 219, or on Soph. Œd. T. 718. Pent. Gr. p. 53. See likewise on Il. Ζ. 431.

54. ἀπὸ δ' αὐτοῦ. Scil. τοῦ δείπνου. *After supper.* So Herod. I. 126. ἐπεὶ δὲ ἀπὸ δείπνου ἦσαν. Compare Thuc. I. 24. Herod. II. 78. Xen. Hell. II. 4. 24. VI. 2. 16.

60. οἱ δ' ὅτε δὴ κ.τ.λ. See on Il. Δ. 446.

69. πατὴρ ἐτίταινε τάλαντα. This passage has been imitated by Virgil: Æn. XII. 725. *Jupiter ipse duas æquato pondere lances Sustinet, et fata imponit diversa duorum, Quem damnet labor, et quo vergat pondere letum.* See Macrob. Sat. V. 13. Homer has repeated it in Il. X. 209; and Milton also imitated it in P. L. IV. 996. *The Eternal, to prevent such horrid fray, Hung forth in heaven his golden scales, yet seen Between Astræa and the Scorpion sign; Wherein all things created first he weighed, The pendulous round earth, with balanced air In counterpoise; now ponders all events, Battles and realms;—in these he puts two weights, The sequel each of parting and of fight; The latter quick up flew, and kicked the beam.* We may also compare the following passages of Scripture: Job xxxi. 6. Prov. xvi. 2. 11. 1 Sam. ii. 3. Dan. v. 27. Eustathius explains the descent of the scales to signify *mortality and death*, and their ascent to imply *life and prosperity*.

74. ἑζέσθην. Of the verb in the dual, in reference to a nominative plural, see on

Αὐτὸς δ' ἐξ Ἴδης μεγάλ' ἔκτυπε, δαιόμενον δὲ 75
Ἧκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
Θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἷλεν.
Ἔνθ' οὔτ' Ἰδομενεὺς τλῆ μίμνειν, οὔτ' Ἀγαμέμνων,
Οὔτε δύ' Αἴαντες μενέτην, θεράποντες Ἄρηος.
Νέστωρ δ' οἶος ἔμιμνε Γερήνιος, οὖρος Ἀχαιῶν, 80
Οὔτι ἑκών, ἀλλ' ἵππος ἐτείρετο· τὸν βάλεν ἰῷ
Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο,
Ἄκρην κακκορυφήν, ὅθι τε πρῶται τρίχες ἵππων
Κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
Ἀλγήσας δ' ἀνεπᾶλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85
Σὺν δ' ἵππους ἐτάραξε, κυλινδόμενος περὶ χαλκῷ.
Ὄφρ' ὁ γέρων ἵπποιο παρηορίας ἀπέταμνε
Φασγάνῳ ἀΐσσων, τόφρ' Ἕκτορος ὠκέες ἵπποι
Ἦλθον ἀν' ἰωχμὸν, θρασὺν ἡνίοχον φορέοντες
Ἕκτορα· καί νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσεν, 90
Εἰ μὴ ἄρ' ὀξὺ νόησε βοὴν ἀγαθὸς Διομήδης·
Σμερδαλέον δ' ἐβόησεν, ἐποτρύνων Ὀδυσῆα·
Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
Πῆ φεύγεις, μετὰ νῶτα βαλὼν, κακὸς ὥς, ἐν ὁμίλῳ;
Μήτις τοι φεύγοντι μεταφρένῳ ἐν δόρυ πήξῃ· 95
Ἀλλὰ μέν', ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.
Ὣς ἔφατ'· οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
Ἀλλὰ παρήϊξε κοίλας ἐπὶ νῆας Ἀχαιῶν·
Τυδείδης δ', αὐτός περ ἐὼν, προμάχοισιν ἐμίχθη,
Στῆ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100

Il. Δ. 453. In the succeeding clause, however, the verb changes to the plural.

75. αὐτὸς δ' ἐξ Ἴδης κ. τ. λ. There is a passage strikingly similar in 1 Sam. vii. 10. Compare 2 Sam. xxii. 14.

84. μάλιστα δὲ καίριόν ἐστι. So Virg. Æn. XII. 507. *Qua fata celerrima.* Hippocrat. *de Art.* p. 600. καίριοι πληγαὶ αἱ κροταφίτιδες. Compare Aristot. H. An. V. 5. Of the adjective καίριος, *mortalis*, see on Il. Δ. 185.

85. ἀλγήσας δ' ἀνεπᾶλτο. *Reared with the pain.* Virg. Æn. XI. 638. *Sonipes ictu furit arduus, altaque jactat, Vulneris impatiens, arrecto pectore crura.* And again Æn. X. 892. *Tollit se arrectum sonipes, &c.*

86. κυλινδόμενος περὶ χαλκῷ. *Writhing under the weapon*; i. e. endeavouring to shake it from his forehead. Eustath. περὶ χαλκῷ· τῷ τοῦ ὀϊστοῦ σιδήρῳ δηλαδή. The Scholiast, absurdly enough, understands χαλκῷ of the wheels of the chariot.

87. παρηορίας. Scil. ἡνίας. The reins, by which the *equus funalis*, or παρήορος, was connected with the *equi jugales*. So again in Il. Π. 152. It was usual to attach an additional horse to the side of the chariot, which would therefore be ready to supply the place of either of the other two, which might happen to be disabled. This horse was also called σειραῖος or σειραφόρος. Dionys. Halicarn. A. R. VII. p. 462. Δυσὶν ἵπποις ἐζευγμένοις, ὃν τρόπον ζεύγνυνται συνωρὶς, τρίτος παρείπετο Σειραῖος ἵππος ῥυτῆρσι συνεχόμενος, ὃν ἀπὸ τοῦ παρηωρῆσθαι καὶ συνεζεῦχθαι Παρήορον ἐκάλουν οἱ παλαιοί. In the *quadrigæ* there was an *equus funalis* on each side. See Lex. Pent. Gr. v. δεξιόσειρος, and Valckenær on Theocrit. Adoniaz. p. 246. A.

95. μήτις τοι κ. τ. λ. Supply ὅρα, δέδοικα, or some such word, as in Il. A. 26.—ἐμπήξῃ is separated by tmesis.

97. πολύτλας. Hence Horat. Epod. xvii. 16. *Laboriosus Ulysses.* Epist. I. 7. 40. *Patiens Ulysses.* Compare, however, Ovid. Met. XIII. 64. sqq.

Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
῏Ω γέρον, ἦ μάλα δή σε νέοι τείρουσι μαχηταὶ,
Σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει·
Ἠπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.
Ἀλλ' ἄγ', ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδηαι 105
Οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
Κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι,
Οὕς ποτ' ἀπ' Αἰνείαν ἑλόμην, μήστωρε φόβοιο
Τούτω μὲν θεράποντε κομείτων· τώδε δὲ νῶϊ
Τρωσὶν ἐφ' ἱπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἕκτωρ 110
Εἴσεται, εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.
῝Ως ἔφατ'· οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
Ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ·
Τὼ δ' εἰς ἀμφοτέρω Διομήδεος ἅρματα βήτην· 115
Νέστωρ δ' ἐν χείρεσσι λάβ' ἡνία σιγαλόεντα,
Μάστιξε δ' ἵππους· τάχα δ' Ἕκτορος ἄγχι γένοντο.
Τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
Καὶ τοῦ μέν ῥ' ἀφάμαρτεν· ὁ δ' ἡνίοχον θεράποντα,
Υἱὸν ὑπερθύμου Θηβαίου, Ἠνιοπῆα, 120
Ἵππων ἡνί' ἔχοντα, βάλε στῆθος παρὰ μαζόν·
Ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
Ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.
Ἕκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
Τὸν μὲν ἔπειτ' εἴασε, καὶ ἀχνύμενός περ ἑταίρου, 125
Κεῖσθαι· ὁ δ' ἡνίοχον μέθεπε θρασὺν, οὐδ' ἄρ' ἔτι δὴν
Ἵππω δευέσθην σημάντορος· αἶψα γὰρ εὗρεν
Ἰφιτίδην Ἀρχεπτόλεμον θρασὺν, ὅν ῥα τόθ' ἵππων
Ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
Ἔνθα κε λοιγὸς ἔην, καὶ ἀμήχανα ἔργα γένοντο· 130
Καί νύ κε σήκασθεν κατὰ Ἴλιον, ἠΰτε ἄρνες,

104. *ἠπεδανός.* Schol. *ἀσθενής.* Eustathius explains the word as an epithet of *one who does not stand firm on the ground, ἀπὸ τοῦ πέδου.* It will thus be Ionic for *ἀπεδανός. Aliter alii.* See Schneid. Lex. in v.

108. *οὕς ποτ' ἀπ' Αἰνείαν ἑλόμην.* A tmesis for *ἀφειλόμην.* Of the construction, see on Il. A. 182. These horses fell into the hands of Diomed, in Il. E. 323. See also on v. 265.

109. *θεράποντε. Nestoris,* scil. *et Diomedis:* v. 114.

114. *ἀγαπήνωρ.* Schol. *ὁ ἀγαπῶν τὴν ἠνορέην, ἤγουν τὴν ἀνδρίαν.*

116. *ἡνία σιγαλόεντα.* See on Il. E. 226. Heyne reads with some MSS. *φοινικόεντα.* The common reading seems preferable.

122. *ὑπερώησαν. Stopped short;* or *started back.* Eustath. *ἀνεχώρησαν, ἀνεπόδισαν.* See on Il. B. 179.

124. *πύκασε. Clouded.* Eustath. *ἐκάλυψε.* The verb *πυκάζω* signifies *to cover thickly* or *closely,* from the adverb *πύκα.* See Blomfield on Æsch. Theb. 137. Valcknær on Herod. VII. 197; and compare Il. P. 551. Ω. 581.

126. *μέθεπε.* Schol. *ἐζήτει.* The verb properly signifies *immittere,* as in Il. E. 329. Hence *arcessere;* and so *quærere.*

131. *σήκασθεν.* Schol. *ὡς εἰς σηκὸν κατεκλείσθησαν.* Apoll. Lex. *σηκοί· οἱ ἐπαύλεις.* The noun occurs in Il. Σ. 589.

Εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
Βροντήσας δ' ἄρα δεινὸν, ἀφῆκ' ἀργῆτα κεραυνὸν,
Καδδὲ πρόσθ' ἵππων Διομήδεος ἧκε χαμᾶζε·
Δεινὴ δὲ φλὸξ ὦρτο θεείου καιομένοιο· 135
Τὼ δ' ἵππω δείσαντε καταπτήτην ὑπ' ὄχεσφι·
Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα.
Δεῖσε δ' ὅγ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
  Τυδείδη, ἄγε δ' αὖτε φόβονδ' ἔχε μώνυχας ἵππους·
Ἦ οὐ γιγνώσκεις, ὅ τοι ἐκ Διὸς οὐχ' ἕπετ' ἀλκή; 140
Νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάζει
Σήμερον· ὕστερον αὖτε καὶ ἡμῖν, αἴ κ' ἐθέλῃσι,
Δώσει· ἀνὴρ δέ κεν οὔτι Διὸς νόον εἰρύσαιτο,
Οὐδὲ μάλ' ἴφθιμος, ἐπειὴ πολὺ φέρτερός ἐστι.
  Τὸν δ' ἠμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης· 145
Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
Ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει·
Ἕκτωρ γάρ ποτε φήσει, ἐνὶ Τρώεσσ' ἀγορεύων,
Τυδείδης ὑπ' ἐμεῖο φοβεύμενος ἵκετο νῆας.
Ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών. 150
  Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
Ὤμοι, Τυδέος υἱὲ δαΐφρονος, οἷον ἔειπες;
Εἴπερ γάρ σ' Ἕκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
Ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες,
Καὶ Τρώων ἄλοχοι, μεγαθύμων ἀσπιστάων, 155
Τάων ἐν κονίῃσι βάλες θαλεροὺς παρακοίτας.
  Ὣς ἄρα φωνήσας φύγαδε τράπε μώνυχας ἵππους
Αὖτις ἀν' ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἕκτωρ
Ἠχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.
Τῷ δ' ἐπὶ μακρὸν ἄϋσε μέγας κορυθαίολος Ἕκτωρ· 160
  Τυδείδη, περὶ μέν σε τίον Δαναοὶ ταχύπωλοι
Ἕδρῃ τε, κρέασί τ', ἠδὲ πλείοις δεπάεσσι·
Νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.

133. ἀφῆκε. *Emisit*: and in the next line, καθῆκε, *immisit*.

136. καταπτήτην. Schol. κατέπτηξαν, ἐφοβήθησαν. See Schneid. Lex. in v.

143. εἰρύσαιτο. Eustath. ἀντὶ τοῦ μεθελκύσει, ἢ κωλύσει.

150. ἀπειλήσει. Schol. καυχήσεται, κομπάσει. Compare Il. Η. 96. Φ. 161. The verb ἀπειλεῖν signifies, properly, *to threaten*, as in Il. Α. 161; thence *to boast, to talk big*; and sometimes also, *to vow, to promise*, as in Ψ. 863.

162. ἕδρῃ. The προεδρία, or chief seat at an entertainment, or at public meetings, was one of the first marks of distinction and respect among the Greeks. That the same also was the case among the Jews, is evident from Luke xiv. 8. Of the other marks of superiority here mentioned, see on Il. Α. 468. Δ. 262.—πλείοις. Schol. πεπληρωμένοις, γέμουσι. From πλεῖος, *plenus*.

163. γυναικὸς ἄρ' ἀντὶ τέτυξο. Eustath. κερτομεῖ ἀντὶ γυναικὸς γενέσθαι τὸν Διομήδην, ἤγουν ἴσον γυναικί. The vulgar lection is ἀντετέτυξο. Heyne has ἀντὶ τέτυξο, which is evidently the correct reading, and sanctioned by Eustathius, except

Ἔῤῥε, κακὴ γλήνη, ἐπεὶ οὐκ, εἴξαντος ἐμεῖο,
Πύργων ἡμετέρων ἐπιβήσεαι, οὐδὲ γυναῖκας 165
Ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.
Ὣς φάτο· Τυδείδης δὲ διάνδιχα μερμήριξεν,
Ἵππους τε στρέψαι, καὶ ἐναντίβιον μαχέσασθαι.
Τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν·
Τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητιέτα Ζεὺς, 170
Σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκην.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο, μακρὸν ἀΰσας·
Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχηταὶ,
Ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
Γιγνώσκω δ', ὅτι μοι πρόφρων κατένευσε Κρονίων 175
Νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα.
Νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο,
Ἀβλήχρ', οὐδενόσωρα· τάδ' οὐ μένος ἀμὸν ἐρύξει·
Ἵπποι δὲ ῥέα τάφρον ὑπερθορέονται ὀρυκτήν.
Ἀλλ' ὅτε κεν δὴ νηυσὶν ἐπὶ γλαφυρῇσι γένωμαι, 180
Μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,
Ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
Ἀργείους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνῷ.
Ὣς εἰπὼν, ἵπποισιν ἐκέκλετο, φώνησέν τε·
Ξάνθε τε, καὶ σὺ Πόδαργε, καὶ Αἴθων, Λάμπε τε δῖε, 185
Νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,

that the accent of the preposition should be thrown back on account of the anastrophe. See also on v. 233.

164. κακη γλήνη. Schol. ἀσθενὴς κόρη ἢ κακὸν θέαμα, γλήνη γὰρ καλεῖται ἡ τοῦ ὀφθαλμοῦ κόρη. Compare Il. Ξ. 494.

166. δαίμονα δώσω. The Scholiast supplies κακόν.—Valcknær observes on Eurip. Hippol. 809:—Sors tristis, *sive* fortuna mala, *seu* calamitas, *quæ nobis obtingit non sine Numine, frequenter dicitur* δαίμων, *ut Homero, sic aliis.* See also Musgrave *ad loc.* In illustration are cited, Soph. Œd. C. 1337. Eurip. Phœn. 1667. Alcest. 577. 957. Kuster on Aristoph. Plut. 6. Instances will frequently be met with in Homer. Compare Il. P. 98. Od. T. 201. In the present instance, though the word is used indefinitely as usual, *Death* is evidently intended.

168. ἵππους τε στρέψαι. The alternative, ἢ μὴ στρέψαι, of which the omission indicates the warrior's extreme agitation, must be supplied.

178. ἀβληχρά. Schol. ἀσθενῆ. See on Il. E. 337.—οὐδενόσωρα. Eustath. οὐδεμιᾶς ὥρας, ὅ ἐστι φροντίδος, ἄξια. *Vox* ἅπαξ λεγομένη.

181. μνημοσύνη γενέσθω. That is, μνησώμεθα.

183. Wolf rejects this verse as superfluous. It is wanting in several MSS.

185. Ξάνθε τε, καὶ σὺ Πόδαργε, κ.τ.λ. There have been critics who blame this manner, introduced by Homer, and copied by Virgil, of making a hero address his discourse to his horses. In Æn. X. 858. Mezentius speaks to his horse in the same manner as Hector does here. And nothing can be more spirited and affecting than this enthusiasm of Hector, who, in the transport of his joy at the sight of Diomed flying before him, breaks out into this apostrophe to his horses, as he is pursuing. Pope. In order to account for the verb in the dual, the four horses must be combined into two pairs. See on Il. A. 567. Achilles also had a horse named Xanthus (Il. Γ. 400), Menelaus one named *Padargus*, and Agamemnon one called *Æthe* (Ψ. 295).

Ὑμῖν πὰρ προτέροισι μελίφρονα πυρὸν ἔθηκεν,
Οἶνόν τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
Ἢ ἐμοὶ, ὅς πέρ οἱ θαλερὸς πόσις εὔχομαι εἶναι. 190
Ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον, ὄφρα λάβωμεν
Ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,
Πᾶσαν χρυσείην ἔμεναι, κανόνας τε καὶ αὐτήν·
Αὐτὰρ ἀπ' ὤμοιϊν Διομήδεος ἱπποδάμοιο
Δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195
Εἰ τούτω κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
Αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκειάων.
Ὣς ἔφατ' εὐχόμενος· νεμέσησε δὲ πότνια Ἥρη,
Σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὄλυμπον·
Καί ῥα Ποσειδάωνα, μέγαν θεὸν, ἀντίον ηὔδα· 200
Ὢ πόποι, Ἐννοσίγαι' εὐρυσθενὲς, οὐδέ νύ σοί περ
Ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός;
Οἳ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσι
Πολλά τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
Εἴπερ γάρ κ' ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἀρωγοὶ, 205
Τρῶας ἀπώσασθαι, καὶ ἐρυκέμεν εὐρύοπα Ζῆν',
Αὐτοῦ κ' ἔνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἴδῃ.
Τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων Ἐνοσίχθων·
Ἥρη ἀπτοεπὲς, ποῖον τὸν μῦθον ἔειπες;
Οὐκ ἂν ἔγωγ' ἐθέλοιμι Διῒ Κρονίωνι μάχεσθαι 210
Ἡμέας τοὺς ἄλλους, ἐπειὴ πολὺ φέρτερός ἐστιν.
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Τῶν δ', ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,

188. *ὑμῖν πὰρ προτέροισι κ.τ.λ.* That is, *ὑμῖν πρότερον παρέθηκεν ἢ ἐμοί.* It appears to have been the custom of the wives to meet their husbands on their return from the battle, and, loosing the horses from the chariot, to give them their provender. Hence Amphitrite unyokes those of Neptune in Apollon. Rhod. IV. 1370. It seems, also, from this passage, that corn or wheat, steeped in wine, was given as a nutritious food to favourite horses; unless indeed, as there is reason to believe, v. 189. is spurious.

193. *κανόνας.* These were two rods of wood or metal, which reached across the shield, and served as handles. See Il. N. 407. Eustath. *ῥάβδους τινὰς ἀναφορέας τῆς ἀσπίδος, τορευτοὺς ἴσως ὄντας, καὶ ὡς εἰπεῖν κανονωτούς.* In later ages, the shield was borne by a more commodious handle, which consisted of small bars placed across each other, in the form of the letter χ; and called *ὄχανον*, from *ἔχω*, *teneo.* See Pollux, I. 10.

195. *δαιδάλεον θώρηκα, κ.τ.λ.* These were the arms that Diomed received from Glaucus, and a prize worthy of Hector, being, as we are told in Il. Z. 236, entirely of gold. I do not remember any other place where the shield of Nestor is celebrated by Homer. Pope.

203. *Helice* and *Ægæ* were two cities of Achaia, in which the worship of Neptune was particularly attended to. There was another *Ægæ* in Eubœa. See Strabo, VIII. p. 266. IX. p. 279. ed. Cas.

209. *ἀπτοεπές.* *Severe in speech.* Eustath. *δηλοῖ τὴν καθαπτομένην ἐν ἔπεσι καὶ ὑβριστικήν.* We are rather inclined, however, to prefer *ἀπτοεπὲς*, with the soft breathing; i. e. *bold in speech*, from *a priv.* and *πτοέω.* Heyne retains the aspirate, for which the authorities prevail; but the sense is in favour of the other reading, which is also not without support.

213. *ὅσον ἐκ νηῶν κ.τ.λ.* Eustathius understands this of the space between the ditch and the wall, which had been con-

Πλῆθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
Εἰλομένων· εἷλει δὲ θοῷ ἀτάλαντος Ἄρηϊ 215
Ἕκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.
Καί νύ κ' ἐνέπρησε πυρὶ κηλέῳ νῆας ἐΐσας,
Εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη,
Αὐτῷ ποιπνύσαντι, θοῶς ὀτρῦναι Ἀχαιούς.
Βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν, 220
Πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ·
Στῆ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηῒ μελαίνῃ,
Ἥ ῥ' ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσε,
Ἠμὲν ἐπ' Αἴαντος κλισίης Τελαμωνιάδαο,
Ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἐΐσας 225
Εἴρυσαν, ἠνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
Ἤϋσε δὲ διαπρύσιον, Δαναοῖσι γεγωνώς·
  Αἰδὼς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοὶ,
Πῇ ἔβαν εὐχωλαὶ, ὅτε δὴ φάμεν εἶναι ἄριστοι,
Ἃς, ὁπότ' ἐν Λήμνῳ, κενεαυχέες ἠγοράασθε, 230
Ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων,
Πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο,
Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
Στήσεσθ' ἐν πολέμῳ; νῦν δ' οὐδ' ἑνὸς ἄξιοί εἰμεν
Ἕκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ. 235

structed in the late truce. There was also another space behind the wall, in front of the ships, which, as it seems from v. 220, was also crowded. Heyne therefore proposes to read ἐκ νηῶν πύργου τ' ἄπο, so as to include the whole entrenchment.

222. μεγακήτεϊ. *Immense:* from κῆτος, *a whale.* There is a similar analogy in the composition of the class of words noticed on Il. A. 551. See Hemsterhuis on Lucian, T. I. p. 139.

224. ἠμὲν ἐπ' Αἴαντος κ. τ. λ. We learn from hence the situation of the ships of Ulysses, Achilles, and Ajax. The two latter, being the strongest heroes of the army (v. 226), were placed to defend either end of the fleet, as most obnoxious to the incursions or surprises of the enemy; and Ulysses, being the ablest head, was allotted the middle place, as more safe and convenient for the council, and that he might be nearer, if any emergency required his advice. Pope; from Eustathius and Spondanus. Both here, however, and in Il. Λ. 5, the language of Homer must be considered as a bold and poetical hyperbole; at least, if we are to understand by it that Agamemnon was heard at both extremities of the fleet, which would include a space of nearly six miles each way, the distance from the Rhætean to the Sigæan promontory being about twelve. See Wood's *Description of the Troade.* The waving, therefore, of the purple robe, in order to gain attention, was no less necessary on account of the extent, than the confusion, of the army. This and the two following lines are wanting in one or two MSS., and they are marked with asterisks by Heyne.

227. διαπρύσιον. See Lex. Pent. Gr. *in voce.*

230. ὁπότ' ἐν Λήμνῳ. Scil. ἦμεν. This occurrence was previous to the action of the Iliad. Several instances of change of person, similar to that in this passage, have been already noticed. See on Il. Δ. 305. E. 878. and elsewhere.

232. ἐπιστεφέας οἴνοιο. Schol. πλήρεις. See on Il. A. 470.

233. ἄνθ' ἑκατὸν στήσεσθ'. *Would stand instead of a hundred;* i. e. would be equivalent to a hundred. The expression στῆναι ἀντί τινος is properly applied to *weights.* It is here synonymous with ἄξιος εἶναι, in the next verse, and Herod. VII. 104. Compare supra v. 163. I. 116. A. 514. Φ. 75. and elsewhere.

235. Wolf and others, after Aristarchus, cancel this verse; which appears to be interpolated from v. 216.

Ζεῦ πάτερ, ἦ ῥά τιν' ἤδη ὑπερμενέων βασιλήων
Τῇδ' ἄτῃ ἄασας, καί μιν μέγα κῦδος ἀπηύρας;
Οὐ μὲν δή ποτέ φημι τεὸν περικαλλέα βωμὸν
Νηῒ πολυκληΐδι παρελθέμεν, ἐνθάδε ἔῤῥων,
'Αλλ' ἐπὶ πᾶσι βοῶν δημὸν καὶ μηρί' ἔκηα, 240
'Ιέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
'Αλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήηνον ἐέλδωρ·
Αὐτοὺς δή περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,
Μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι 'Αχαιούς.
῝Ως φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα, 245
Νεῦσε δέ οἱ λαὸν σόον ἔμμεναι, οὐδ' ἀπολέσθαι.
Αὐτίκα δ' αἰετὸν ἧκε, τελειότατον πετεηνῶν,
Νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
Πὰρ δὲ Διὸς βωμῷ περικαλλέϊ κάββαλε νεβρὸν,
῎Ενθα πανομφαίῳ Ζηνὶ ῥέζεσκον 'Αχαιοί. 250
Οἱ δ' ὡς οὖν εἴδονθ', ὅτ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,
Μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
῎Ενθ' οὔτις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
Εὔξατο Τυδείδαο πάρος σχέμεν ὠκέας ἵππους,
Τάφρου τ' ἐξελάσαι, καὶ ἐναντίβιον μαχέσασθαι· 255
'Αλλὰ πολὺ πρῶτος Τρώων ἕλεν ἄνδρα κορυστὴν,
Φραδμονίδην 'Αγέλαον· ὁ μὲν φύγαδε τράπεν ἵππους·
Τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
῍Ωμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν·
῎Ηριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260
Τὸν δὲ μέτ' 'Ατρεῖδαι, 'Αγαμέμνων καὶ Μενέλαος·
Τοῖσι δ' ἔπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκήν·
Τοῖσι δ' ἔπ' 'Ιδομενεὺς, καὶ ὀπάων 'Ιδομενῆος
Μηριόνης, ἀτάλαντος 'Ενυαλίῳ ἀνδρειφόντῃ·
Τοῖσι δ' ἔπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός· 265

239. ἔῤῥων. Schol. ἐπὶ φθορὰν παραγενόμενος.

240. δημὸν καὶ μηρία. That is, *pinguia femora*; an Hendiadys. So Virg. Georg. II. 192. *pateris libamus et auro*, for *pateris aureis*.

243. αὐτούς. That is, *hos Achivos*.

247. αὐτίκα δ' αἰετὸν ἧκε, κ.τ.λ. Jupiter, upon the prayers of Agamemnon, sends an omen to encourage the Greeks. The application of it is obvious:—the eagle signified Hector, the fawn denoted the fear and flight of the Greeks, which, being dropt at the altar of Jupiter, showed that they would be saved by the protection of that god. The word πανομφαῖος, says Eustathius, has a great significancy in this place. The Greeks, having just received this happy omen from Jupiter, were offering oblations to him under the title of the *Father of Oracles*. Virgil has a fine imitation of this passage, but diversified with many more circumstances, where he makes Juturna show a prodigy of the like nature to encourage the Latins: Æn. XII. 247. *Namque volans rubra fulvus Jovis ales ab æthra*, &c. POPE. Of the verb ῥέζειν, *sacrificare*, in v. 250, see on Il. A. 147.

251. ὄρνις. *An omen*. See notes on Soph. Œd. T. 52. Æsch. Theb. 594. Pent. Gr. pp. 11. 449.

253. οὔτις πρότερος Τυδείδαο. See on Il. A. 547.

262. ἐπιειμένοι ἀλκήν. See on Il. A. 149.

Τεῦκρος δ' εἴνατος ἦλθε, παλίντονα τόξα τιταίνων·
Στῆ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
Ἔνθ' Αἴας μὲν ὑπεξέφερε σάκος, αὐτὰρ ὅγ' ἥρως
Παπτήνας, ἐπεὶ ἄρ τιν' ὀϊστεύσας ἐν ὁμίλῳ
Βεβλήκει, ὃ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσσεν, 270
Αὐτὰρ ὃ αὖτις ἰὼν, πάϊς ὡς ὑπὸ μητέρα, δύσκεν
Εἰς Αἴανθ'· ὃ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.
Ἔνθα τίνα πρῶτον Τρώων ἕλε Τεῦκρος ἀμύμων;
Ὀρσίλοχον μὲν πρῶτα, καὶ Ὄρμενον, ἠδ' Ὀφελέστην,
Δαίτορά τε, Χρόμιόν τε, καὶ ἀντίθεον Λυκοφόντην, 275
Καὶ Πολυαιμονίδην Ἀμοπάονα, καὶ Μελάνιππον,
Πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.
Τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων
Τόξου ἀπὸ κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
Στῆ δὲ παρ' αὐτὸν ἰὼν, καί μιν πρὸς μῦθον ἔειπε· 280
Τεῦκρε, φίλη κεφαλὴ, Τελαμώνιε, κοίρανε λαῶν,
Βάλλ' οὕτως, αἴ κέν τι φόως Δαναοῖσι γένηαι,
Πατρί τε σῷ Τελαμῶνι, ὅ σ' ἔτρεφε τυτθὸν ἐόντα,
Καί σε, νόθον περ ἐόντα, κομίσσατο ᾧ ἐνὶ οἴκῳ·
Τὸν, καὶ τηλόθ' ἐόντα, ἐϋκλείης ἐπίβησον. 285
Σοὶ δ' ἐγὼ ἐξερέω, ὡς καὶ τετελεσμένον ἔσται·

266. *παλίντονα τόξα.* Blomfield on Æsch. Choëph. 155. *Erant τόξα παλίντονα arcus, qui nervis solutis non illico εὐθύτονοι, recti fiebant, sed in contrariam partem sese flectebant.* Hesych. *ὀπισθότονα, ἢ ἐπὶ θάτερα μέρη τρεπόμενα.* Attius: *Reciproca tela.* See also Wesseling on Herod. VII. 69; and compare Soph. Trach. 521. Apoll. Rhod. 793. Perhaps the adjective simply implies that the extremities were turned in a contrary direction. Heyne considers it the same as *ἀγκύλα, καμπύλα, εὐκάμπεα.* See Il. E. 209. K. 333. Theocr. Idyll. XIII. 56. Schol. *εἰς τοὐπίσω τεινόμενα.* The plural *τόξα*, instead of the singular, is usual both in Homer, and in the Tragic writers.

271. *πάϊς ὡς κ.τ.λ.* Eustathius observes that Teucer, being an excellent archer, and using only the bow, would not bear any arms that would encumber him, and render him less expedite in his archery. Homer, to secure him from the enemy, represents him as standing behind the shield of Ajax, and shooting from thence; and there is a wonderful tenderness in the simile, with which he illustrates his retreat behind the shield. Pope.

281. *φίλη κεφαλή.* This use of *κεφαλὴ*, in the sense of *person*, is very common in Homer. See Il. Π. 77. Σ. 114. Ψ. 94. Od. A. 343. and elsewhere. So Pind. Olymp. V. 103. Pyth. IX. 51. Ælian. V. 11. XII. 8. In the Scriptures, 2 Sam. i. 16. 1 Kings ii. 33. Matt. viii. 20. Luke ix. 58. Acts xviii. 6. Col. ii. 19. In the same sense *κάρα* is used by the Tragic writers; as in Soph. Œd. C. 526. 783. Ant. 1. Eur. Orest. 237. 1374. Troad. 1031. Virgil also employs the same synecdoche in Æn. IV. 354. *capitisque injuria cari.* It could be shown, however, that *κάρα* is not unfrequently a mere pleonasm. See on Il. I. 407; and of the word *φόως*, in the next line, see on Il. Z. 6.

284. *νόθον περ ἐόντα.* Eustathius observes that spurious birth was no disgrace among the ancients, as the heroes frequently took the captives, whom they received as rewards of valour, to their beds. And we hear that Theano, the wife of Antenor, paid as much attention to his illegitimate children, as she would have done to her own (Il. E. 75). Pope. See on Il. A. 114. Teucer's birth also was as high as such could be, being the son of Telamon by Hesione, the daughter of Priam. Agamemnon, however, imputes it to him as a reproach in Soph. Aj. 1228.

285. *ἐϋκλείης ἐπίβησον.* Schol. *δόξης ἐπιβῆναι ποίησον.* See on Il. B. 234.

Αἴ κέν μοι δώῃ Ζεύς τ' αἰγίοχος καὶ Ἀθήνη
Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον,
Πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,
Ἢ τρίποδ', ἠὲ δύω ἵππους αὐτοῖσιν ὄχεσφιν, 290
Ἠὲ γυναῖχ', ἥ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι.
Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
Ἀτρείδη κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
Ὀτρύνεις; οὐ μέν τοι, ὅση δύναμίς γε πάρεστι,
Παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτοὺς, 295
Ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
Ὀκτὼ δὴ προέηκα τανυγλώχινας ὀϊστοὺς,
Πάντες δ' ἐν χροῒ πῆχθεν ἀρηϊθόων αἰζηῶν·
Τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητῆρα.
Ἦ ῥα, καὶ ἄλλον ὀϊστὸν ἀπὸ νευρῆφιν ἴαλλεν 300
Ἕκτορος ἀντικρὺ, βαλέειν δέ ἑ ἵετο θυμός.
Καὶ τοῦ μέν ῥ' ἀφάμαρθ'· ὁ δ' ἀμύμονα Γοργυθίωνα,
Υἱὸν ἐῢν Πριάμοιο, κατὰ στῆθος βάλεν ἰῷ·
Τόν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ,
Καλὴ Καστιάνειρα, δέμας εἰκυῖα θεῇσι. 305
Μήκων δ' ὡς ἑτέρωσε κάρη βάλεν, ἥτ' ἐνὶ κήπῳ
Καρπῷ βριθομένη νοτίῃσί τε εἰαρινῇσιν·
Ὣς ἑτέρωσ' ἤμυσε κάρη πήληκι βαρυνθέν.
Τεῦκρος δ' ἄλλον ὀϊστὸν ἀπὸ νευρῆφιν ἴαλλεν
Ἕκτορος ἀντικρὺ, βαλέειν δέ ἑ ἵετο θυμός. 310
Ἀλλ' ὅγε καὶ τόθ' ἅμαρτε· παρέσφηλε γὰρ Ἀπόλλων·
Ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἕκτορος ἡνιοχῆα,
Ἱέμενον πόλεμόνδε, βάλε στῆθος παρὰ μαζόν·
Ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
Ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε. 315

289. *πρεσβήϊον*. Eustath. *δῶρον τίμιον, ἤγουν τοῖς πρεσβυτέροις καὶ ἐντίμοις διδόμενον*. Hence synonymous with *γέρας*. See on Il. A. 118.

290. *αὐτοῖσιν ὄχεσφιν*. See above on v. 24; and of the construction, in the next line, on Il. Z. 452.

306. *μήκων δ' ὡς ἑτέρωσε κ.τ.λ.* This simile is very beautiful, and exactly represents the manner of Gorgythion's death. Virgil has applied it to the death of Euryalus (Æn. IX. 434): *inque humeros cervix collapsa recumbit; Purpureus veluti cum flos succisus aratro Languescit moriens; lassove papavera collo Demisere caput, pluviâ cum forte gravantur.* This is finely improved in the Roman author with the particulars of *succisus aratro* and *lasso collo*. But it may on the other hand be observed in favour of Homer, that the circumstance of the head being oppressed and weighed down by the helmet, is so remarkably just, that it is a wonder Virgil omitted it; and the rather, because he had particularly taken notice before, that it was the helmet of Euryalus, which occasioned the discovery and unfortunate death of this young hero and his friend. POPE. The beautiful addition, however, of the idea contained in *succisus aratro,* was taken by Virgil from Catull. XI. 23. LXII. 40. The order of construction is: *μήκων δ' ὡς, ἥτ' ἐνὶ κήπῳ κ. β. ν. τ. ε. ἑτέρωσε κάρη βάλεν*. Compare Od. Λ. 411; and see Matt. Gr. Gr. § 555. Obs. 1.

308. *ἤμυσε*. See on Il. B. 148.

313. *ἱέμενον πόλεμόνδε*. Scil. *ἰέναι*. So Il. B. 154. *οἴκαδε ἱέμενοι*. This ellipsis, however, is not noticed by Bos.

Ἕκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
Τὸν μὲν ἔπειτ' εἴασε, καὶ ἀχνύμενός περ ἑταίρου,
Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν, ἐγγὺς ἐόντα,
Ἵππων ἡνί' ἑλεῖν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
Αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος, 320
Σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ,
Βῆ δ' ἰθὺς Τεύκρου· βαλέειν δέ ἑ θυμὸς ἀνώγει.
Ἤτοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν ὀϊστὸν,
Θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἕκτωρ
Αὖ ἐρύοντα, παρ' ὦμον, ὅθι κληῒς ἀποέργει 325
Αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστι,
Τῇ ῥ' ἐπί οἱ μεμαῶτα βάλε λίθῳ ὀκριόεντι·
Ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ·
Στῆ δὲ γνὺξ ἐριπὼν, τόξον δέ οἱ ἔκπεσε χειρός.
Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
Ἀλλὰ θέων περίβη, καί οἱ σάκος ἀμφεκάλυψε.
Τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
Μηκιστεὺς, Ἐχίοιο πάϊς, καὶ δῖος Ἀλάστωρ,
Νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.
  Ἂψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὦρσεν. 335
Οἱ δ' ἰθὺς τάφροιο βαθείης ὦσαν Ἀχαιούς·
Ἕκτωρ δ' ἐν πρώτοισι κίε, σθένεϊ βλεμεαίνων.
Ὡς δ' ὅτε τίς τε κύων συὸς ἀγρίου ἠὲ λέοντος
Ἅπτηται κατόπισθε, ποσὶ ταχέεσσι πεποιθὼς,
Ἰσχία τε γλουτούς τε, ἑλισσόμενόν τε δοκεύει· 340
Ὣς Ἕκτωρ ὤπαζε κάρη κομόωντας Ἀχαιοὺς,
Αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
Αὐτὰρ ἐπεὶ διά τε σκόλοπας καὶ τάφρον ἔβησαν
Φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσὶν,
Οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345
Ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσι
Χεῖρας ἀνίσχοντες, μεγάλ' εὐχετόωντο ἕκαστος.
Ἕκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
Γοργοῦς ὄμματ' ἔχων, ἠδὲ βροτολοιγοῦ Ἄρηος.

328. *νευρήν*. The *string* of the bow evidently, from v. 324, not the *tendon* of the arm.

336. *ἰθὺς τάφροιο*. Supply *διά*.

337. *σθένεϊ βλεμεαίνων*. *Viribus ferociens:* for *βρεμεαίνων*, from *βρέμω*, *fremo*. Schol. *σφοδρῶς ἐπιῤῥωννύμενος*. Damm observes: *qui a βλέπειν derivant, unde sit τὸ βλέμμα, illi non cogitant, verbum βλέπειν cum suis surculis Homericum non esse; ut igitur in Homero inde quoque nihil ultra derivari possit. Proprie autem hoc verbum de leonibus aut apris ponitur, qui cum truci aut terribili murmure contra hostem feruntur.* Compare Il. M. 42. P. 22. 135.

349. Γοργοῦς ὄμματ'. See on Il. E. 741. Eustathius records *γόργονος* as the reading of Zenodotus. Both forms, *γοργὼ* and *γοργὼν*, were in use; but the former only in Homer and Hesiod. In later authors, we also meet with *γοργόνη*. Herodian. Ἐπιμέρισμ. p. 17. Γοργόνη· τερατοπρόσωπος γυνή. Γοργὼ, τὸ αὐτό.

Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη, 350
Αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ
Ὀλλυμένων Δαναῶν κεκαδησόμεθ', ὑστατιόν περ,
Οἵ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
Ἀνδρὸς ἑνὸς ῥιπῇ; ὁ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355
Ἕκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.
Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
Καὶ λίην οὗτός γε μένος θυμόν τ' ὀλέσειε,
Χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
Ἀλλὰ πατὴρ οὑμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι, 360
Σχέτλιος, αἰὲν ἀλιτρὸς, ἐμῶν μενέων ἀπερωεύς·
Οὐδέ τι τῶν μέμνηται, ὅ οἱ μάλα πολλάκις υἱὸν
Τειρόμενον σώεσκον ὑπ' Εὐρυσθῆος ἀέθλων.
Ἤτοι ὁ μὲν κλαίεσκε πρὸς οὐρανόν· αὐτὰρ ἐμὲ Ζεὺς
Τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365
Εἰ γὰρ ἐγὼ τάδε ᾔδε' ἐνὶ φρεσὶ πευκαλίμῃσιν,
Εὖτέ μιν εἰς Ἀΐδαο πυλάρταο προὔπεμψεν
Ἐξ Ἐρέβευς ἄξοντα κύνα στυγεροῦ Ἀΐδαο,
Οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.
Νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσε βουλὰς, 370
Ἥ οἱ γούνατ' ἔκυσσε, καὶ ἔλλαβε χειρὶ γενείου,
Λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
Ἔσται μὰν, ὅτ' ἂν αὖτε φίλην Γλαυκώπιδα εἴπῃ.
Ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
Ὄφρ' ἂν ἐγὼ, καταδῦσα Διὸς δόμον αἰγιόχοιο, 375
Τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι,

353. *κεκαδησόμεθα.* Either from *κήδομαι, curam gero*, as *εἰδήσω*, from *εἴδω*,—or from *κάζω, Ionicè* for *χάζω, recedo.* If the latter, then the note of interrogation should be cancelled; and this, perhaps, seems the more probable, though the other method is more generally followed. See Matt. Gr. Gr. § 238. Interpp. ad Hesych. *in voce.*

361. *ἀλιτρός. Unjust.* Eustath. *ὁ τοῦ δέοντος ἀλιτών, ἤτοι ἁμαρτών.* Schol. *ἁμαρτωλὸς, ἄδικος.* By syncope for *ἀλιτηρὸς*, from *ἄλη, mentis error.* Soph. Œd. C. 371. *ἀλιτηρὸς φρὴν*, cited by Eustathius. Others derive it, with Stephens (*Thes. Ling. Græc. in v.*), from *a priv.* and *λιτὴ*, in which case it would signify *inexorable.*

364. *κλαίεσκε.* Hercules, in Soph. Trach. 1070. *οἴκτειρόν τέ με Πολλοῖσιν οἰκτρὸν, ὅστις ὥστε παρθένος Βέβρυχα κλαίων· καὶ τόδ' οὐκ ἂν εἷς ποτε Τόνδ' ἄνδρα φαίη προσθ' ἰδεῖν δεδρακότα, Ἀλλ' ἀστένακτος αἰὲν εἱπόμην κακοῖς.* See on Il. A. 348. Of Minerva, as the patroness of Hercules, see Musgrave and Elmsley on Eur. Heracl. 915.

367. *πυλάρταο. Portam occlusam habentis.* Schol. *ἰσχυρῶς συναρμόζοντος καὶ κλείοντος τὰς πύλας, διὰ τὸ μηδένα ὑποστρέφειν ἐξ Ἅιδου.* — *προὔπεμψεν.* Scil. Eurystheus.

368. *Ἐρέβευς. Ionicè* for *Ἐρέβους.* See Prelim. Obss. sect. IV.—*κύνα Ἀΐδαο.* The name of *Cerberus* seems to have been unknown to Homer. See Pausan. III. 26.

371. *ἔλλαβε χειρὶ γενείου.* Plin. N. H. II. 45. *Antiquis Græcis in supplicationibus mentum attingere mos erat.* Eurip. Hec. 740. *ἱκετεύω σε τῶνδε γουνάτων, Καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαίμονος.* See also on Il. A. 407; and compare K. 454. A custom somewhat allied to this prevailed among the Eastern nations, with whom kissing the beard was a customary form of salutation. See 2 Sam. xx. 9.

Εἰ νῶϊ Πριάμοιο πάϊς, κορυθαίολος Ἕκτωρ,
Γηθήσει προφανεῖσα ἀνὰ πτολέμοιο γεφύρας
Ἦ τις καὶ Τρώων κορέει κύνας ἠδ' οἰωνοὺς
Δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν. 380
Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
Ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεὰ, θυγάτηρ μεγάλοιο Κρόνοιο·
Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
Πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει, 385
Ποικίλον, ὅν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν
Ἡ δὲ, χιτῶν' ἐνδῦσα, Διὸς νεφεληγερέταο
Τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα·
Ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
Βριθὺ, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν 390
Ἡρώων, τοῖσί τε κοτέσσεται ὀβριμοπάτρη.
Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
Αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὧραι,
Τῇς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε,
Ἠμὲν ἀνακλῖναι πυκινὸν νέφος, ἠδ' ἐπιθεῖναι. 395
Τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
Ζεὺς δὲ πατὴρ Ἴδηθεν ἐπεὶ ἴδε, χώσατ' ἄρ' αἰνῶς·
Ἶριν δ' ὄτρυνε χρυσόπτερον ἀγγελέουσαν·
Βάσκ' ἴθι, Ἶρι ταχεῖα, πάλιν τρέπε, μηδ' ἔα ἄντην
Ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400
Ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
Γυιώσω μὲν σφωϊν ὑφ' ἅρμασιν ὠκέας ἵππους,
Αὐτὰς δ' ἐκ δίφρου βαλέω, κατά θ' ἅρματα ἄξω,
Οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
Ἕλκε' ἀπαλθήσεσθον, ἅ κεν μάρπτῃσι κεραυνὸς, 405

377. *εἰ νῶϊ γηθήσει προφανεῖσα.* The accusative of the object, which regularly accompanies those verbs active which denote any mental emotion, is frequently found also with verbs intransitive of the same class. Thus again in Il. I. 77. *τίς ἂν τάδε γηθήσειε;* This figure is called an *Oropismus;* and occurs frequently in the Tragic writers. Compare Soph. Œd. T. 936. Aj. 136. 789. Phil. 1314. Eurip. Hipp. 1335. Rhes. 391. Brunck and others understand an ellipsis of *ὁρῶν* or *ἀκούων*, as the case may be. But it seems rather, that the expression is idiomatic; and the Venetian Scholiast on Il. I. justly observes, *οὐ λείπει τὸ ὁρῶν.* See Schæfer on Bos, p. 16. Matt. Gr. Gr. § 408.

378. *πτολέμοιο γεφύρας.* Eustath. *τὰς διὰ τοῦ ῥεύματος τῶν αἱμάτων διόδους.* But see on Il. Δ. 371.

379. *ἤ τις καὶ Τρώων.* That is, *many an one.* See on Il. B. 388. It is generally supposed, however, that Hector is here more particularly intended.

381. *ὣς ἔφατ'· οὐδ' ἀπίθησε κ.τ.λ.* This passage is repeated from Il. E. 719. 745.

399. *πάλιν τρέπε.* Eustath. *στραφῆναι ὀπίσω καὶ ἀνακάμψαι τῆς ὁδοῦ ποίησον.* See also on Il. B. 8.

400. *οὐ γὰρ καλὰ κ.τ.λ.* That is, *κακῶς συμβάλοιμεν ἂν μάχῃ. We shall join battle, we shall disagree, at their peril.*

402. *γυιώσω. I will lame.* See on Il. Z. 265.

405. *μάρπτῃσι.* Scil. *αὐτάς.* The verb *μάρπτειν* is, properly, *prehendere, attingere;*

Ὄφρ' εἰδῇ Γλαυκῶπις, ὅτ' ἂν ᾧ πατρὶ μάχηται.
Ἥρῃ δ' οὔτι τόσον νεμεσίζομαι, οὐδὲ χολοῦμαι·
Αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν, ὅ ττι νοήσω.
Ὣς ἔφατ'· ὦρτο δὲ Ἶρις ἀελλόπος ἀγγελέουσα·
Βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὄλυμπον. 410
Πρώτῃσι δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
Ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον·
Πῆ μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ;
Οὐκ ἐάα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.
Ὧδε γὰρ ἠπείλησε Κρόνου πάϊς, εἰ τελέει περ, 415
Γυιώσειν μὲν σφῶϊν ὑφ' ἅρμασιν ὠκέας ἵππους,
Αὐτὰς δ' ἐκ δίφρου βαλέειν, κατά θ' ἅρματα ἄξειν·
Οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
Ἕλκε' ἀπαλθήσεσθον, ἅ κεν μάρπτῃσι κεραυνὸς,
Ὄφρ' εἰδῇς, Γλαυκῶπις, ὅτ' ἂν σῷ πατρὶ μάχῃαι. 420
Ἥρῃ δ' οὔτι τόσον νεμεσίζεται, οὐδὲ χολοῦται·
Αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν, ὅ ττι νοήσῃ.
Ἀλλὰ σύγ', αἰνοτάτη, κύον ἀδδεὲς. εἰ ἐτεόν γε
Τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι.
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἶρις· 425
Αὐτὰρ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε
Νῶϊ ἐῶ Διὸς ἄντα, βροτῶν ἕνεκα, πτολεμίζειν.
Τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
Ὅς κε τύχῃ· κεῖνος δὲ, τὰ ἃ φρονέων ἐνὶ θυμῷ, 430
Τρωσί τε καὶ Δαναοῖσι δικαζέτω, ὡς ἐπιεικές.
Ὣς ἄρα φωνήσασα, πάλιν τρέπε μώνυχας ἵππους.
Τῇσιν δ' Ὧραι μὲν λῦσαν καλλίτριχας ἵππους,

as in Il. Ξ. 346, and thence *attingendo imprimere;* i.e. *to inflict.* In the next line, ὄφρα εἰδῇ is elliptical; *that she may know* the consequence.

408. ἐνικλᾶν. Poeticè for ἐγκλᾶν. Eustath. ἐμποδὼν εἶναι καὶ κατακάμπτειν, καὶ ὡς οἷον κατακλᾶν τὰ εἰς ὀρθὸν ἐμοὶ βουλευθέντα· ἐκ μεταφορᾶς δὲ φυτῶν ὀρθοτένων εἴληπται τὸ ἐνικλᾶν. So in Latin, *infringere* for *prohibere.* We should say, *to snap off.*

411. πρώτῃσι πύλῃσι. *In portarum aditu.*

423. ἀλλὰ σύγ', αἰνοτάτη, κ.τ.λ. After these words, which are added by Iris herself, there is an aposiopesis, similar to Il. A. 341, which may be thus supplied:—*If, however, you* (Juno) *do attempt, &c.* it will be at your peril. See on Il. A. 135. Iris seems to allude to the words of Jupiter in v. 400. Ernesti understands no aposiopesis, but supplies the sense thus: *at tu profecto ferocissima et audacissima* (sis), *si revera tis &c.* But the address is evidently in the vocative.

427. οὐκέτ' ἔγωγε ἐῶ. *I no longer advise.*

430. ὅς κε τύχῃ. Scil. ἀποφθίσθαι ἢ βιῶναι. Pope observes that this expression contradicts the notion which Macrobius and others have imbibed, respecting the Homeric doctrine of Fate. See on Il. B. 155. It is observable, however, that the verb τυγχάνω does not, in Homer, convey the idea of *chance,* as expressed by Τύχη in later writers, and also in Hesiod. Theogon. 360; not to mention that the words immediately succeeding refer the decision directly to Jupiter.

Καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κάπῃσιν,
Ἅρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα. 435
Αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι κάθιζον
Μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.
Ζεὺς δὲ πατὴρ Ἴδηθεν ἐΰτροχον ἅρμα καὶ ἵππους
Οὔλυμπόνδε δίωκε, θεῶν δ' ἐξίκετο θώκους.
Τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς Ἐννοσίγαιος, 440
Ἅρματα δ' ἀμβωμοῖσι τίθει, κατὰ λῖτα πετάσσας.
Αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρυόπα Ζεὺς
Ἕζετο· τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὄλυμπος.
Αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
Ἥσθην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο. 445
Αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·
Τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;
Οὐ μὲν θὴν κάμετόν γε μάχῃ ἔνι κυδιανείρῃ
Ὀλλῦσαι Τρῶας, τοῖσι κότον αἰνὸν ἔθεσθε.
Πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
Οὐκ ἄν με τρέψειαν, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ.
Σφῶϊν δὲ πρίν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
Πρὶν πόλεμόν τ' ἰδέειν, πολέμοιό τε μέρμερα ἔργα.
Ὧδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν·
Οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῷ, 455
Ἂψ ἐς Ὄλυμπον ἵκεσθον, ἵν' ἀθανάτων ἕδος ἐστίν.
Ὣς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
Πλησίαι αἵγ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
Ἤτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπε,

435. ἐνώπια. *The outer walls.* Eustath. τοίχους, οἳ ἐν ὀφθαλμοῖς εἰσι τῶν παροδευόντων ἔξωθεν, διὸ καὶ παμφανόωντα τὰ τοιαῦτα. Damm, however, improperly applies the epithet παμφανόωντα, *glittering*, sc. *from the sun*, to ἅρματα, which not only impedes the construction, but is clearly contradicted by Il. Ν. 261.

441. ἀμβωμοῖσι. For ἀνὰ βωμοῖς. *On pedestals* or *frames*. Eustathius observes that βῶμος is not only *an altar*, but any *raised surface;* as the base of a statue, &c. See Od. Η. 100. Of the construction, see on Il. Α. 15.—λῖτα. *A linen coverlid.* Hesych. λιτί· λινῷ περιβολαίῳ. It was thrown over the chariot as a protection from the weather and from dust. Of the noun itself, see Prelim. Obss. sect. IV. § 1.

448. οὐ μὲν θὴν κάμετόν γε. *Ye did not toil then;* ironically. The particle θὴν is synonymous with δή. Compare Il. Γ. 394. Κ. 104. Λ. 365, and elsewhere. Some, however, read δήν.

450. οἷον ἐμόν γε μένος. For ὅτι τοῖον κ.τ.λ. *Certainly all the gods, &c. since*— The relative is frequently thus used in reference to a noun following, in order to explain the remainder of the proposition. Compare Il. Σ. 95. 262. Χ. 347. *et passim.* See Matt. Gr. Gr. § 480. Obs. 3.

453. μέρμερα. Schol. μερίμνης ἄξια, χαλεπά. See Ruhnken ad Tim. *in v.*

454. The particle γὰρ, in this line, is elliptical: *But you acted wisely;* for &c. In the following line the participle is in the masculine, in reference to *Juno and Minerva.* Similar instances of non-agreement between the adjective and substantive will be found in Matt. Gr. Gr. § 436. 1. Valcknær on Eur. Hippol. 386. It happens more frequently with the dual of participles.

457. ὣς ἔφαθ'· αἱ δ' ἐπέμυξαν κ.τ.λ. Repeated from Il. Δ. 20. and v. 32. supra.

Σκυζομένη Διῒ πατρὶ, χόλος δέ μιν ἄγριος ᾕρει· 460
Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
  Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι σθένος οὐκ ἐπιεικτόν·
Ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,
Οἵ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
Ἀλλ' ἤτοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·
Βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥτις ὀνήσει,
Ὡς μὴ πάντες ὄλωνται, ὀδυσσαμένοιο τεοῖο.
  Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
Ἠοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
Ὄψεαι, αἴκ' ἐθέλῃσθα, βοῶπις πότνια Ἥρη,
Ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητάων.
Οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἕκτωρ,
Πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλείωνα,
Ἤματι τῷ, ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνῃσι μάχωνται, 475
Στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο πεσόντος.
Ὣς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
Χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἵκηαι

470. ἠοῦς. Subaud. ἐξ. *Early in the morning.* Eustath. ἐκ πρωΐας αὔριον. So again v. 525. The preposition is expressed in Aristoph. Thesm. 2. ἐξ ἑωθινοῦ, scil. χρόνου.

473. οὐ γὰρ πρὶν πολέμου κ.τ.λ. In Il. A. 547, Jupiter made a promise to Juno that she should be made acquainted with his divine counsels before every other deity; and accordingly, in this passage, he makes a partial disclosure of them, reserving the final development of his plans till the fifteenth book. These were no other than the fulfilment of the Διὸς βουλὴ (Il. A. 5), in the utter destruction of Troy, consequent upon the death and burial of Hector; which would, in all human probability, have proceeded regularly to its ultimate end, had it not been interrupted by the anger and secession of Achilles. We here learn, then, that the hindrance interposed by Achilles, the destined instrument for effecting this purpose, will eventually be overcome; but not till he is again roused into action by the death of Patroclus, which is the means of bringing back the course of operation into its proper channel. Heyne, therefore, observes truly, that the passage is remarkable for its reference to the economy of the poem, since Jupiter now more fully avows his design, and the poet prepares the way for the action of the following books. We must remark, however, that the fact is directly at variance with the assumption, that Thetis had completely succeeded in the object of her prayer to Jupiter, and that his complete exposition of his designs to that goddess embraces the primary argument of the poem. For, however widely she might have interpreted the answer of Jupiter in Il. A. 523, it is evident from the assurance subsequently given to Juno, and his partial declaration of his designs in this place,—which designs are directly contradictory of the wish of Achilles, expressed in the prayer of Thetis,—that she still remained in total ignorance of the decrees of Fate; and the same ignorance is manifest in her strong expression of vexation and disappointment, when they turn out contrary to her expectation, in Il. Σ. 94. See Prelim. Obss. sect. III. Of the construction, see on Il. A. 97.

474. ὄρθαι. Vulgo ὦρθαι. See, however, Matt. Gr. Gr. § 244. Buttmann's Larger Gram. § 110. 9.

478. οὐδ' εἴ κε τὰ νείατα κ.τ.λ. There is nothing in these words that can suggest any cause of alarm in Jupiter; but from the mention of Iapetus and Saturn, he evidently alludes to a renewal of the war with the Titans, at the instigation of Juno. The descent into Tartarus, where the Titans were confined after their attempt to re-instate Saturn, was supposed to be at the western extremity of the earth. See Hesiod. Theogon. 728. sqq.

Γαίης καὶ πόντοιο, ἵν' Ἰαπετός τε Κρόνος τε
Ἥμενοι οὔτ' αὐγῇς ὑπερίονος Ἠελίοιο 480
Τέρποντ', οὔτ' ἀνέμοισι· βαθὺς δέ τε Τάρταρος ἀμφίς.
Οὐδ' ἢν ἔνθ' ἀφίκηαι ἀλωμένη, οὔ σευ ἔγωγε
Σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.
Ὣς φάτο· τὸν δ' οὔτι προσέφη λευκώλενος Ἥρη.
Ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος Ἠελίοιο, 485
Ἕλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.
Τρωσὶν μέν ῥ' ἀέκουσιν ἔδυ φάος· αὐτὰρ Ἀχαιοῖς
Ἀσπασίη, τρίλλιστος, ἐπήλυθε νὺξ ἐρεβεννή.
Τρώων δ' αὖτ' ἀγορὴν ποιήσατο φαίδιμος Ἕκτωρ,
Νόσφι νεῶν ἀγαγών, ποταμῷ ἔπι δινήεντι, 490
Ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
Ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
Τόν ῥ' Ἕκτωρ ἀγόρευε Διῒ φίλος· ἐν δ' ἄρα χειρὶ
Ἔγχος ἔχ' ἐνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 495
Τῷ ὅγ' ἐρεισάμενος ἔπεα Τρώεσσι μετηύδα·
Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι, ἠδ' ἐπίκουροι,
Νῦν ἐφάμην, νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς,
Ἂψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
Ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
Ἀλλ' ἤτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
Δόρπα τ' ἐφοπλισόμεσθ'· αὐτὰρ καλλίτριχας ἵππους
Λύσαθ' ὑπ' ἐξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἐδωδήν·
Ἐκ πόλιος δ' ἄξασθε βόας καὶ ἴφια μῆλα 505
Καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε,
Σῖτόν τ' ἐκ μεγάρων· ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
Ὥς κεν παννύχιοι, μέσφ' ἠοῦς ἠριγενείης,
Καίωμεν πυρὰ πολλὰ, σέλας δ' εἰς οὐρανὸν ἵκῃ·

480. ὑπερίονος Ἠελίοιο. *Hyperion* was the Father of the Sun, thence called Ὑπεριονίδης, in Od. M. 176. See Hesiod. Theogon. 371. Hence ὑπερίων has been thought to be syncopated for Ὑπεριωνίων, but it seems better to understand it, with Heyne, as a simple epithet. So also Damm explains it, ὁ ὑπὲρ ἡμᾶς ἰὼν ἥλιος. It occurs again in Il. T. 398.

483. κύντερον. *More impudent, more audacious*; properly, *more currish*. It is a comparative, formed from κύων, *canis*. The superlative, κύντατος, occurs in Eur. Suppl. 817. Compare also Il. K. 503.

488. τρίλλιστος. *Thrice-wished, desirable*; from τρὶς and λίσσομαι.

491. ἐν καθαρῷ. Liv. XXIV. 14. *Campus purus ac patens*. Compare Il. K. 199. Pind. Olymp. X. 60. Soph. Œd. C. 1575. Arist. Eccl. 320.—νεκύων διεφαίνετο. That is, ἐφαίνετο διὰ νεκύων, *appeared among the dead*.

498. The particle νῦν must be construed with ἀπονοστήσειν. See on Il. A. 27.

502. πειθώμεθα νυκτί. See on Il. H. 282.

506. οἶνον οἰνίζεσθε, Σῖτόν τ'. A *zeugma*. See on Il. A. 532.

508. μέσφ' ἠοῦς. Schol. μέχρι τῆς ἡμέρας. The poetic adverb μέσφα is also found in Callim. H. in Cer. 112.

Μήπως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
Φεύγειν ὁρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης.
Μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἕκηλοι·
Ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσσῃ,
Βλήμενος ἢ ἰῷ ἢ ἔγχεϊ ὀξυόεντι,
Νηὸς ἐπιθρώσκων· ἵνα τις στυγέῃσι καὶ ἄλλος 515
Τρωσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν ἄρηα.
Κήρυκες δ' ἀνὰ ἄστυ Διῒ φίλοι ἀγγελλόντων,
Παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
Λέξασθαι περὶ ἄστυ, θεοδμήτων ἐπὶ πύργων.
Θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἑκάστη 520
Πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
Μὴ λόχος εἰσέλθῃσι πόλιν, λαῶν ἀπεόντων.
Ὧδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω.
Μῦθος δ', ὃς μὲν νῦν ὑγιὴς, εἰρημένος ἔστω·
Τὸν δ' ἠοῦς Τρώεσσι μεθ' ἱπποδάμοις ἀγορεύσω. 525
Ἔλπομαι, εὐχόμενος Διΐ τ' ἄλλοισί τε θεοῖσιν,
Ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους,
Οὓς Κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
Ἀλλ' ἤτοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς·
Πρωῒ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530
Νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὀξὺν ἄρηα.
Εἴσομαι, αἴ κε μ' ὁ Τυδείδης κρατερὸς Διομήδης

510. *διὰ νύκτα. Through favour of the night;* as in Virg. Æn. VIII. 658. *dono noctis.* The Scholiast improperly explains it by *διὰ νυκτὸς, in the night.* See Hoogeveen on Viger, p. 471. Matt. Gr. Gr. § 580. 2.

512. *ἀσπουδί. Without difficulty.* Most editions have *ἀσπουδεί.* On adverbs of this class, see Blomfield's Gloss. on Æsch. Prom. 216.

513. *βέλος καὶ οἴκοθι πέσσῃ.* The verb *πέσσειν, coquere,* is here used in the sense of *sanare.* Eustath. *πέσσειν· θεραπεύειν.* By a common figure also *βέλος, a weapon,* is transferred to signify *the wound which it inflicts.* Of the verb *στυγεῖν,* see on Il. A. 186. H. 112.

519. *λέξασθαι.* This verb generally signifies in Homer, *to lie down;* hence, *to dispose one's self;* scil. as a sentinel. See on Il. B. 515. So again in Il. I. 67. The adjective *θηλύτεραι,* in the following line, is simply a pleonastic epithet, expressive, perhaps, of the weakness of the sex, as unfit for severer duties. Thus Soph. Trach. 1064. *γυνὴ δὲ, θῆλυς οὖσα, κοὐκ ἀνδρὸς φύσιν.* Eurip. Orest. 1203. *τὸ σῶμα δ' ἐν γυναιξὶ θηλείαις πρέπον.*

525. *τὸν δέ.* Scil. *ὑγιῆ ὄντα μῦθον,* from the last line.

527. *κηρεσσιφορήτους.* Provided the next line be genuine, of which there is considerable doubt, this epithet is fully explained by it, to signify, *malis fatis adrectos.* This line, however, was omitted by Zenodotus as superfluous, and it is rejected by Ruhnken (Epist. Crit. I. p. 56). Indeed the latter part of Hector's speech seems to have been doubly interpolated; owing, as P. Knight remarks, to a foolish propensity of the rhapsodists for amplifying what the poet had expressed with a fitting and forcible brevity. Besides single verses, he follows the ancient critics in rejecting the conclusion of the speech after v. 534. Suidas: *κηρεσσιφόρητος· ὁ τὸν θάνατον φέρων.*

530. *ὑπηοῖοι.* Ionicè for *ὑπηῷοι, matutini.* Of this adverbial use of the adjective masculine, see on Il. A. 414. The same is also a Latin idiom; as in Virg. Æn. VIII. 465. *Æneas se matutinus agebat.* The preposition *σὺν* is separated from the verb *ἐγείρομεν* by Tmesis.

532. *ὁ Τυδείδης.* See on Il. A. 11.

Πὰρ νηῶν πρὸς τεῖχος ἀπώσεται, ἤ κεν ἐγὼ τὸν
Χαλκῷ δῃώσας ἔναρα βροτόεντα φέρωμαι.
Αὔριον ἣν ἀρετὴν διαείσεται, αἴ κ' ἐμὸν ἔγχος 535
Μείνῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, ὀΐω,
Κείσεται οὐτηθεὶς, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,
'Ηελίου ἀνιόντος ἐς αὔριον· αἲ γὰρ ἐγὼν ὣς
Εἴην ἀθάνατος καὶ ἀγήραος ἤματα πάντα,
Τιοίμην δ' ὡς τίετ' 'Αθηναίη καὶ 'Απόλλων, 540
'Ως νῦν ἡμέρη ἥδε κακὸν φέρει 'Αργείοισιν.
῝Ως ῞Εκτωρ ἀγόρευ'· ἐπὶ δὲ Τρῶες κελάδησαν.
Οἳ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἱδρώοντας,
Δῆσαν δ' ἱμάντεσσι παρ' ἅρμασιν οἷσιν ἕκαστος·
'Εκ πόλιος δ' ἄξαντο βόας καὶ ἴφια μῆλα 545
Καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο,
Σῖτόν τ' ἐκ μεγάρων· ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
Κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω.
Οἳ δὲ, μέγα φρονέοντες, ἐπὶ πτολέμοιο γεφύρας
Εἴατο παννύχιοι· πυρὰ δέ σφισι καίετο πολλά. 550
'Ως δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην
Φαίνετ' ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθὴρ,
῎Εκ τ' ἔφανεν πᾶσαι σκοπιαὶ, καὶ πρώονες ἄκροι,
Καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπεῤῥάγη ἄσπετος αἰθὴρ,
Πάντα δέ τ' εἴδεται ἄστρα· γέγηθε δέ τε φρένα ποιμήν· 555
Τόσσα, μεσηγὺ νεῶν ἠδὲ Ξάνθοιο ῥοάων,
Τρώων καιόντων πυρὰ φαίνετο 'Ιλιόθι πρό.

535. ἣν ἀρετὴν διαείσεται. *He shall prove his valour.* The use of the middle verb in this passage, is the same as in Il. Z. 466.

538. αἲ γὰρ ἐγὼν ὣς κ.τ.λ. *Utinam ego tam certe consequi possim immortalitatem, quam certe crastino die Achivi male sibi res suas evenire videbunt.* HEYNE.

547. In some editions, four verses are here inserted from Plato (Alcibiad. II. *in fine*), which are, to all appearance, genuine; and the first of them, at least, from its connexion with the sacrificial term *κνίσην*, is fairly assigned to this place. It is but proper to give the passage in full:—

——— ἐπὶ δὲ ξύλα πολλὰ λέγοντο·
῞Ερδον δ' ἀθανάτοισι τεληέσσας ἑκατόμβας·
Κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω
'Ηδεῖαν· τῆς δ' οὔτι θεοὶ μάκαρες δατέοντο,
Οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο ῎Ιλιος ἱρὴ,
Καὶ Πρίαμος, καὶ λαὸς ἐϋμμελίω Πριάμοιο.

549. οἳ δὲ, μέγα φρονέοντες, κ.τ.λ. See on Eur. Phœn. 41. Pent. Gr. p. 306; and compare Rom. xii. 3. 16.

551. ὡς δ' ὅτ' ἐν οὐρανῷ κ.τ.λ. This comparison is inferior to none in Homer. It is the most beautiful night-piece that can be found in poetry. He presents you with a prospect of the heavens, the seas, and the earth;—the stars shine, the air is serene, the world enlightened, and the moon mounted in glory. POPE. Claudian has briefly imitated this simile in Cons. Hon. VI. 453. *Nox erat, et late stellarum more videbam Barbaricos ardere focos.* We have a close parallel also in Scott's *Minstrel*, III. 29. *Soon a score of fires, I ween, From height and hill and cliff were seen; Each with warlike tidings fraught; Each from each the signal caught; Each after each they glanced to sight, As stars arise upon the night.*

554. ὑπεῤῥάγη. *Breaks up, clears off.* The metaphorical application of this verb is very natural, and allied to an idiom of our own. The use of the aorist in this construction has been repeatedly noticed.

Χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο· πὰρ δὲ ἑκάστῳ
Εἵατο πεντήκοντα, σέλᾳ πυρὸς αἰθομένοιο.
Ἵπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας, 560
Ἑσταότες παρ' ὄχεσφιν, ἐΰθρονον Ἠῶ μίμνον.

558. χίλι' ἄρ' ἐν πεδίῳ κ.τ.λ. See on Il. B. 129.

560. κρῖ λευκὸν κ.τ.λ. See on Il. E. 196.

ΤΗΣ

̔ΟΜΗΡΟΥ ̓ΙΛΙΑΔΟΣ

̔ΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Ι΄.

̓Επιγραφαί.

̓ΑΠΟΠΕΙΡΑ, ΠΡΕΣΒΕΙΑ, ἢ ΛΙΤΑΙ.

῎Αλλως.

̓Εξεσίῃ δ' ̓Αχιλῆος ἀπειθέος ἐστὶν ̓ΙΩΤΑ.

THE ARGUMENT.

THE EMBASSY TO ACHILLES.

Agamemnon, after the last day's defeat, proposes to the Greeks to quit the siege, and return to their country (vv. 1—28). Diomed opposes this, and Nestor seconds him, praising his wisdom and resolution. He orders the guard to be strengthened, and a council summoned to deliberate what measures are to be followed in this emergency (29—78). Agamemnon pursues this advice, and Nestor further prevails upon him to send ambassadors to Achilles, in order to move him to a reconciliation (79—161). Ulysses and Ajax are made choice of, who are accompanied by old Phœnix; and the deputation is kindly received by Achilles (162—221). They make each of them very moving and pressing speeches, but are rejected with roughness by Achilles, who, notwithstanding, retains Phœnix in his tent (222—664). The ambassadors return unsuccessfully to the camp, and the troops betake themselves to sleep (665—709).

This book, and the next following, take up the space of one night, which is the twenty-seventh from the beginning of the poem. The scene lies on the sea-shore, at the station of the Grecian ships.

῝ΩΣ οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ ̓Αχαιοὺς
Θεσπεσίη ἔχε Φῦζα, Φόβου κρυόεντος ἑταίρη·
Πένθεϊ δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.

2. Φῦζα. *Terror, dismay;* and thence, *a disposition to flight.* Hence her personification as the companion of Φόβος, which is similar to that of Discord, as the sister of Mars, Il. Δ. 440. Damm: *φῦζα est in animo, φόβος in pedibus ipsis.* The former, however, is sometimes used for *flight itself;* as in Il. Ξ. 140. Ο. 62. and elsewhere.

3. *βεβολήατο.* For *βεβόληντο,* 3 pl. pluperf. pass. of *βολέω,* a poetic derivative of *βάλλω.* Hence also the participle *βεβολημένος,* in v. 9.—The Scholia Victoriana, which Clarke continually cites throughout this book, observe: *οἱ μὲν ἄλλοι περὶ φυγῆς ἐπιμέλειαν ἐποιοῦντο, οἱ δὲ ἄριστοι ἐν πένθει ἦσαν.*

Ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τώ τε Θρήκηθεν ἄητον, 5
Ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν
Κορθύεται· πολλὸν δὲ παρὲξ ἅλα φῦκος ἔχευαν·
Ὣς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
Ἀτρείδης δ', ἄχεϊ μεγάλῳ βεβολημένος ἦτορ,
Φοίτα κηρύκεσσι λιγυφθόγγοισι κελεύων 10
Κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
Μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι πονεῖτο.
Ἷζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
Ἵστατο δακρυχέων, ὥστε κρήνη μελάνυδρος,
Ἥ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ. 15
Ὣς ὁ βαρυστενάχων ἔπε' Ἀργείοισι μετηύδα·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,

4. *ὡς δ' ἄνεμοι δύο κ. τ. λ.* The particular parts of this comparison agree admirably with the design of Homer, to express the distraction of the Greeks; the two winds representing the different opinions of the army, one part of which were inclined to return, the other to stay. POPE: from Eustathius. Compare Virg. Æn. II. 416. Heyne observes, on the contrary, that the force of the comparison consists in the agitation of the sea, whereby is represented the mental agitation of the Greeks. Both these ideas, however, may perhaps be included in the simile. Of the winds Boreas and Zephyrus, see on Il. B. 145. The addition of vv. 6, 7, is merely ornamental.

6. *ἄμυδις.* Synonymous with *ἅμα*, or *ὁμοῦ*. Compare Il. K. 300. M. 385. Od. Δ. 659.

7. *παρὲξ ἅλα.* Schol. *ἔξω παρὰ τὴν θάλασσαν.* More commonly *παρὲξ* is used absolutely, or with a genitive. Compare Il. K. 349. Λ. 486.

11. *κλήδην κικλήσκειν.* Il. X. 415. *ἐξονομακλήδην ὀνομάζων.*—*ἄνδρα ἕκαστον.* The council consisted of the chiefs only; as appears from v. 17.

12. *μηδὲ βοᾶν.* The reason why Agamemnon commands his heralds to summon the leaders in silence, is for fear the enemy should discover their consternation, by reason of their nearness, or perceive what their designs were in this extremity. POPE: from Eustathius.

13. *τετιηότες.* Part. perf. act. for *τετιηκότες*, used in a passive signification, as again in vv. 30. 694. H. in Apoll. 456. Precisely in the same sense we have *τετιημένος ἦτορ* in Il. Θ. 437. *et alibi.*

14. *μελάνυδρος.* An epithet indicating the *depth* of the water. Euripides also seems to have had it in view in Androm. 523. *Λείβομαι δακρύοις κόρας· Στάζω, λισσάδος ὡς πέτρας Λιβὰς ἀνήλιος, ἁ τάλαινα.* Compare v. 116. of the same play; and again in Suppl. 78. *Ἄπληστος ἅδε μ' ἐξάγει χάρις γόων Πολύπονος, ὡς ἐξ ἀλιβάτου πέτρας Ὑγρὰ ῥέουσα σταγών.*

15. *αἰγίλιπος. Steep, precipitous.* Schol. *ὑψηλῆς, ἣν ἂν καὶ αἲξ ἀπολίπῃ διὰ τὸ ἄγαν ὑψηλὸν καὶ δύσβατον· ἐν γὰρ τοῖς κρημνοῖς αἱ αἶγες ὡς ἐπίπαν νέμονται.* —*δνοφερόν.* Hesych. *σκοτεινὸν, μέλαν.* Besides this word, there are but three others in the Greek language which begin with the letters *δν*: viz. *δνοπαλίζω, δνόφος*, and *δνόψ*. See Blomfield on Æsch. Choëph. 797. Buttmann (Lexil. II. 109) refers the forms *γνόφος, ζόφος, κνέφας, νέφος*, to the same root.

17. *ὦ φίλοι, κ.τ.λ.* This speech of Agamemnon is repeated word for word from Il. B. 110. It is a question among the critics, however, whether it was delivered as the real sentiments of the general, or intended, as before, to sound the disposition of the army. It certainly appears to be the more probable conclusion, that precisely the same words were intended to produce precisely the same effect. Dionysius of Halicarnassus (A. Rhet. cc. 8. 9.) argues strongly for this view of the case; and such is evidently the purport of the inscription, *Ἀπόπειρα*, prefixed to the book. Diomed and Nestor were necessarily acquainted with the intention of Agamemnon, and their speeches must therefore be considered as proceeding in a tone of feigned reproach, for the purpose of furthering his plans; and of repressing, by a pretended indignation at his proposal,

Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
Σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι· 20
Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
Δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
Οὕτω που Διῒ μέλλει ὑπερμενέϊ φίλον εἶναι,
Ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
Ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25
Ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
Φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
Οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν.
  Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Δὴν δ' ἄνεω ἦσαν τετιηότες υἷες Ἀχαιῶν· 30
Ὀψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
  Ἀτρείδη, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
Ἣ θέμις ἐστὶν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῇς.
Ἀλκὴν μέν μοι πρῶτος ὀνείδισας ἐν Δαναοῖσι,
Φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
Ἴσασ' Ἀργείων ἠμὲν νέοι ἠδὲ γέροντες.
Σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
Σκήπτρῳ μέν τοι δῶκε τετιμῆσθαι περὶ πάντων·
Ἀλκὴν δ' οὔτοι δῶκεν, ὅ τε κράτος ἐστὶ μέγιστον.
Δαιμόνι', οὕτω που μάλα ἔλπεαι υἷας Ἀχαιῶν 40
Ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις;
Εἰ δέ σοι αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι,
Ἔρχεο· πάρ τοι ὁδὸς, νῆες δέ τοι ἄγχι θαλάσσης
Ἑστᾶσ', αἵ τοι ἕποντο Μυκήνηθεν μάλα πολλαί.
Ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοὶ, 45
Εἰσόκε περ Τροίην διαπέρσομεν· εἰ δὲ καὶ αὐτοὶ,
Φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
Νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰσόκε τέκμωρ
Ἰλίου εὕρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν.

the rising inclination of the Greeks to return. Possibly, however, vv. 21—25 may be an interpolation.

33. *μή τι χολωθῇς.* In prohibitions with *μή*, the subjunctive is generally used in the aorist; if the present is used, it is in the imperative. Soph. Œd. C. 731. *ὃν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν.* See Porson on Eurip. Hec. 1166. Of the phrase *ἣ θέμις ἐστὶν*, see on Il. B. 73.

35. *φὰς ἔμεν ἀπτόλεμον κ. τ. λ.* This alludes to the rebuke of Agamemnon in Il. Δ. 370. See on v. 401.

37. *διάνδιχα.* Properly, *divisim*; thence *e binis alterum.* Schol. Victor. *διῃρημένως, τὸ ἕτερον τῶν δυοῖν, οὐχ ἑκάτερον.*

43. *πάρ τοι ὁδός.* For *πάρεστί σοι.*

46. *εἰ δὲ καὶ αὐτοί.* Scil. *φεύγειν θέλουσι.* The aposiopesis was probably supplied by the gesture of the speaker. But see on Il. A. 302.

48. *νῶϊ δ', ἐγὼ Σθένελός τε.* Cæsar declares to the same effect, in B. G. I. 40. *Quod si præterea nemo sequatur, tamen se contra Germanos et Ariovistum cum sola decima legione iturum.*

49. *σὺν γὰρ θεῷ εἰλήλουθμεν.* *Deo volente, annuente;* i. e. *Dis faventibus.* See

῝Ως ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν, 50
Μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
Τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ·
Τυδείδη, πέρι μὲν πολέμῳ ἔνι καρτερὸς ἐσσὶ,
Καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος·
Οὔτις τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοὶ, 55
Οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.
Ἦ μὴν καὶ νέος ἐσσὶ, ἐμὸς δέ κε καὶ πάϊς εἴης
῾Οπλότερος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις
Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
Ἀλλ' ἄγ', ἐγὼν, ὃς σεῖο γεραίτερος εὔχομαι εἶναι, 60
Ἐξείπω, καὶ πάντα διΐξομαι· οὐδέ κέ τίς μοι
Μῦθον ἀτιμήσει', οὐδὲ κρείων Ἀγαμέμνων.
Ἀφρήτωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκεῖνος,
῝Ος πολέμου ἔραται ἐπιδημίου, ὀκρυόεντος.
Ἀλλ' ἤτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ, 65
Δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
Λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
Κούροισι μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
Ἀτρείδη, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
Δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὔτοι ἀεικές· 70

Il. B. 301. sqq. Compare Il. E. 185. A. 791. O. 403. Ω. 430. Od. Λ. 332. O. 530. Σ. 352. Eur. Med. 625. Xen. Anab. III. 2. 8. So 2 Kings xviii. 25. LXX. Καὶ νῦν μὴ ἄνευ Κυρίου ἀνέβημεν ἐπὶ τὸν τόπον τοῦτον τοῦ διαφθεῖραι αὐτόν. Of εἰλήλουθμεν, see on Il. A. 104.

58. ὁπλότερος. See on Il. B. 707. One or two MSS. here read ὁπλότατος. See, however, Matt. Gr. Gr. § 457.

59. Ἀργείων βασιλῆας. There is an ellipsis of the preposition πρός. Compare Il. E. 170. 217. Π. 207.

63. ἀφρήτωρ, ἀθέμιστος, ἀνέστιος. It will be proper to give a particular explication of each of these words:—ἀφρήτωρ, says Eustathius, signifies one that is *a vagabond*, or *foreigner*. The Athenians kept a register, in which all that were born were enrolled, whence it easily appeared who were citizens, or not: ἀφρήτωρ therefore signifies one who is deprived of the privilege of a citizen:—ἀθέμιστος is one who has forfeited all right to be protected by the laws of his country:—ἀνέστιος, one that has no habitation; or rather, one that was not permitted to partake of any family sacrifice. For Ἑστία is a family goddess; and Jupiter sometimes is called Ζεὺς ἑστιοῦχος. There is a sort of gradation in these words: ἀθέμιστος signifies a man that has lost the privileges of his country; ἀφρήτωρ, those of his own tribe; and ἀνέστιος, those of his own family. Pope. See on Il. B. 362. It is commonly supposed, though Nestor introduces this observation in general terms, that it was indirectly aimed at Agamemnon, in order to induce him to seek a reconciliation with Achilles. See Dionys. Halicarn. *de Arte*, § 8. Cicero has copied it in Philipp. XIII. 1. *Nam nec privatos focos, nec publicas leges videtur, nec Libertatis jura cara habere, quem discordiæ, quem cædes civium, quem bellum civile delectat.* Horace most probably intended to express these three epithets in Sat. II. 5. 15: *sine gente, cruentus Sanguine fraterno, fugitivus.* Compare also Arist. Pac. 1036. Aristot. Polit. I. 2. Polyb. XII. 26. 3. Stob. Serm. 48.

67. παρὰ τάφρον. Schol. Victor. ἔσω τῆς τάφρου; that is, *between the wall and the foss.* See v. 87. The verb λεξάσθων is not in the dual, but the plural syncopated for λεξάσθωσαν. See on Il. A. 567. Θ. 519.

69. ἄρχε. *Lead the way.* Compare v. 89. So infra v. 653. Il. A. 495. I. 420. 447. Λ. 472. and elsewhere.

70. δαίνυ δαῖτα γέρουσιν. Plutarch (*de Audiend. Poetis*) takes notice of this piece of decorum in Nestor, who, when he intended to move for a mediation with Achilles, chose not to do it in public, but

Πλεῖαί τοι οἴνου κλισίαι, τὸν νῆες 'Αχαιῶν
'Ημάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσι·
Πᾶσά τοι ἔσθ' ὑποδεξίη, πολέεσσι δ' ἀνάσσεις.
Πολλῶν δ' ἀγρομένων, τῷ πείσεαι, ὅς κεν ἀρίστην
Βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας 'Αχαιοὺς 75
'Εσθλῆς καὶ πυκινῆς, ὅτι δήϊοι ἐγγύθι νηῶν
Καίουσι πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
Νὺξ δ' ἥδ' ἠὲ διαῤῥαίσει στρατὸν, ἠὲ σαώσει.
῝Ως ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἠδ' ἐπίθοντο.
'Εκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο, 80
'Αμφί τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
'Ηδ' ἀμφ' 'Ασκάλαφον καὶ 'Ιάλμενον, υἷας ῎Αρηος,
'Αμφί τε Μηριόνην, 'Αφαρῆά τε, Δηΐπυρόν τε,
'Ηδ' ἀμφὶ Κρείοντος υἱὸν, Λυκομήδεα δῖον.
῞Επτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστῳ 85
Κοῦροι ἅμα στεῖχον, δολίχ' ἔγχεα χερσὶν ἔχοντες·
Κὰδ δὲ μέσον τάφρου καὶ τείχεος ἷζον ἰόντες·
῎Ενθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπον ἕκαστος.
'Ατρείδης δὲ γέροντας ἀολλέας ἦγεν 'Αχαιῶν
'Ες κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα· 90
Οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή.
῝Ο σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν· 95
'Ατρείδη κύδιστε, ἄναξ ἀνδρῶν, 'Αγαμέμνων,
'Εν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὕνεκα πολλῶν

proposed a private meeting of the chiefs for that end. POPE. See also Sympos. VII. 9. Dionys. Halicarn. *ubi supra.* Of the formula ἔοικέ τοι, οὔτοι ἀεικὲς, see on Il. A. 416.

72. ἠμάτιαι. Eustath. ἤγουν καθ' ἑκάστην ἡμέραν. See on Il. A. 414.—Θρήκηθεν. See on Il. H. 467.

73. ὑποδεξίη. *The means of providing for the entertainment of a guest.* Schol. ἡ πρὸς ὑποδοχὴν δαψίλεια. Of the expression βουλὴν βουλεύειν, in v. 75, see on Soph. Ant. 551. Pent. Gr. p. 247.

76. ἐσθλῆς καὶ πυκινῆς. Supply βουλῆς, from the preceding line. There is also an ellipsis of the verb ἱκάνει, or βιάει, each of which are supplied by Homer in Il. K. 118. 172. respectively. The verb is omitted in the same expression, infra vv. 197. 608. Il. K. 43. Λ. 605. Σ. 406. See also on v. 337. infra.

77. τίς ἂν τάδε γηθήσειε; See on Il. Θ. 377.

90. μενοεικέα δαῖτα. Schol. τῷ μένει εἴκουσαν, αὐταρκῆ. Etym. M. μενοεικές· τὸ τῷ μένει καὶ τῇ ψυχῇ εἰκὸς καὶ ἀρεστόν. It should seem that among the ancients generally, matters of immediate and extreme importance were very commonly discussed at banquets. Compare Herod. I. 133. Tacit. Germ. c. 22.

91. ὀνείατα. Schol. βρώματα τὴν ὄνησιν παρέχοντα. The word, however, has a much more extensive application. Apoll. Lex. *in v.* οἱ μὲν γλωσσογράφοι ψιλῶς ἀποδεδώκασι βρώματα· οὐκ ἔστι δὲ, ἀλλ' ἐτύμως πάντα τὰ ὄνησιν παρέχοντα. Compare Il. X. 433. Od. Δ. 444.

93. ὑφαίνειν μῆτιν. See on Il. Γ. 212.

97. ἐν σοὶ μὲν λήξω, κ.τ.λ. These words are expressive of high respect and veneration, the reason of which is immediately assigned. Heyne, however, points at ἄρξομαι, and joins the following clause with τῷ σε χρὴ κ.τ.λ. in v. 100. But the common punctuation is certainly the best; and it seems perfectly natural that Nestor,

Λαῶν ἐσσὶ ἄναξ, καί τοι Ζεὺς ἐγγυάλιξε
Σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύησθα.
Τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος, ἠδ' ἐπακοῦσαι, 100
Κρηῆναι δὲ καὶ ἄλλῳ, ὅταν τινὰ θυμὸς ἀνώγῃ
Εἰπεῖν εἰς ἀγαθόν· σέο δ' ἕξεται, ὅ ττι κεν ἄρχῃ.
Αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.
Οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
Οἷον ἐγὼ νοέω, ἠμὲν πάλαι, ἠδ' ἔτι καὶ νῦν, 105
Ἐξέτι τοῦ, ὅτε Διογενεῦς Βρισηΐδα κούρην
Χωομένου Ἀχιλῆος ἔβης κλισίηθεν ἀποῦρας,
Οὔ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἔγωγε
Πόλλ' ἀπεμυθεόμην· σὺ δὲ, σῷ μεγαλήτορι θυμῷ
Εἴξας, ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110
Ἠτίμησας· ἑλὼν γὰρ ἔχεις γέρας· ἀλλ' ἔτι καὶ νῦν
Φραζώμεσθ', ὥς κέν μιν ἀρεσσάμενοι πεπίθοιμεν
Δώροισί τ' ἀγανοῖσιν ἔπεσσί τε μειλιχίοισι.
Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Ὦ γέρον, οὔ τι ψεῦδος ἐμὰς ἄτας κατέλεξας· 115
Ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι· ἀντί νυ πολλῶν
Λαῶν ἐστιν ἀνὴρ, ὅν τε Ζεὺς κῆρι φιλήσῃ,

in applying to Agamemnon an expression of respect, which is more frequently addressed to the gods, should state his reason for so doing. Theogn. v. 1. Ὦ ἄνα, Λητοῦς υἱὲ, Διὸς τέκος, οὔποτε σεῖο Λήσομαι ἀρχόμενος, οὐδ' ἀποπανόμενος· Ἀλλ' αἰεὶ πρῶτόν τε καὶ ὕστατον, ἔν τε μέσοισιν Ἀείσω. Hom. Hym. XIX. 4. πρῶτόν τε καὶ ὕστατον αἰὲν ἀείδει, scil. Ἀπολλῶνα. Theocr. Idyl. XVII. 1, where a like reason is also assigned: Ἐκ Διὸς ἀρχώμεσθα, καὶ ἐς Διὰ λήγετε, Μοῦσαι, Ἀθανάτων τὸν ἄριστον ἐπὴν ᾄδωμεν ἀοιδαῖς· Ἀνδρῶν δ' αὖ Πτολεμαῖος ἐνὶ πρώτοισι λεγέσθω, Καὶ πύματος, καὶ μέσσος· ὁ γὰρ προφερέστατος ἀνδρῶν. Compare Arat. Phæn. 14. Hesiod. Fragm. *ap. Eustath.* ad Il. Σ. 570. Ἀρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσι. Virgil has followed Homer in Eclog. VIII. 21. *A te principium, tibi desinet.* And perhaps Horace, in Epist. I. 1. 1. *Prima dicte mihi, summa dicende Camœna.* Hence, also, Milton, P. L. V. 165. *Him first, him last, him midst, and without end.*

99. σκῆπτρόν τ' ἠδὲ θέμιστας, κ. τ. λ. See on Il. A. 238. B. 204. 206.

100. τῷ σε χρὴ κ.τ.λ. Compare Soph. Antig. 719; and to the parallels cited in the note, Pent. Gr. p. 258, add Demosth. Olynth. III. 1. προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλεύειν.—πέρι. For περισσῶς, *especially*.

102. εἰς ἀγαθόν. That is, ἀγαθῶς. So Xen. Anab. IV. 7. 3. εἰς καλὸν ἥκετε, for καλῶς.—σέο δ' ἕξεται. *Penes te erit.* Compare Od. Z. 197. A. 345. Hom. Hym. XXVIII. 6. The expression is equivalent to ἐν σοὶ εἶναι in Soph. Œd. T. 314. and is easily deducible from the sense which ἔχεσθαι usually bears with a genitive. See Hoogeveen on Viger, p. 201. Matt. Gr. Gr. § 365. 6. The verb ἄρχειν is here used in the sense of νικᾷν, κρατεῖν, *to excel, to be preferable.*

106. Διογενεῦς Βρισηΐδα κούρην. For Διογενοῦς Βρισῆος κούρην. The construction is similar with that noticed on Il. B. 54.

109. πόλλ' ἀπεμυθεόμην. Namely, in Il. A. 254. 275.

112. ἀρεσσάμενοι. See on Il. Δ. 362; and compare infra v. 120. T. 179. et passim. The pronoun μιν should follow πεπίθοιμεν.

116. ἀντί νυ πολλῶν κ. τ. λ. *Is equivalent to, is worth.* Eustath. εἷς ἀνὴρ θεοφιλὴς πολλῶν ἀντάξιος ἄλλων. See on Il. Θ. 233. There is a similar sentiment in Josh. xxiii. 10. LXX. Εἷς ὑμῶν ἐδίωξε χιλίους, ὅτι Κύριος ὁ Θεὸς ἡμῶν οὗτος ἐξεπολέμει ὑμῖν. Compare Psalm xviii. 16. Of the noun ἄτη, in v. 115, from which the verb ἀασάμην is formed, see on Il. A. 412. T. 91; and of the particle νυ, on Il. A. 27. Before ψεῦδος, we must supply κατά.

Ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
Ἀλλ' ἐπεὶ ἀασάμην φρεσὶ λευγαλέῃσι πιθήσας,
Ἂψ ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα. 120
Ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω·
Ἕπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
Αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
Πηγοὺς, ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
Οὔ κεν ἀλήϊος εἴη ἀνὴρ, ᾧ τόσσα γένοιτο, 125
Οὐδέ κεν ἀκτήμων ἐριτίμοιο χρυσοῖο,
Ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
Δώσω δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργ' εἰδυίας,
Λεσβίδας, ἃς, ὅτε Λέσβον ἐϋκτιμένην ἕλεν αὐτὸς,
Ἐξελόμην, αἳ κάλλει ἐνίκων φῦλα γυναικῶν. 130
Τὰς μέν οἱ δώσω· μετὰ δ' ἔσσεται, ἣν τότ' ἀπηύρων
Κούρην Βρισῆος· καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι,
Μήποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
Ἣ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.
Ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε 135
Ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
Νῆα ἅλις χρυσοῦ καὶ χαλκοῦ νηησάσθω
Εἰσελθὼν, ὅτε κεν δατεώμεθα ληΐδ' Ἀχαιοί.
Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἑλέσθω,
Αἵ κε μετ' Ἀργείην Ἑλένην κάλλισται ἔωσιν. 140

119. λευγαλέῃσι. *Pernicious, destructive.* Schol. Villois. οἱονεὶ λοιγαλέῃσι, ἀπὸ τοῦ λοιγός· λέγει δὲ, τῇ ὀργῇ πεισθείς.

122. ἕπτ' ἀπύρους τρίποδας, κ. τ. λ. Ovid alludes to these presents, which Agamemnon designed for Achilles, in Epist. Heroid. III. 30. *Auxerunt blandæ grandia dona preces: Viginti fulvos operoso ex ære lebetas; Et tripodas septem, pondere et arte pares: Addita sunt illis auri bis quinque talenta; Bis sex, adsueti vincere semper, equi; Quodque supervacuum, forma præstante puellæ Lesbides, eversâ corpora capta domo.* Compare also Virg. Æn. IX. 263. sqq. It appears from Athenæus (II. 2. p. 37), that the ancient vases, called *Tripods*, were of two descriptions; the one of brass, more generally called λέβητες, as in the following line, and used for boiling water; the other ornamental, and not intended to be exposed to the fire, in which they mixed their wine. Hence the epithet ἄπυρος. See Meziriac on the passage of Ovid cited above (T. I. p. 254), and also the note on Il. Σ. 373. We have also ἄπυρον λέβητα in Il. Ψ. 267. The weight and value of the talents of gold here mentioned is altogether undetermined; as in Virg. Æn. XI. 333. *Auri eborisque talenta.* This metal seems, however, to have been extremely scarce in Greece, being supplied in very small quantities from Libya and Macedonia, where it was collected as the rains washed it down from the mountains (Thucyd. IV. 105). See, however, Sam. Petit's Miscel. Obss. I. 4.

124. πηγούς. *Compact, strong.* Schol. εὐτραφεῖς, εὐπαγεῖς, ἀφ' οὗ γενναίους. Hence the adjective πηγεσίμαλλος, in Il. Γ. 197. This undoubtedly seems to be the true meaning of the word. Some, however, render it μέλανας, *black.* Hesych. πηγόν· οἱ μὲν λευκὸν, οἱ δὲ μέλαν. Hence Blomfield on Callim. H. Dian. 90, suggests a middle interpretation, and renders it *pieballed.*

125. ἀλήϊος. *Poor.* Schol. ὁ ἄνευ λείας.

129. Λέσβον ἕλεν αὐτός. See on v. 328. infra.

132. κούρην Β. See on Il. Β. 38.

134. ἣ θέμις κ. τ. λ. See on Il. Β. 73.

137. The adverb ἅλις is to be taken absolutely, as in Il. Β. 90. Γ. 384. The genitive is dependent upon the verb νηησάσθω. See Matt. Gr. Gr. § 330. b. Eust. νηησάσθω· ἤτοι σωρευσάτω.

Εἰ δέ κεν Ἄργος ἱκοίμεθʼ Ἀχαιϊκὸν, οὖθαρ ἀρούρης,
Γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἶσον Ὀρέστῃ,
Ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
Τρεῖς δέ μοί εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
Χρυσόθεμις, καὶ Λαοδίκη, καὶ Ἰφιάνασσα· 145
Τάων, ἥν κʼ ἐθέλῃσι, φίλην ἀνάεδνον ἀγέσθω
Πρὸς οἶκον Πηλῆος· ἐγὼ δʼ ἐπὶ μείλια δώσω
Πολλὰ μάλʼ, ὅσσʼ οὔπω τις ἑῇ ἐπέδωκε θυγατρί.
Ἑπτὰ δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα,
Καρδαμύλην, Ἐνόπην τε, καὶ Ἰρὴν ποιήεσσαν, 150
Φηράς τε ζαθέας, ἠδʼ Ἄνθειαν βαθύλειμον,
Καλήν τʼ Αἴπειαν, καὶ Πήδασον ἀμπελόεσσαν.
Πᾶσαι δʼ ἐγγὺς ἁλὸς, νέαται Πύλου ἠμαθόεντος.
Ἐν δʼ ἄνδρες ναίουσι πολύῤῥηνες, πολυβοῦται,
Οἵ κέ ἑ δωτίνῃσι, θεὸν ὡς, τιμήσουσι, 155
Καί οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
Ταῦτά κε οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
Δμηθήτω·—Ἀΐδης τοι ἀμείλιχος ἠδʼ ἀδάμαστος,
Τοὔνεκα καί τε βροτοῖσι θεῶν ἔχθιστος ἁπάντων· –
Καί μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι, 160
Ἠδʼ ὅσσον γενεῇ προγενέστερος εὔχομαι εἶναι.

141. *οὖθαρ ἀρούρης.* Apoll. Lex. *μεταφορικῶς λέγει τὸ κάρπιμον τῆς γῆς.* So Callim. H. Del. 48. *νήσοιο μαστόν.* Archestratus *apud Athen.* III. p. 111. *Ἐν Λέσβου κλεινῆς Ἐφέσῳ περικύμονι μαστῷ.* Hence Virg. Æn. I. 531. *ubere glebæ.* Compare also Æn. VII. 262.

143. *τηλύγετος.* See on Il. Γ. 175.

145. The names of the three daughters of Agamemnon are differently given by Homer and the Tragic writers. In Eurip. Orest. 23. they are named *Chrysothemis, Iphigenia,* and *Electra.* Eustathius supposes that Laodice and Iphianassa respectively corresponded with Electra and Iphigenia. Sophocles mentions only Chrysothemis and Electra; and *Iphianassa* is named in Lucret. I. 86. It is clear, however, from this passage, that the sacrifice of the latter at Aulis is a fable of later date than the age of Homer. In the *Carmina Cypria* there was mention of two sojourns of the Greeks at Aulis; and it was during the second that the immolation of Iphigenia was performed.

146. *ἀνάεδνον.* In the heroic ages, instead of the custom, which afterwards generally prevailed, of the bride bringing a dowry to her husband, she received a portion from the bridegroom. These presents were called *ἕδνα* or *μείλια.* See Aristot. Polit. II. 8; and compare Il. Π. 178. 190. Od. A. 277. B. 53. The same custom prevailed also in the patriarchal ages. See Genes. xxiv. 22. xxxiv. 12. 1 Sam. xviii. 25.

151. *βαθύλειμον. Fertile.* See Lex. Pent. Gr. v. *βαθύχθων.* These seven cities were situated on the sea-coast, on the borders of Pylos, in Messenia. See on Il. E. 543.

153. *νέαται.* Eustath. *ἔσχαται, ὡς ὁμοροῦσαι τῇ Πύλῳ.* Except in this single passage, Homer always employs the form *νείατος.* To suppose, however, that, in the present instance, it is the 3 plur. perf. pass. Ion. of *ναίω,* is not only absurd in itself, but a violence to the construction.

154. *πολύῤῥηνες, πολυβοῦται.* See on Il. B. 106. H. 467.

155. *δωτίνῃσι. Voluntary gifts;* as opposed to *θέμιστας,* in the following line, which must be understood to signify *tribute.*

158. *Ἀΐδης τοι ἀμείλιχος κ. τ. λ.* In explanation of this passage, Eustathius adduces this fragment from the *Niobe* of Æschylus: *Μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾷ· Οὐδʼ ἄν τι θύων οὐδʼ ἐπισπένδων λάβοις· Οὐδʼ ἐστὶ βωμὸς, οὐδὲ παιανίζεται.* See Brunck on Aristoph. Ran. 1391. Hence Horat. Od. II. 14. 6. *illachrymabilem Plutona.* Virg. Georg. IV. 469. *Manesque adiit, regemque tremendum, Nesciaque humanis precibus mansuescere corda.*

Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
'Ατρείδη κύδιστε, ἄναξ ἀνδρῶν, 'Αγάμεμνον,
Δῶρα μὲν οὐκέτ' ὀνοστὰ διδοῖς 'Αχιλῆϊ ἄνακτι.
'Αλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἵ κε τάχιστα 165
Ἔλθωσ' ἐς κλισίην Πηληϊάδεω 'Αχιλῆος.
Εἰ δ' ἄγε, τοὺς ἂν ἐγὼ ἐπιόψομαι· οἳ δὲ πιθέσθων.
Φοῖνιξ μὲν πρώτιστα, Διῒ φίλος, ἡγησάσθω·
Αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος 'Οδυσσεύς·
Κηρύκων δ' 'Οδίος τε καὶ Εὐρυβάτης ἅμ' ἑπέσθων. 170
Φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαί τε κέλεσθε,
Ὄφρα Διῒ Κρονίδῃ ἀρησόμεθ', αἴ κ' ἐλεήσῃ.
Ὣς φάτο· τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπεν.
Αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
Κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο· 175
Νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
Αὐτὰρ ἐπεὶ σπεῖσάν τε, πίον θ' ὅσον ἤθελε θυμὸς,
'Ωρμῶντ' ἐκ κλισίης 'Αγαμέμνονος 'Ατρείδαο.
Τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότα Νέστωρ,
Δενδίλλων ἐς ἕκαστον, 'Οδυσσῆϊ δὲ μάλιστα, 180
Πειρᾶν, ὡς πεπίθοιεν ἀμύμονα Πηλείωνα.
Τὼ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
Πολλὰ μάλ' εὐχομένω γαιηόχῳ 'Εννοσιγαίῳ

164. *οὐκέτ' ὀνοστά.* Schol. *οὐ μεμπτά.* Here, and in Il. Δ. 539, Heyne also considers *οὐκέτι* as merely equivalent with *οὐκ*: but the full force of the compound particle is here at least perceptible.—*διδοῖς. You offer.* And so v. 261.

167. *πιθέσθων.* This may either be plural, contracted for *πιθέσθωσαν*, as *λεξάσθων* in v. 67. supra; or it may be the dual, in reference to Ajax and Ulysses, since Phœnix did not constitute one of the embassy, but was merely requested to conduct them to Achilles. It is probable that Phœnix, who had retired with his pupil Achilles, had come into the camp to know the event of the day; and Nestor accordingly took advantage of his presence to gain the ambassadors an access to his friend, and use his own influence to procure them a favourable reception. Compare v. 182.

171. *εὐφημῆσαι.* Previous to offering up their prayers, after the people had purified themselves, a crier proclaimed silence. This was done by the word *εὐφημεῖν*, which is precisely synonymous with the Latin form *favere linguis.* See Hor. Od. III. 1. 2. The word implies, in the first place, the abstaining from any irreligious or ill-omened expression; and then silently joining in prayer. These prayers, if there was no sacrifice, were at least followed by a libation of wine (v. 177), and frequently by an offering of incense.

173. *ἑαδότα.* Part. perf. from *ἀνδάνω*, perf. *ἕαδα*, from *ἥδω.* See Prelim. Obss. sect. IV.

176. *νώμησαν δ' ἄρα πᾶσιν, κ. τ. λ.* See on Il. A. 471.

180. *δενδίλλων. Oculos convertens.* In Aristoph. Thesm. 846, the word *ἴλλος* occurs, where it signifies *strabus;* whence the grammarians understood *δενδίλλειν* to imply, *contortis oculis adspicere.* So Hor. Sat. I. 9. 65. *Distorquens oculos.* The simple meaning is quite sufficient for the sense, from *δινεῖν*, and *ἴλλος*, *oculus.* Compare also Apoll. Rhod. III. 280.

182. *τὼ δὲ βάτην.* Namely, Ajax and Ulysses: and so throughout.

183. *γαιηόχῳ 'Εννοσιγαίῳ.* Some have thought that these two epithets of Neptune, for such is in fact the latter as well as the former, are synonymous. Now *γαιήοχος* implies, properly, *a possessor of the earth:* and thus, in an allied sense, it is an epithet of Diana, as the patroness of Thebes, in Soph. Œd. T. 160; just as

Ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην· 185
Τὸν δ' εὗρον φρένα τερπόμενον φόρμιγγι λιγείῃ,
Καλῇ, δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν·
Τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἠετίωνος ὀλέσσας.
Τῇ ὅγε θυμὸν ἔτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν.
Πάτροκλος δέ οἱ οἶος ἐναντίος ἧστο σιωπῇ, 190
Δέγμενος Αἰακίδην, ὁπότε λήξειεν ἀείδων.
Τὼ δὲ βάτην προτέρω, ἡγεῖτο δὲ δῖος Ὀδυσσεύς·
Στὰν δὲ πρόσθ' αὐτοῖο· ταφὼν δ' ἀνόρουσεν Ἀχιλλεὺς
Αὐτῇ σὺν φόρμιγγι, λιπὼν ἕδος, ἔνθα θάασσεν.
Ὣς δ' αὔτως Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη. 195
Τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Χαίρετον· ἦ φίλοι ἄνδρες ἱκάνετον· ἦ τι μάλα χρεώ·
Οἵ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστον.
Ὣς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,

πολιοῦχος is applied to *Minerva*, as the tutelar deity of Athens. On the other hand, ἐνοσίγαιος, and its equivalent ἐνοσίχθων, denotes *one who shakes the earth*; and it was an opinion that Neptune, with his trident, was the producer of earthquakes.

187. ἀργύρεον ζυγόν. This is the reading of one MS., and so it is cited by Plutarch *de Musicis, in fin.* The common reading is ζυγός. Stephens, in *Thes. Gr. Ling.*, doubts if the word occurs in the neuter; but Heyne observes, that both forms were anciently in use. The ζυγὸν was *the neck* of the lyre, which the player held in his left hand. The lyre was the most celebrated musical instrument among the Greeks, and it was the custom of kings and heroes in early times to play thereon. See Il. Γ. 54. Ælian. V. H. III. 32. Virg. Æn. I. 744.

188. πόλιν Ἠετίωνος. *Thebe.* See on Il. B. 691.

189. κλέα ἀνδρῶν. There is a very ingenious conjecture respecting the import of these words, in the *Museum Criticum*, T. II. pp. 213. sqq. The substantive κλέος is found no where in the plural, in Homer at least, except in this place, infra v. 520, and again in Od. Θ. 73; and it is a word to which, like *fame* in English, the plural number is scarcely applicable. It is not improbable that there were then in existence a set of short poems, each of which was appropriately entitled, from the name of the hero whom it celebrated, κλέος Τυδέος, κλέος Βελλεροφόντου, or as the case might be; as we had formerly the *Lay of Lanval*, the *Lay of Tristram*, and the like. When spoken of collectively, therefore, these poems would properly be called, in the plural number, κλέα. If this supposition be correct, the speech of Phœnix, in which he endeavours to appease the anger of Achilles, will appear far more pertinent, than if we understand the expression in the general sense of Virgil's *Heroum Laudes*, in Eclog. IV. 26. After alluding, in v. 520, to the κλέα ἀνδρῶν, with which Achilles had been amusing himself, he relates a short narrative, of which Meleager is the subject, and which was probably one of this description of poems, and might be distinguished as κλέος Μελεάγρου, or the *Lay of Meleager.* The relation which the narrative bears to the employment in which they found him engaged, would thus produce an excellent *argumentum ad hominem*, and a strong excitement to imitate the examples of the heroes whose praises were celebrated. In confirmation of this conjecture, the student will readily perceive, that the metre assumes a peculiar character in the narrative alluded to, and a pleasing cadence throughout, which is strikingly distinct from the dramatic rhythm of the speeches. In a sense precisely similar, although the critic does not seem to have been aware of it, the plural κλέα occurs in Hesiod. Theog. 100. Apoll. Rhod. I. 1.

192. προτέρω. *Forward.* Schol. προσωτέρω, ἐνδοτέρω. So in v. 199.

196. δεικνύμενος. Eustath. ἀντὶ τοῦ δεξιούμενος. This is the primary acceptation of the word. See Damm *in voce.*

197. ἦ τι μάλα χρεώ. Scil. ἐφ' ὑμᾶς ἱκάνει. See on v. 76. There is an incoherence in this salutation, indicating the speaker's agitation or surprise.

Εἷσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν· 200
Αἶψα δὲ Πάτροκλον προσεφώνεεν, ἐγγὺς ἐόντα·
Μείζονα δὴ κρητῆρα, Μενοιτίου υἱὲ, καθίστα,
Ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἑκάστῳ·
Οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.
Ὣς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ. 205
Αὐτὰρ ὅγε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
Ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίονος αἰγὸς,
Ἐν δὲ συὸς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.
Τῷ δ' ἔχεν Αὐτομέδων, τάμνε δ' ἄρα δῖος Ἀχιλλεύς·
Καὶ τὰ μὲν εὖ μίστυλλε, καὶ ἀμφ' ὀβελοῖσιν ἔπειρε, 210
Πῦρ δὲ Μενοιτιάδης δαῖε μέγα, ἰσόθεος φώς.
Αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη, καὶ φλὸξ ἐμαράνθη,
Ἀνθρακιὴν στορέσας ὀβελοὺς ἐφύπερθε τάνυσσε,
Πάσσε δ' ἁλὸς θείοιο, κρατευτάων ἐπαείρας.
Αὐτὰρ ἐπεί ῥ' ὤπτησε, καὶ εἰν ἐλεοῖσιν ἔχευε, 215
Πάτροκλος μὲν σῖτον ἑλὼν ἐπένειμε τραπέζῃ

203. *ζωρότερον.* The word ζῶρος has been variously interpreted. Aristotle (*Poet.* c. 25) understands it to mean θᾶττον, *quickly.* According to others, it signifies *warm,* from ζέω, *ferveo.* But the true meaning is *pure.* Herod. VI. 84. Κλεομένεα δὲ λέγουσι, ἡκόντων τῶν Σκυθέων, μαθεῖν τὴν ἀκρητοποσίην παρ' αὐτέων· ἔκ τε τόσου, ὡς αὐτοὶ λέγουσι, ἐπεὰν ζωρότερον βούλωνται πιέειν, ἐπισκύθισον λέγουσι. See also Athen. X. 6. Plutarch. Sympos. V. 4. Wine undiluted is recommended to the aged by Celsus (I. 3).

206. *αὐτὰρ ὅγε κρεῖον κ. τ. λ.* The description which is here given, though not very reconcileable with modern ideas, cannot but interest the classical student, as a faithful picture of the manners of the heroic ages. Their meals, though plain, seem to have been plentiful; and the host himself took the chief part in preparing the entertainment, and generally killed and dressed the animal himself. Compare Il. H. 314. et passim; and see on v. 222. The same primitive customs prevailed also among the early patriarchs. In Gen. xviii. 4, Abraham prepares the meat, while his wife makes the bread; and he himself serves it to his guests. A doubt existed among the ancients, whether κρεῖον signified the *flesh itself,* or the *kettle* in which it was boiled. The sense of the passage is at variance with the former interpretation; and the latter is contradicted by the custom, which uniformly prevailed in those times, of roasting their meat. See on Il. A. 466. Hence Ernesti concludes, that the word κρεῖον was *a dresser,* τράπεζα μαγειρικὴ, upon which the carcase was placed, in order to be divided into joints. The words ἐν πυρὸς αὐγῇ signify, *in the light of the fire,* which served the purposes of a lantern. The Schol. Lips. compares the similar expression, ἐν ἡλίου αὐγῇ. See Il. Θ. 480.

208. *συὸς σιάλοιο.* Apoll. Lex. λιπαροῦ καὶ εὐτραφοῦς. This seems to be the true meaning of the adjective, which is also used as a substantive of like import; though other significations have been assigned to it. Etym. M. σίαλος· ἄῤῥην σῦς, παρὰ τὸ ἄφρον ἀφίεσθαι, σίαλος γὰρ ὁ ἄφρος. But see Schneid. Lex. *in v.*

211. *δαῖε.* See on Il. E. 4.

214. *θείοιο.* Schol. Vict. ἢ ὅτι τὰς φιλίας συνάγει, ἢ διὰ τὸ ἄσηπτα τηρεῖν τὰ πασσόμενα. Of the construction, see on Il. E. 268. The word κρατευταὶ is usually interpreted *verum fulcra.* They were probably a sort of prop, similar to what is called a *trivet,* on which the ὀβελοὶ rested. Schol. κρατευτάων· τῶν βασέων, ἐφ' ὧν οἱ ὀβέλισκοι τίθενται, ὀπτωμένων τῶν κρεῶν.

215. *ἐλεοῖσιν.* *The chopping-block;* plural for singular. The ἐλεὸς was a table upon which the meat was placed, after it was drawn from the spit, before it was placed upon the table, upon which they supped. Upon this latter his respective portion was placed to each guest, with a piece of bread in a small *canistrum,* or basket.

Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
Αὐτὸς δ' ἀντίον ἷζεν Ὀδυσσῆος θείοιο,
Τοίχου τοῦ ἑτέροιο· θεοῖσι δὲ θῦσαι ἀνώγει
Πάτροκλον, ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς· 220
Οἳ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Νεῦσ' Αἴας Φοίνικι· νόησε δὲ δῖος Ὀδυσσεύς,
Πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλῆα·
Χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν ἐΐσης οὐκ ἐπιδευεῖς, 225
Ἠμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρείδαο,
Ἠδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
Δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν·
Ἀλλὰ λίην μέγα πῆμα, Διοτρεφὲς, εἰσορόωντες
Δείδιμεν· ἐν δοιῇ δὲ, σαωσέμεν ἢ ἀπολέσθαι 230
Νῆας ἐϋσσέλμους, εἰ μὴ σύγε δύσεαι ἀλκήν.
Ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο
Τρῶες ὑπέρθυμοι τηλεκλητοί τ' ἐπίκουροι,
Κηάμενοι πυρὰ πολλὰ κατὰ στρατὸν, οὐδ' ἔτι φασὶ

218. ἷζεν. The ancient Greeks did not recline on couches at their meals, as was afterwards the custom; but they sate at table. So also did the early Hebrews, as appears from Gen. xliii. 33. 1 Sam. xvi. 11. Ps. cxxviii. 3. and other passages of Scripture. In after times, however, the Persian custom was gradually introduced, and they took their meals in a reclining posture. See Amos vi. 4. 7. Ezek. xxiii. 47. Tobit i. 4. Esther i. 6. vii. 8. Matt. xxvi. 7. Luke vii. 36.

220. θυηλάς. Schol. τὰς ἀπαρχάς. See on Il. H. 314.

222. ἐξ ἔρον ἕντο. As the deputies had already supped (vv. 178. 226), Aristarchus would read ἂψ ἐπάσαντο, since they can only be supposed to have partaken slightly of his repast, by way of compliment to Achilles. This notion may suit very well with the ideas of modern politeness, but scarcely with the less civilised manners of the heroic age.

225. χαῖρ', Ἀχιλεῦ· δαιτὸς κ.τ.λ. As no persons more fit for the occasion could have been selected than those to whom the embassy was entrusted, so nothing could be better conceived, or better timed, than the speeches which the poet has put into their mouths. The sound reasoning and eloquent address of Ulysses; the mild and affectionate expostulations of Phœnix; and the disdainful reproaches of Ajax; as they are perfectly adapted to the respective characters of the speakers, so they are introduced precisely in the order in which they are calculated to produce the greatest effect. The opinion of Quintilian respecting them will be found in the note on Il. B. 284. With the adjective ἐπιδευεῖς, the verb ἐσμὲν must be supplied; which is frequently the case, when a verb, as ἐπιδεύομεν in the present instance, is required by the sense. See Matt. Gr. Gr. § 305. The object of Ulysses, in stating that the reception with which they had met from Achilles was no less splendid than they experienced from Agamemnon himself, was in order to prepare him gradually for the unpleasant subject of their errand.

228. δαιτὸς ἔργα. A periphrasis for δαίς. In a similar manner later writers used χρῆμα. Herod. I. 36. συὸς χρῆμα. Aristoph. Vesp. 927. χρῆμα ἀνδρός. So also in Latin; Phædr. Fab. IV. 7. *siqua* res *esset* cibi. See Matt. Gr. Gr. § 430. 6.

230. ἐν δοιῇ. *In doubt.* Schol. ἐν διστανμῷ, ἐν διχοστασίᾳ. Callim. H. Jov. 5. ἐν δοιῇ μάλα θυμός. The construction of this passage, which is somewhat perplexed, must stand thus: ἐν δοιῇ δέ ἐστι τὸ πρᾶγμα, ἢ ἡμᾶς σαώσειν τὰς νῆας, ἢ αὐτὰς ἀπολέσθαι. The first verb is active, the other intransitive. This confusion, however, is strikingly expressive of the speaker's emotion.

231. δύσεαι ἀλκήν. See on Il. A. 149.

232. αὖλιν ἔθεντο. Schol. ἐστρατοπέδευσαν. Hence the verb αὐλίζεσθαι, in Od. M. 265. Ξ. 412.

234. οὐδ' ἔτι φασὶ Σχ. *They expect that we Argives shall no longer stand our ground,*

Σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσι πεσέεσθαι. 235
Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
Ἀστράπτει· Ἕκτωρ δὲ μέγα σθένεϊ βλεμεαίνων
Μαίνεται ἐκπάγλως, πίσυνος Διΐ, οὐδέ τι τίει
Ἀνέρας οὐδὲ θεοὺς, κρατερὴ δέ ἑ λύσσα δέδυκεν.
Ἀρᾶται δὲ τάχιστα φανήμεναι Ἠῶ δῖαν· 240
Στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα,
Αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρὸς, αὐτὰρ Ἀχαιοὺς
Δηώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.
Ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
Ἐκτελέσωσι θεοὶ, ἡμῖν δὲ δὴ αἴσιμον εἴη 245
Φθίσθαι ἐνὶ Τροίῃ, ἑκὰς Ἄργεος ἱπποβότοιο.
Ἀλλ' ἄνα, εἰ μέμονάς γε, καὶ ὀψέ περ, υἷας Ἀχαιῶν
Τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
Αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
Ῥεχθέντος κακοῦ ἔστ' ἄκος εὑρεῖν· ἀλλὰ πολὺ πρὶν 250
Φράζευ, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἦμαρ.

but fall back upon our ships. Compare Il. B. 175. A. 823. M. 107. 126. and elsewhere. Clarke and others understand the words, improperly, in reference to the Trojans.

236. Ζεὺς δέ σφι Κρονίδης κ.τ.λ. Cicero, quoting from memory, assigns these words to Ajax; *de Divin.* II. 39. *Homericus Ajax, apud Achillem querens de ferocitate Trojanorum nescio quid, hoc modo nunciat:* Prospera Jupiter his dextris fulgoribus edit.

239. λύσσα. Schol. Vict. μανία, παρὰ τὸ λύειν τὸν νοῦν. See Valcknær on Ammon. p. 148.

241. στεῦται. Schol. διαβεβαιοῦται, ὑπισχνεῖται. See on Il. Γ. 83. By the κόρυμβα, the Scholiast and others understand the ἀκροστόλια, or the extremity of the prow, of which it was usual with a conqueror to deprive the ship, and dedicate it in the temples of the gods. See Xen. Hell. II. 3. 8. Diod. Sic. XX. 87. But as the sterns of the vessels were drawn upon land, and consequently turned towards the Trojans, Hector would necessarily take his spoils from thence, and leave the prows to the fire. See on Il. A. 433. Hence it seems that the κόρυμβα, in this place at least, were not the ἀκροστόλια, but the ἄφλαστα, or *aplustria*, in the stern, upon which a staff was erected with a ribbon or streamer. This is evidently the case in Apollon. Rhod. II. 603. Ἔμπης δ' ἀφλάστοιο παρέθρισαν ἄκρα κόρυμβα. According, however, to the Etym. Mag. p. 177, the ἄφλαστα and κόρυμβα are distinct: ἄφλαστα διαφέρει τῶν κορύμβων· ἄφλαστα μὲν λέγεται τὰ πρυμνήσια, κόρυμβα δὲ τὰ πρωρήσια. The fact seems to be, that κόρυμβος signifies in general any *apex*, or summit, and may therefore be applied indifferently to the stern or the prow of a vessel. Hesych. καθόλου πάντα τὰ μετέωρα, καὶ εἰς ὕψος ἀνατείνοντα, κορύμβους λέγουσιν. And again: κόρυμβα· ὑπ' ἐνίων τὰ ἄφλαστα, τὰ ἀκροστόλια. This latter citation evidently includes both applications of the word. It may be observed, that in the singular the masculine, κόρυμβος, is generally employed, and the neuter in the plural. Herod. VII. 218. οὔρεος τὸν κόρυμβον. See on Il. A. 312.

242. πυρός. Subaud. διὰ, as in Il. B. 415. In the next line, most editions read ἀτυζομένους, as in Il. Θ. 183; but the reading of the text has the best authorities in its favour. And so Heyne.

249. οὐδέ τι μῆχος κ. τ. λ. Soph. Trach. 744. τὸ γὰρ φανθὲν τίς ἂν δύναιτ' ἀγέννητον ποιεῖν; Pind. Olymp. II. 29. τῶν δὲ πεπραγμένων, ἀποίητον οὐδ' ἂν Χρόνος ὁ πάντων πατὴρ δύναιτο θέμεν ἔργων τέλος. Lucian *de Hist. Scrib.* τὰ μὲν πραχθέντα οὐδὲ Κλωθὼ ἂν ἔτι ἀνακλώσειεν, οὐδὲ Ἄτροπος μετατρέψειε. Cic. *de Fin.* I. *Quod enim semel admissum est, coerceri reprimique non potest.* The Scholiast on Pind. *loc. cit.* reads μῆχαρ, but μῆχος is correct. See Il. B. 342. The construction is, οὐδέ τι μῆχος κ. ῥ. ἐστὶ, ὥστε εὑρεῖν ἄκος. With the former part of the line we may compare Hor. Epist. I. 2. 59. *Qui non moderabitur iræ, Infectum volet esse, dolor quod suaserit et mens.*

Ὦ πέπον, ἦ μέν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
Ἤματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·
Τέκνον ἐμὸν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
Δώσουσ', αἴ κ' ἐθέλωσι· σὺ δὲ μεγαλήτορα θυμὸν 255
Ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
Ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
Τίωσ' Ἀργείων ἠμὲν νέοι ἠδὲ γέροντες.
Ὣς ἐπέτελλ' ὁ γέρων· σὺ δὲ λήθεαι· ἀλλ' ἔτι καὶ νῦν
Παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
Ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
Εἰ δὲ, σὺ μέν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω,
Ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
Ἑπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
Αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
Πηγοὺς, ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
Οὔ κεν ἀλήϊος εἴη ἀνὴρ, ᾧ τόσσα γένοιτο,
Οὐδέ κεν ἀκτήμων ἐριτίμοιο χρυσοῖο,
Ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο.
Δώσει δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργ' εἰδυίας, 270
Λεσβίδας, ἃς, ὅτε Λέσβον ἐϋκτιμένην ἕλες αὐτὸς,
Ἐξέλεθ', αἳ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
Τὰς μέν τοι δώσει· μετὰ δ' ἔσσεται, ἣν τότ' ἀπηύρα
Κούρην Βρισῆος· καὶ ἐπὶ μέγαν ὅρκον ὀμεῖται,
Μήποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275
Ἣ θέμις ἐστὶν, ἄναξ, ἤτ' ἀνδρῶν ἤτε γυναικῶν.
Ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε
Ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
Νῆα ἅλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι
Εἰσελθὼν, ὅτε κεν δατεώμεθα ληΐδ' Ἀχαιοί. 280
Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἑλέσθαι,
Αἵ κε μετ' Ἀργείην Ἑλένην κάλλισται ἔωσιν.
Εἰ δέ κεν Ἄργος ἱκοίμεθ' Ἀχαιϊκὸν, οὖθαρ ἀρούρης,
Γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἶσον Ὀρέστῃ,

255. θυμὸν Ἴσχειν ἐν στήθεσσι. Ovid. Heroid. Epist. III. 85. *Vince animos iramque tuam, qui cætera vincis.* Horat. Od. I. 16. 22. *Compesce mentem.* Epist. I. 2. 62. *Animum rege, qui nisi paret, Imperat: hunc frenis, hunc tu compesce catenis.* The verbs ἴσχειν and ληγέμεναι are in the infinitive for the imperative.

256. φιλοφροσύνη γὰρ ἀμείνων. Scil. τοῦ θυμοῦ μεγαλήτορος. Cicero *de Offic.* I. 258. *Nec vero audiendi, graviter qui inimicis irascendum putabant, idque magnanimi et fortis viri esse censebant. Nihil enim laudabilius, nihil magno et præclaro viro dignius, Placabilitate atque Clementia.*

260. παύε', ἔα δὲ χόλον θυμαλγέα. Psalm xxxvi. 8. LXX. παῦσαι ἀπὸ ὀργῆς, καὶ ἐγκατάλιπε θυμόν. Compare Prov. xvi. 31. xvii. 14.

262. εἰ δέ. There is an ellipsis of the verb βούλει, as in the common formula εἰ δ' ἄγε. See on Il. A. 302. The following enumeration is repeated from vv. 122. sqq.

Ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ. 285
Τρεῖς δέ οἵ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
Χρυσόθεμις, καὶ Λαοδίκη, καὶ Ἰφιάνασσα·
Τάων, ἥν κ' ἐθέλησθα, φίλην ἀνάεδνον ἄγεσθαι
Πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μείλια δώσει
Πολλὰ μάλ', ὅσσ' οὔπω τις ἑῇ ἐπέδωκε θυγατρί. 290
Ἑπτὰ δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,
Καρδαμύλην, Ἐνόπην τε, καὶ Ἱρὴν ποιήεσσαν,
Φηράς τε ζαθέας, ἠδ' Ἄνθειαν βαθύλειμον,
Καλήν τ' Αἴπειαν, καὶ Πήδασον ἀμπελόεσσαν·
Πᾶσαι δ' ἐγγὺς ἁλὸς, νέαται Πύλου ἠμαθόεντος. 295
Ἐν δ' ἄνδρες ναίουσι πολύῤῥηνες, πολυβοῦται,
Οἵ κέ σε δωτίνῃσι, θεὸν ὣς, τιμήσουσι,
Καί τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
Ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
Εἰ δέ τοι Ἀτρείδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
Αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
Τειρομένους ἐλέαιρε κατὰ στρατὸν, οἵ σε, θεὸν ὣς,
Τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
Νῦν γάρ χ' Ἕκτορ' ἕλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθῃ,
Λύσσαν ἔχων ὀλοήν· ἐπεὶ οὔτινα φησὶν ὁμοῖον 305
Οἷ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
Χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
Ἧ, περ δὴ φρονέω τε, καὶ ὡς τετελεσμένον ἔσται, 310
Ὥς μή μοι τρύζητε παρήμενος ἄλλοθεν ἄλλος.

300. *κηρόθι μᾶλλον*. For *μάλα ἐκ κῆρος*. *From the bottom of your heart.* The adverbs of this class, ending in *θι*, were originally nothing more than genitive forms; which is evident from the occasional addition of the preposition, as in Il. Θ. 557. A. 50. and elsewhere. The genitive itself is also sometimes used for the adverb; as *ἠοῦς*, for *ἠῶθι*, in Il. Θ. 525.

303. *σφι*. For *ἔν σφι*, *apud eos*. Compare Il. Δ. 95. The adverb *νῦν* in the following line refers to the previous enclosure of the Trojans within their walls. See on Il. H. 328.

308. *Διογενὲς Λαερτιάδη, κ. τ. λ.* The tact of this speech of Achilles displays the hand of a master. The sudden and interrupted bursts of indignation, the rapidity and incoherence of thought, and the alternate expressions of anger and complaint, display, in the liveliest colours, the workings of a mind at once generous and noble, though proud and unrelenting. It may be said, that the open and candid declarations of Achilles evince the truth of Nature, as the preceding harangue of Ulysses exhibits the perfection of art. Thus Plato observes, in *Hippia* I. *ἐν τούτοις δηλοῖ τοῖς ἔπεσι τὸν τρόπον ἑκατέρου τοῦ ἀνδρός· ὡς ὁ μὲν Ἀχιλλεὺς εἴη ἀληθής τε καὶ ἁπλοῦς· ὁ δὲ Ὀδυσσεὺς, πολύτροπός τε καὶ ψευδής.* Hence also Achilles declares in Eurip. Iph. A. 926. *Ἐγὼ δ' ἐν ἀνδρὸς εὐσεβεστάτου τραφεὶς Χείρωνος ἔμαθον τοὺς τρόπους ἁπλοῦς ἔχειν.*

309. *ἀπηλεγέως ἀποειπεῖν*. *To speak out plainly, straightforwardly.* Compare Od. A. 372. H. Merc. 362. The adverb is derived from *ἀπὸ* and *ἀλέγειν*. For the import of the verb, compare v. 422. H. 416.

311. *τρύζητε*. *Obstrepatis; querendo fatigetis.* The verb properly denotes the *cooing of the turtle-dove,* thence called *τρυγών*. Eustath. *ἔστι δὲ τρύζειν τὸ πολυλογεῖν ἢ*

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν,
Ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἴπῃ.
Αὐτὰρ ἐγὼν ἐρέω, ὡς καὶ τετελεσμένον ἔσται·
Οὔτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἴω, 315
Οὔτ' ἄλλους Δαναούς· ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
Μάρνασθαι δηΐοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεί.
Ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
Ἐν δὲ ἰῇ τιμῇ ἠμὲν κακὸς, ἠδὲ καὶ ἐσθλός·
Κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ, ὅ τε πολλὰ ἐοργώς· 320
Οὐδέ τι μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
Αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
Ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι

πολυφωνεῖν (Anglicè *to importune*), *ἐξ οὗ καὶ τρυγὼν, ἣν ἡ παροιμία ἐπὶ σκώμματι τῶν πολυλογούντων παραλαμβάνει λαλιστέρους τρυγόνων καλοῦσα.* Compare Theocr. Idyl. VII. 140. 141. Of the construction of ἄλλοθεν ἄλλος with a plural verb, see the note on Eurip. Phœn. 1263. Pent. Gr. p. 375.

312. Ἀΐδαο πύλῃσιν. Schol. *τῷ θανάτῳ, περιφραστικῶς.* This periphrasis is of frequent occurrence, both in Homer and in the Tragic writers. Compare Il. E. 646. Ξ. 156. Ψ. 71. et passim. Eur. Hec. 1. Med. 1231. Hippol. 56. 1445. Alcest. 125. Æsch. Agam. 1262. So Virg. Georg. IV. 467. *Ostia Ditis.* Æn. VI. 127. *Janua Ditis.* The expression seems to be of eastern origin; and it is very common in the Sacred Writings. Isai. xxxviii. 10. LXX. *ἐν πύλαις ᾅδου καταλείψω τὰ ἔτη τὰ ἐπίλοιπα.* Sapient. Solom. xvi. 13. *σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις, καὶ κατάγεις εἰς πύλας ᾅδου καὶ ἀνάγεις.* So also Job xxxviii. 17. Psalm ix. 13. See Grotius on Matt. xvi. 18. The same sentiment is expressed in Demosth. de Coron. 87. *τί δὲ μεῖζον ἔχοι τις ἂν εἰπεῖν ἀδίκημα κατ' ἀνδρὸς ῥήτορος, ἢ εἰ μὴ ταὐτὰ καὶ φρονεῖ καὶ λέγει.* Phocylides: *μηδ' ἕτερον κεύθῃς κραδίῃ νόον, ἄλλ' ἀγορεύων.* Senec. Epist. 14. *Turpe est aliud loqui, aliud sentire.* Compare Mosch. Idyl. I. 9. Plaut. Truc. I. 2. 76. Psalm lv. 21. Sallust has given this character of Roman depravity; B. C. 10. *Aliud in pectore, aliud in lingua promptum habere.* So Tacitus (in Annal. I.) of Tiberius, whom he calls *egregius ille simulandi dissimulandique artifex.* The reading of Heyne is that preserved by Plato, *ubi supra;* and it is sanctioned by MS. authority. Vulgo *κεύθει*, and *ἄλλο δὲ βάζει.* In the next line also the vulgar reading is, *ὥς μοι δοκεῖ εἶναι ἄριστα*, where the text is supported by the same authorities.

316. *ἐπεὶ οὐκ ἄρα τις χάρις ἦεν κ.τ.λ.* Virg. Æn. VII. 425. *I nunc, ingratis offer te, irrise, periclis.*

318. *μένοντι.* *Desidenti, e pugna absistenti.* Infra v. 332. *ὄπισθε μένων παρὰ νηυσί.* Heyne. Compare Eccles. ix. 2. LXX. *συνάντημα ἐν τῷ δικαίῳ καὶ τῷ ἀσεβεῖ, τῷ ἀγαθῷ καὶ τῷ κακῷ, καὶ τῷ καθαρῷ καὶ τῷ ἀκαθάρτῳ, καὶ τῷ θυσιάζοντι καὶ τῷ μὴ θυσιάζοντι· ὡς ὁ ἀγαθὸς ὡς ὁ ἁμαρτάνων, ὡς ὁ ὀμνύων καθὼς ὁ τὸν ὅρκον φοβούμενος.*

321. *περίκειται.* Schol. Vict. *περισσὸν τῶν ἄλλων ἀπόκειται.*

322. *ψυχὴν παραβαλλόμενος.* *Vitam projiciens;* i. e. *periculis exponens.* Hence, says Eustathius, the adjective *παράβολος*, *bold, rash, headstrong.* Hence also, as some suppose, the Latin *parabolari*, and *parabolani*, applied to those who had the charge of patients afflicted with pestilential diseases. See the commentaries on Philipp. ii. 30. Virg. Æn. IX. 663. *animas in aperta pericula mittunt.* Before the infinitive *πολεμίζειν*, the adverb *ὥστε* must be supplied. See infra v. 407. The participle is used in a sense somewhat similar in v. 326, which is the usual construction after verbs expressing a continuance. Xenoph. Apolog. Soc. 3. *οὐδὲν ἄδικον διαγεγένημαι ποιῶν.* See Matt. Gr. Gr. § 534. d. 552. 1.

323. *ἀπτῆσι νεοσσοῖσι.* *Unfledged young.* The adjective *ἀπτὴν* is derived from *a priv.* and *ἵπταμαι, volo.* The noun *μάσταξ*, v. 324, signifies properly, *the mouth,* from *μασάομαι, to eat;* as in Od. Δ. 287. Ψ. 76. So Heyne understands it here also. In this case, the sense requires *μάστακι* in the dative, and the accusative *τροφὴν*, or some like word, must be supplied after *προφέρῃσι.* But the commentators in general suppose, that the word *μάσταξ* signifies not only *the mouth,* but *that which is eaten,* i. e. *food;* and understand *μάστακα* in the accusative. Eustath. *μάσταξ· τὸ*

Μάστακ', ἐπεί κε λάβῃσι, κακῶς δέ τέ οἱ πέλει αὐτῇ·
Ὣς καὶ ἐγὼ πολλὰς μὲν ἀΰπνους νύκτας ἴαυον, 325
Ἤματα δ' αἱματόεντα διέπρησσον πολεμίζων,
Ἀνδράσι μαρνάμενος, ὀάρων ἕνεκα σφετεράων.
Δώδεκα δὲ ξὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
Πεζὸς δ' ἕνδεκά φημι κατὰ Τροίην ἐρίβωλον·
Τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
Ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
Ἀτρείδῃ· ὁ δ' ὄπισθε μένων παρὰ νηυσὶ θοῇσι,
Δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν,
Ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι.
Τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
Εἵλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
Τερπέσθω· τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
Ἀτρείδης; ἦ οὐχ Ἑλένης ἕνεκ' ἠϋκόμοιο;
Ἦ μοῦνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
Ἀτρεῖδαι; ἐπεὶ, ὅστις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
Τὴν αὐτοῦ φιλέει καὶ κήδεται, ὡς καὶ ἐγὼ τὴν
Ἐκ θυμοῦ φίλεον, δουρικτητήν περ ἐοῦσαν.
Νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἵλετο, καί μ' ἀπάτησε,
Μή μευ πειράτω εὖ εἰδότος· οὐδέ με πείσει. 345
Ἀλλ', Ὀδυσεῦ, σὺν σοί τε καὶ ἄλλοισι βασιλεῦσι
Φραζέσθω νήεσσιν ἀλεξέμεναι δήϊον πῦρ.

μάσημα, ἤγουν ἡ μεμασημένη τροφή. Heyne's interpretation seems most probable and consistent. The addition of the words *κακῶς δέ τε κ. τ. λ.* is extremely natural, and full of pathos, at the same time that they are necessary to complete the resemblance. Schol. Vict. *ἵνα ἡ εὐεργεσία μὴ ἐξ ἀκινδύνου περιουσίας προσεῖναι δοκῇ.*

327. *σφετεράων.* For *σφῶν αὐτῶν*, i. e. *of the Atridæ*, in reference more especially to Helen. Compare v. 339.

328. *δώδεκα πόλεις.* The principal of these twelve islands were Lesbos, Scyros, and Tenedos. The eleven cities, according to Strabo, XIII. p. 875, were Lyrnessus, Pedasus, Thebe, Zelea, Adrastea, Pityea, Percote, Arisbe, Abydus, Chrysa, and Cilla.

337. *τί δὲ δεῖ πολεμιζέμεναι Τ. Ἀ.* Porson on Eur. Orest. 659. *Homerus, nisi me fallit Seberi index, semel tantum verbo δεῖ usus est, et tum infinitivo præponit;* Il. I. 337. *Cum infinitivo χρὴ sæpissime construit; cum accusativo personæ et rei genitivo,* Il. H. 109. Od. A. 124. Γ. 14. Δ. 463. Φ. 110. X. 377. *Pari modo substantivum χρεὼ cum accusativo et genitivo,* Il. I. 75. 603. K. 43. Λ. 605. Od. Δ. 634. *Hanc formam semel ausus est imitari Euripides:* Hec. 976. *ἀλλὰ τίς χρεία σ' ἐμοῦ;*

340. *ἦ μοῦνοι φιλέουσ' κ. τ. λ.* Virgil. Æn. IX. 136. *sint et mea contra Fata mihi, ferro sceleratam exscindere gentem, Conjuge prærepta; nec solos tangit Atridas Iste dolor, solisque licet capere arma Mycenis.* After this interrogation there is an ellipsis of the adverb *οὐδαμῶς.*

344. *νῦν δ' ἐπεὶ ἐκ χειρῶν κ. τ. λ.* Cic. Orat. pro Rabirio: *tibi quis semel pejerarit, ei credi postea, etiamsi per plures juret Deos, non convenit.* Phæd. Fab. I. 10. *Quicunque turpi fraude semel innotuit, Etiamsi verum dicit, amittit fidem.* Horat. Epist. I. 17. 58. *Nec semel irrisus triviis attollere curat, Fracto crure, planum.* Shakspeare, Tit. Andron. I. 2. *I'll trust by leisure him who mocks me once.* Compare also infra v. 375.

346. *ἀλλ', Ὀδυσεῦ, κ. τ. λ.* In allusion to the words of Agamemnon, in Il. A. 175. There is a bitter irony in what follows, respecting the entrenchments, which had lately been formed.

Ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
Καὶ δὴ τεῖχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
Εὐρεῖαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
Ἀλλ' οὐδ' ὧς δύναται σθένος Ἕκτορος ἀνδροφόνοιο
Ἴσχειν· ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσι πολέμιζον,
Οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἕκτωρ,
Ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·
Ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μευ ἔκφυγεν ὁρμήν. 355
Νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἕκτορι δίῳ,
Αὔριον ἱρὰ Διῒ ῥέξας καὶ πᾶσι θεοῖσι,
Νηήσας εὖ νῆας ἐπὴν ἅλαδε προερύσσω,
Ὄψεαι, ἢν ἐθέλησθα, καὶ αἴκεν τοι τὰ μεμήλῃ,
Ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
Νῆας ἐμὰς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας.
Εἰ δέ κεν εὐπλοίην δῴη κλυτὸς Ἐννοσίγαιος,
Ἤματί κε τριτάτῳ Φθίην ἐρίβωλον ἱκοίμην.
Ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔῤῥων·
Ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν, 365
Ἠδὲ γυναῖκας ἐϋζώνους, πολιόν τε σίδηρον
Ἄξομαι, ἅσσ' ἔλαχόν γε· γέρας δέ μοι, ὅσπερ ἔδωκεν,
Αὖτις ἐφυβρίζων ἕλετο κρείων Ἀγαμέμνων
Ἀτρείδης· τῷ πάντ' ἀγορευέμεν, ὡς ἐπιτέλλω,
Ἀμφαδὸν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοὶ, 370
Εἴ τινά που Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν,
Αἰὲν ἀναιδείην ἐπιειμένος· οὐδ' ἂν ἔμοιγε
Τετλαίη, κύνεός περ ἐὼν, εἰς ὦπα ἰδέσθαι·
Οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον.
Ἐκ γὰρ δή μ' ἀπάτησε καὶ ἤλιτεν· οὐ δ' ἂν ἔτ' αὖτις 375
Ἐξαπάφοιτ' ἐπέεσσιν· ἅλις δέ οἱ· ἀλλὰ ἕκηλος
Ἐῤῥέτω· ἐκ γάρ εὖ φρένας εἵλετο μητιέτα Ζεύς.

363. *ἤματί κε τριτάτῳ κ.τ.λ.* There is a passage in the Crito of Plato, where Socrates relates to Crito a dream, in which he received intimation by means of this verse of Homer, that he was to die on the third day from its appearance. Hence Cicero de Divinat. I. 25. *Est apud Platonem Socrates, cum esset in custodia publica, docens Critoni suo familiari, sibi post tertium diem esse moriendum: vidisse enim se in somnis pulchritudine eximia fœminam, quæ se nomine appellans, diceret Homericum quendam ejusmodi versum:* Tertia te Pthiæ tempestas læta locabit. Diogenes Laertius (*in Vita Socr.*) has the same story, but with a variation as to the person to whom Socrates relates it: *πρὸς Αἰσχίνην ἔφη, εἰς τρίτην ἀποθανοῦμαι.* It may be observed that the third day is to be reckoned inclusively; i. e. Anglicè, *the day after to-morrow.* This method of computation prevailed among most of the early nations, and particularly the Jews; as in Lev. xii. 3. 2 Chron. x. 5. 12. and Matt. xxvii. 63. Mark viii. 31. compared with Matt. xvi. 21. Luke ix. 21. See Hales' *Analysis of Chronology*, vol. I. p. 121.

370. *ἀμφαδόν. Publicly.*

373. *κύνεος. Audacious, insolent;* from *κύων, canis.* See on Il. A. 159.

376. *ἅλις δέ οἱ.* Supply *ἔστω*, scil. *ἅπαξ ἐμὲ ἐξηπατηκέναι.*

377. *ἐκ γάρ εὖ φρένας εἵλετο Ζεύς.* See on Il. Z. 234. This passage is an illustra-

Ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
Οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη,
Ὅσσα τέ οἱ νῦν ἐστι, καὶ εἴ ποθεν ἄλλα γένοιτο· 380
Ἠδ' ὅσ' ἐς Ὀρχομενὸν προτινίσσεται, ἠδ' ὅσα Θήβας
Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται,
Αἵ θ' ἑκατόμπυλοί εἰσι, διηκόσιοι δ' ἀν' ἑκάστην
Ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισι καὶ ὄχεσφιν·
Οὐδ' εἴ μοι τόσα δοίη, ὅσα ψάμαθός τε κόνις τε· 385

tion of the old proverb: *Quem Jupiter vult perdere, prius dementat.*

378. ἐν καρὸς αἴσῃ. This expression has tried the ingenuity of the commentators; but their various explanations are very unsatisfactory. Some understand Καρὸς for a proper name, in allusion to the fact that the Carians were the first mercenaries, and as a nation held in the greatest contempt. See Herod. I. 146. and Interpp. ad l. This interpretation evidently coincides with the purport of the passage, but the metre will not admit of it, as in that case the penultima would be long. Compare Il. B. 867. K. 428. In Theocr. Idyl. XVII. 89. the true reading is φιλοπτολέμοισί τε Καρσί. The same objection will hold against those who understand καρὸς *Doricè* for κηρὸς, so that the expression would be equivalent to ὁμῶς Ἀΐδαο πύλῃσιν, supra v. 312. Besides, the words are expressive of contempt rather than detestation. Others read ἔγκαρος, supporting the conjecture upon a rooted aversion which prevailed among the ancient Athenians against eating *brains*. See Plutarch in *Sympos.* But there does not seem to be any good authority for the use of the word ἔγκαρ, either in this sense, or as meaning *a louse*, which some, who have proposed the same emendation, have affixed to it. The custom, too, of abstaining from *brains* as food, was, most probably, subsequent to the age of Homer, and the vulgarity of the other exposition is unworthy of the character of Achilles, and of the poet himself. The most probable solution of the difficulty is, that a noun, κὰρ, καρὸς, was originally in use, derived from κείρω, *seco*, and signifying *a lock of hair*. Hence the expression would be proverbial, and equivalent to the Latin, *flocci eum facio.* See Valckn. ad Ammon. I. 4. Gronov. ad Plaut. Cas. II. 5. 39. To the same origin Clarke refers the adjective ἀκαρὴς, which frequently occurs in Aristophanes. Ausonius seems to have adopted the opinion, founded upon the low estimation in which the Carians were held, in Idyl. XII. 91. *Fallaces Ligures, nullo situs in pretio Car.*

381. Ὀρχομενόν. This is the city of Bœotia, mentioned in Il. B. 511. The chief source of its wealth was probably the celebrated Temple, which was there dedicated to the Graces by Eteocles, one of the family of the Minyæ. The private opulence of this family is mentioned by Pausanias, in Bœot. IX. 36.—The city of *Thebes*, in Egypt, is the same which is called in Scripture, *No*, or *No Ammon;* and its extensive wealth and population are alluded to in Jerem. xlvi. 25. Ezek. xxx. 14. Nahum iii. 8. Compare also Gen. xli. 41. xlvi. 20. The Scripture name precisely corresponds with Diospolis, as it was also called by the Greeks; since Ammon is the Egyptian title of Jupiter. Its former magnificence, of which several vestiges still remain, is described by Strabo, lib. XVII. Herod. II. 15. Diod. Sic. I. 2. Tacit. Annal. II. 60. They have also affirmed, in accordance with Homer, that it was able to send out 200 chariots and 10,000 soldiers, at each of its hundred gates. Great treasures were, in all probability, derived to the Egyptian metropolis from the offerings and presents of those who resorted to the temple of Jupiter Ammon. An influx of wealth from other countries seems to be indicated by the use of the verb προτινίσσομαι. Strabo also infers (lib. XV.), from this mention of Egyptian Thebes, that Homer was unacquainted with the empire of the Assyrians and the Medes; otherwise, he would certainly have noticed the grandeur and opulence of Nineveh and Babylon. Now in the time of the prophet Jonah, B. C. 824, Nineveh is spoken of as *a great city* (Jonah i. 2. iii. 3). Hence, then, we may deduce a presumptive argument in favour of the early date of the age of Homer. See Prelim. Obss. sect. I.—Of the verb προτινίσσομαι, Doricè for προσνίσσομαι, *appropinquo*, see Blomfield's Gloss. on Æsch. Prom. 540.

383. ἀν' ἑκάστην. Scil. πύλην. See note on Eur. Phœn. 12. Pent. Gr. p. 304. Heyne reads ἑκάστας, but the vulgar reading is equally good, and better supported.

385. ὅσα ψάμαθός τε κόνις τε. This, and similar hyperbolic expressions, are of

Οὐδέ κεν ὣς ἔτι θυμὸν ἐμὸν πείσει ʼΑγαμέμνων,
Πρίν γʼ ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
Κούρην δʼ οὐ γαμέω ʼΑγαμέμνονος ʼΑτρείδαο.
Οὐδʼ εἰ χρυσείῃ ʼΑφροδίτῃ κάλλος ἐρίζοι,
Ἔργα δʼ ʼΑθηναίῃ γλαυκώπιδι ἰσοφαρίζοι, 390
Οὐδέ μιν ὣς γαμέω· ὁ δʼ ʼΑχαιῶν ἄλλον ἑλέσθω,
Ὅστις οἷ τʼ ἐπέοικε, καὶ ὃς βασιλεύτερός ἐστιν.
Ἢν γὰρ δή με σόωσι θεοὶ, καὶ οἴκαδʼ ἵκωμαι,
Πηλεύς θήν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.
Πολλαὶ ʼΑχαιΐδες εἰσὶν ἀνʼ ʽΕλλάδα τε Φθίην τε, 395
Κοῦραι ἀριστήων, οἵ τε πτολίεθρα ῥύονται·
Τάων ἥν κʼ ἐθέλωμι, φίλην ποιήσομʼ ἄκοιτιν.
Ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγήνωρ,
Γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,
Κτήμασι τέρπεσθαι, τὰ γέρων ἐκτήσατο Πηλεύς. 400
Οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον, οὐδʼ ὅσα φασὶν
Ἴλιον ἐκτῆσθαι, εὖ ναιόμενον πτολίεθρον,
Τὸ πρὶν ἐπʼ εἰρήνης, πρὶν ἐλθεῖν υἷας ʼΑχαιῶν·
Οὐδʼ ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἐέργει
Φοίβου ʼΑπόλλωνος Πυθοῖ ἔνι πετρηέσσῃ. 405

proverbial notoriety. Homer has already used it in Il. B. 800. *Λίην γὰρ φύλλοισιν ἐοικότες, ἢ ψαμάθοισι.* See Aristot. Rhet. III. 12. So Callim. H. Dian. 253. *στρατὸν ψαμάθῳ ἶσον.* So also in the Sacred Writings: Gen. xxii. 17. xli. 49. Josh. xi. 4. 1 Sam. xiii. 5. 2 Sam. xvii. 11. 1 Kings iv. 20. Job xxix. 18. Psalm cxxxix. 18. Jerem. xv. 8. xxxiii. 22. Heb. xi. 12. Rev. xx. 8.

387. *ἀπὸ δόμεναι πᾶσαν λώβην.* That is, *ἀποδοῦναι ποινὴν τῆς λώβης.* Compare v. 508. infra.

401. *οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον, κ. τ. λ.* Nothing sure could be better imagined, or more strongly paint Achilles' resentment, than this commendation, which Homer puts into his mouth, of a long and peaceable life. That hero, whose very soul was possessed with a love of glory, and who preferred it to life itself, lets his anger prevail over this his darling passion; he despises even glory, when he cannot obtain that, and enjoy his revenge at the same time; and rather than lay this aside, becomes the very reverse of himself. Pope. With the sentiment we may compare Eurip. Alcest. 312. *ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον.* Quint. Curt. VI. *Nihil est miseris mortalibus spiritu carius.* So Job ii. 4. LXX. *ὅσα ὑπάρχει ἀνθρώπῳ ὑπὲρ τῆς ψυχῆς αὐτοῦ ἐκτίσει.—ὅσα φασὶν Ἴ. ἐκτῆσθαι, κ. τ. λ.* See on Il. Σ. 287.

404. *οὐδʼ ὅσα κ. τ. λ.* Hence it appears that the Temple of Apollo was growing in wealth and reputation in the time of Homer. The rapid increase of its importance, and its vast accumulation of treasures, from the Trojan war to the time of Crœsus, is related by various authors. See Strabo, lib. IX. Pausan. *in Phocicis*, X. 5. Diod. Sic. lib. XVII. Herod. I. 53. The pillage of the temple in the reign of Philip of Macedon gave rise to the famous Phocian or sacred war. It appears from the Hymn to Apollo, v. 296, that the temple was built of stone, with some magnificence. Hence *λάϊνος οὐδὸς* may either be understood of the whole temple, or of the ascent of stone steps in front. See on v. 578. infra, and compare Od. A. 103. The place was called Pytho, as some suppose, from the destruction of the serpent Pytho by Apollo, but the origin of the name is uncertain. The name is otherwise declined in Il. B. 519. Uncertain also is the signification of the epithet *ἀφήτωρ.* Eustath. *ἢ ὁ τοξότης, ἐκ τοῦ ἀφίημι· ἢ οἱονεὶ ὁμοφήτωρ, ὁ πᾶσι διδοὺς τὰς ὀμφάς.* Strabo, lib. IX. *ἔνιοι δὲ τὸν ἀφήτορα δεξάμενοι λέγεσθαι θησαυρὸν, ἀφήτορος δὲ χ[illegible]ὸν, τὸν κατὰ γῆς θησαυρισμὸν, ἐν τῷ κατώρυχθαί φασι τὸν πλοῦτον.* The former exposition of Eustathius seems to be preferable; but that of Strabo, at least, is inadmissible.

Ληϊστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,
Κτητοὶ δὲ τρίποδές τε, καὶ ἵππων ξανθὰ κάρηνα·
'Ανδρὸς δὲ ψυχὴ, πάλιν ἐλθεῖν, οὔτε λῃϊστὴ,
Οὔθ' ἑλετὴ, ἐπεὶ ἄρ κεν ἀμείψεται ἕρκος ὀδόντων.
Μήτηρ γάρ τέ μέ φησι θεὰ, Θέτις ἀργυρόπεζα, 410
Διχθαδίας Κῆρας φερέμεν θανάτοιο τέλοσδε·
Εἰ μέν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
"Ωλετο μέν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
Εἰ δέ κεν οἴκαδ' ἵκωμαι ἰὼν ἐς πατρίδα γαῖαν,
"Ωλετό μοι κλέος ἐσθλὸν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
"Εσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
Καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
Οἴκαδ' ἀποπλείειν· ἐπεὶ οὐκέτι δήετε τέκμωρ
'Ιλίου αἰπεινῆς· μάλα γάρ ἕθεν εὐρυόπα Ζεὺς
Χεῖρα ἑὴν ὑπερέσχε, τεθαρσήκασι δὲ λαοί. 420
'Αλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν 'Αχαιῶν
'Αγγελίην ἀπόφασθε· τὸ γὰρ γέρας ἐστὶ γερόντων·

407. *ἵππων κάρηνα.* For ἵπποι. The same periphrasis occurs in Il. Ψ. 260. and elsewhere, and is very common in the Tragic writers. Soph. Œd. T. 950. 1235. 'Ιοκάστης κάρα. Similar instances abound. So also Virg. Æn. V. 61. *Bina boum capita.* The auxiliary verb must be supplied with the verbal adjectives throughout this passage.

408. Eustath. *ἔστι δὲ λῃϊστὴ μὲν, ἡ ἀκουσίως ἑλκομένη· ἑλετὴ δὲ, ἡ ἑκουσίως ἐπανερχομένη.* There is an allusion to the prædatory mode of life which prevailed in the early ages. See on Il. A. 154. Before *ἐλθεῖν* there is an ellipsis of *ὥστε*, which is frequently the case when the sense does not necessarily depend upon the infinitive. See Matt. Gr. Gr. § 535. 5, d. So Virgil, in Latin, *suo dat habere nepoti*; for, *ut habeat.* With the sentiment we may compare Eurip. Alcest. 1081. *οὐκ ἔστι τοὺς θανόντας εἰς φάος μολεῖν.* Iph. T. 785. *τοῦτο γὰρ μόνον βροτοῖς Οὐκ ἔστι τἀνάλωμ' ἀναλωθὲν λαβεῖν, Ψυχὴν βροτείαν· χρημάτων δ' εἰσὶ πόροι.* Herc. F. 294. *καὶ τίς θανόντων ἦλθεν ἐξ "Αιδου πάλιν*; Mosch. Idyl. III. 109. *Ἄμμες, οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες, Ὁππότε πρᾶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κοίλᾳ Εὕδομες εὖ μάλα μακρὸν, ἀτέρμονα, νήγρετον ὕπνον.* Catull. Carm. III. 11. *Qui nunc it, per iter tenebricosum, Illuc, unde negant redire quenquam.* V. 4. *Soles occidere et redire possunt: Nobis, cum semel occidit brevis lux, Nox est perpetua una dormienda.* So Job xiv. 10. *'Ανὴρ δὲ τελευτήσας ᾤχετο, πεσὼν δὲ βροτὸς οὐκ ἔτι ἐστί.*

411. *διχθαδίας Κῆρας.* See on Il. A. 352. A similar choice is proposed to Euchenor, Il. N. 663, and to the companions of Ulysses, Od. A. 109.

414. Vulgo *ἵκωμαι φίλην ἐς π. γ.* which is against the metre. Heyne proposes *ἵκωμαι ἰὼν*, which is admitted into the text as preferable to the emendation of Clarke, who reads *ἵκοιμι*, as in Od. M. 345. But the change of moods from v. 412. is better avoided, and the other correction is confirmed by Il. X. 123. *μή μιν ἐγὼ μὲν ἵκωμαι ἰών.*

415. *δηρόν.* Scil. *χρόνον.* The ellipsis is filled up in Eurip. Iph. A. 680. *μέλλουσα δαρὸν πατρὸς ἀποικήσειν χρόνον.* In the same way there is an ellipsis of the noun *χρόνον* with the adjectives *ὀλίγον, μικρὸν, μακρὸν*, and the like. See Bos, Ellips. Gr. p. 341.—The verb *ἐπέσσεται* is separated by tmesis. Some, however, join *ἐπὶ δηρὸν*, and Heyne supplies a second *ἐπὶ*, which is altogether superfluous, as duration of time is denoted by the accusative without a preposition. See Matt. Gr. Gr. § 424. 3, b.

417. *παραμυθησαίμην. I would advise:* as in Il. O. 45. Æsch. Prom. 1099. Soph. Ant. 934. More generally the verb signifies *to comfort.*

418. *δήετε.* Eustath. *εὑρήσετε.* The poetic verb *δήω* is always used in a future signification. Compare infra v. 681. N. 260.

422. *ἀγγελίην ἀπόφασθε.* See above, on v. 309.

Ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
Ἥ κέ σφι νῆάς τε σόῃ καὶ λαὸν Ἀχαιῶν
Νηυσὶν ἔπι γλαφυρῇς· ἐπεί οὔ σφισιν ἥδε γ' ἑτοίμη, 425
Ἣν νῦν ἐφράσσαντο, ἐμεῦ ἀπομηνίσαντος.
Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
Ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἕπηται
Αὔριον, ἢν ἐθέλῃσιν· ἀνάγκῃ δ' οὔτι μιν ἄξω.
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ, 430
Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
Ὀψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ,
Δάκρυ' ἀναπρήσας, πέρι γὰρ δίε νηυσὶν Ἀχαιῶν·
Εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,
Βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσι 435
Πῦρ ἐθέλεις ἀΐδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
Πῶς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, αὖθι λιποίμην
Οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
Ἤματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε
Νήπιον, οὔπω εἰδόθ' ὁμοιΐου πολέμοιο, 440
Οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.
Τοὔνεκά με προέηκε διδασκέμεναι τάδε πάντα,
Μύθων τε ῥητῆρ' ἔμεναι, πρηκτῆρά τε ἔργων.

425. *ἑτοίμη*. Scil. *ἐστὶ*, i. e. *τελεῖται*. Compare Il. Ξ. vv. 48. 53. Od. Θ. 384. The verb *εἰμὶ* is usually understood with *ἕτοιμος*. See note on Soph. Œd. T. 92. Pent. Gr. p. 14.

433. *δάκρυ' ἀναπρήσας*. Damm: *Lacrimas largiter accendens quasi et proflans; eadem metaphora, qua ventus dicitur πρήθειν ἱστίον, intumescere facere*. Perhaps the expression may be similar to *δάκρυα θερμὰ χέειν*, in Il. H. 426. and elsewhere. See on Il. A. 481. The art of this speech of Phœnix chiefly consists in his seeming to yield to the determination of Achilles, at the same time that he is urging the strongest motives, on the score of honour and of prudence, for his reconciliation with Agamemnon. See Dionys. Halicarn. *de Arte*, cc. 8, 9.

434. *μετὰ φρεσὶ β.* *Hoc est, ἐν φρεσί*. Od. A. 427. *ἥτις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται*. Heyne.

438. *ἔπεμπε*. For *συνέπεμπε*. Indeed Jacobs is probably correct in his conjecture that *σὺν δέ μ' ἔπεμπε* is the true reading.

440. *νήπιον*. Achilles, says Eustathius, according to some of the ancients, was but twelve years old when he went to the war of Troy, and it may be gathered from what the poet here relates of his education under Phœnix, that the fable of his being tutored by Chiron was the invention of later ages, and unknown to Homer. Pope. This, however, does not follow. Homer mentions Chiron as a friend of Peleus, in Il. Π. 141. Τ. 390; and expressly states that Achilles studied medicine under the Centaur, in Il. Λ. 829. Phœnix seems to have been more of a companion or *male nurse*; Chiron his preceptor. See on v. 482. The story, however, of his concealment in a female dress, at the court of Lycomedes, king of Scyros, in order to prevent his engagement in the Trojan war, was probably a fiction of a later age. See Heyn. ad Apoll. Bibl. p. 317.

441. *ἀγορέων, ἵνα κ. τ. λ.* See on Il. A. 490.

442. *προέηκε διδασκέμεναι*. Of the construction of the infinitive after verbs implying motion to a place, see on Soph. Œd. C. 12. Pent. Gr. p. 106. The following are examples. Il. N. 27. *βῆ δ' ἐλάαν*. Compare Il. X. 194. Ψ. 216. Eur. Iph. A. 679. *χώρει ὀφθῆναι*. Herod. IX. 59. *ὡρμημένους διώκειν*. So in Latin, Hor. Od. I. 23. 9. *Atqui non ego te frangere persequar*; for *frangendam*, or *fracturus*. The same construction is used after *μένειν* and its compounds. Il. O. 599. *μένε ἰδέσθαι*. Æsch. Eum. 730. *μένω ἀκοῦσαι*.

443. *μύθων τε ῥητῆρ' κ. τ. λ.* Cicero *de Orat.* III. 15. *Ut ille apud Homerum Phœ-*

Ὡς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, οὐκ ἐθέλοιμι
Λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίη θεὸς αὐτὸς, 445
Γῆρας ἀποξύσας, θήσειν νέον ἡβώοντα,
Οἷον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
Φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο·
Ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,
Τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
Μητέρ' ἐμήν· ἡ δ' αἰὲν ἐμὲ λισσέσκετο γούνων
Παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
Τῇ πιθόμην, καὶ ἔρεξα· πατὴρ δ' ἐμὸς, αὐτίκ' ὀϊσθεὶς,
Πολλὰ κατηρᾶτο, στυγερὰς δ' ἐπεκέκλετ' Ἐρινῦς,
Μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455
Ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαρὰς,
Ζεύς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.
Ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς,
Πατρὸς χωομένοιο, κατὰ μέγαρα στρωφᾶσθαι.

nix, qui se a Peleo patre Achilli juveni comitem esse datum dicit ad bellum, ut illum efficeret oratorem verborum actoremque rerum. Quinctilian, Inst. Orat. II. 3. 12. *Sit ergo tam eloquentia quam moribus præstantissimus, qui ad Phœnicis Homerici exemplum dicere et facere doceat.* Aristotle, Plutarch, Strabo, and others, have also quoted the passage. Of the estimation in which eloquence, no less than military skill, was held in the early ages of Greece, see on Il. A. 249. 490.

448. *φεύγων νείκεα πατρός.* Of the relation here given by Phœnix, see Heyne on Apollod. Bibl. III. 13. 8. p. 803.

451. *λισσέσκετο γούνων.* Subaud. *πρός.* Similar to this request of Hippodamia, the mother of Phœnix, is the advice which Absalom receives from Achitophel, in 2 Sam. xvi. 21.

454. *στυγερὰς δ' ἐπεκέκλετ' Ἐρινῦς.* The *Erinyes*, or *Furies*, were the three goddesses who were appointed to execute the vengeance of the infernal gods, Pluto and Proserpine; more particularly upon those who were guilty of parricide, or of crimes committed against their parents. Hence the imprecations of fathers, which were esteemed of all others the most awful, were generally directed, as in the well-known instance of Œdipus, to these deities. So also Althæa, infra v. 567. See also the Orestes of Euripides, and the Eumenides of Æschylus, passim. Hesiod in Theogon. 220. declares it to be the office of the furies to punish the transgressions of gods and men.

455. *γούνασιν οἷσιν ἐφέσσεσθαι.* The purport of this prayer is evidently that Phœnix should die childless. In illustration of the expression, compare Il. E. 408. Od. T. 399. So in Gen. l. 23. LXX. οἱ υἱοὶ Μαχεὶρ τοῦ υἱοῦ Μανασσῆ ἐτέχθησαν ἐπὶ μηρῶν Ἰωσήφ.

457. *Ζεὺς καταχθόνιος. Pluto.* Compare infra v. 565. So Virg. Æn. IV. 638. *Jovi Stygio.* Eustath. ἐπαινή· ἡ αἰνή, τουτέστι δεινή· πλεονάζει γὰρ ἡ πρόθεσις.—Buttmann observes, however (Lexil. II. p. 115), that the preposition is not altogether with force; and would read ἐπ' αἰνὴ, so as to imply *the terrible Proserpine besides*, i. e. in company with Pluto. Probably that interpretation is correct, which explains ἐπαινὸς by syncope, for ἐπαινετὸς, *venerable.*—There are four verses preserved by Plutarch (de Aud. Poet. t. II. p. 26. ed. Reisk.), in which Phœnix states that he meditated parricide, and which, if genuine, must follow here, or after v. 459; but they are not to be found in any MS. of Homer. Aristarchus rejects the lines, as unworthy, it should seem, of the character of Phœnix; but there is certainly nothing in them which can be said to be inconsistent with the manners of the times. They ran thus:

Τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξέϊ χαλκῷ·
Ἀλλά τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
Δήμου θῆκε φάτιν καὶ ὀνείδεα πόλλ' ἀνθρώπων,
Ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσι καλεοίμην.

Ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἐόντες 460
Αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισι·
Πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἕλικας βοῦς
Ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
Εὑόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
Πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος. 465
Εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴαυον·
Οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον· οὐδέ ποτ' ἔσβη
Πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
Ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
Ἀλλ' ὅτε δὴ δεκάτη μοι ἐπήλυθε νὺξ ἐρεβεννὴ, 470
Καὶ τότ' ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας
Ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἑρκίον αὐλῆς
Ῥεῖα, λαθὼν φύλακάς τ' ἄνδρας δμωάς τε γυναῖκας.
Φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων, 475
Ἐς Πηλῆα ἄναχθ'· ὃ δέ με πρόφρων ὑπέδεκτο,
Καί με φίλησ', ὡσεί τε πατὴρ ὃν παῖδα φιλήσῃ
Μοῦνον, τηλύγετον, πολλοῖσιν ἐπὶ κτεάτεσσι·
Καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὤπασε λαόν.
Ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσων. 480
Καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
Ἐκ θυμοῦ φιλέων· ἐπεὶ οὐκ ἐθέλεσκες ἅμ' ἄλλῳ
Οὔτ' ἐς δαῖτ' ἰέναι, οὔτ' ἐν μεγάροισι πάσασθαι,
Πρίν γ' ὅτε δή σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
Ὄψου τ' ἄσαιμι προταμὼν, καὶ οἶνον ἐπισχών. 485
Πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα,

465. ἐκ κεράμων. See on Il. E. 387.

468. ὑπ' αἰθούσῃ κ.τ.λ. See on Il. Z. 243. 244.

477. ὡσεί τε πατὴρ κ.τ.λ. Genes. xxxvii. 3. LXX. Ἰακὼβ δὲ ἠγάπα τὸν Ἰωσὴφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ, ὅτι υἱὸς γήρως ἦν αὐτῷ. Compare Gen. xliv. 20. Of the construction, see on Il. E. 161; and of the adjective τηλύγετος, on Γ. 175.

480. The *Dolopes* are not elsewhere mentioned by Homer; but Phœnix, ὃς Δολόπων ἄγαγε θρασὺν ὅμιλον, is named in a fragment of Pindar, ap. Strabon. IX. p. 659.

481. καί σε τοσοῦτον ἔθηκα. *Et te tantum feci*, as in the Latin versions. The Scholiast, however, understands the sense to be, *I have had the charge of you to the present time;* as in Soph. Elect. 13. καί σ' ἐθρεψάμην Τοσόνδ' ἐς ἥβης.

482. ἐπεὶ οὐκ ἐθέλεσκες κ.τ.λ. It should seem from this passage, that males were entrusted with the care of infants in those ages, and that they performed the offices which nurses do now. Compare Od. Π. 442. Pope and others are offended at this description, which, though extremely natural, is too mean and gross for epic poetry. But the relation is strongly characteristic of the simplicity of the times, and equally inoffensive with one of the most admirable descriptions of our own Shakspeare, who speaks of *the infant, muling and puking in the nurse's arms* (As you like it, Act II. Sc. 7). It may be observed, however, that the words οἴνου ἀποβλύζων, in v. 487, with which they are particularly displeased, do not mean, as they interpret them, *casting up the wine which he had swallowed;* but simply, *slabbering, emitting.*

483. πάσασθαι. See on Il. A. 464.

Οἴνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
Ὣς ἐπί σοι μάλα πολλὰ πάθον, καὶ πολλὰ μόγησα,
Τὰ φρονέων, ὅ μοι οὔτι θεοὶ γόνον ἐξετέλειον
Ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 490
Ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνῃς.
Ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν, οὐδέ τί σε χρὴ
Νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοὶ,
Τῶν περ καὶ μείζων ἀρετὴ, τιμή τε, βίη τε.
Καὶ μὲν τοὺς θυέεσσι καὶ εὐχωλῇς ἀγανῇσι, 495
Λοιβῇ τε, κνίσῃ τε, παρατρωπῶσ' ἄνθρωποι
Λισσόμενοι, ὅτε κέν τις ὑπερβήῃ καὶ ἁμάρτῃ.
Καὶ γάρ τε Λιταὶ εἰσὶ Διὸς κοῦραι μεγάλοιο,
Χωλαί τε, ῥυσαί τε, παραβλῶπές τ' ὀφθαλμώ·
Αἵ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιοῦσαι. 500
Ἡ δ' Ἄτη σθεναρή τε καὶ ἀρτίπος· οὕνεκα πάσας
Πολλὸν ὑπεκπροθέει, φθανέει δέ τε πᾶσαν ἐπ' αἶαν
Βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
Ὃς μέν τ' αἰδέσεται κούρας Διὸς ἆσσον ἰούσας,
Τόνδε μέγ' ὤνησαν, καί τ' ἔκλυον εὐξαμένοιο· 505
Ὃς δέ κ' ἀνήνηται, καί τε στερεῶς ἀποείπῃ,
Λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι
Τῷ Ἄτην ἅμ' ἕπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
Ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρῃσιν ἕπεσθαι
Τιμὴν, ἥτ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν. 510
Εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὄπισθ' ὀνομάζοι
Ἀτρείδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαίνοι,

487. *οἴνου.* Supply *μέρος τι.* See on Il. E. 268.

493. *στρεπτοὶ δέ τε κ.τ.λ.* Ovid: *Flectitur iratus voce rogante Deus.* Virg. Georg. IV. 536. *Namque dabunt veniam votis, irasque remittent.*

498. *καὶ γάρ τε Λιταὶ κ.τ.λ.* This personification of *Prayers* is extremely beautiful, and it is correctly explained by Erasmus: *Aten pedibus validam et velocem, Litas vero claudas fingit Poeta: illud videlicet innuens, offensas esse citas, reconciliationes esse tardas.* Prayers are described as *wrinkled*, *ῥυσαὶ*, from the dejected and sorrowful deportment of the suppliant; and their eyes are turned aside, from the feeling of shame with which an offender approaches the person whom he has injured. The explanation of Eustathius is somewhat different, as it proceeds upon the supposition, that prayers *in general* are intended, whereas the sense requires that we should understand solicitations for pardon addressed to an injured person. Seneca observes (*de Benef.* II. 2):—*Molestum verbum est, onerosum, et demisso vultu dicendum,* 'Rogo.'—From this passage is derived one of the inscriptions, *Λιταὶ*, prefixed to the book; and it is one of the very few allegorical descriptions in Homer. See on Il. A. 194.

500. *ἀλέγουσι.* *Are anxious, are solicitous.* This verb is taken absolutely also in Od. T. 154. The syntax is in fact equivalent to *ἀλέγουσι κιεῖν*, as in Herod. VI. 74. *πρόθυμος ἦν ἀγινέων*, for *ἀγινέειν.* See Matt. Gr. Gr. § 550. 4. Of the word *Ἄτη*, see on Il. A. 412. T. 91.

503. *ἐξακέονται.* *Remedy.* Scil. *τὸ βλάπτειν*, *the injury.*

508. *ἀποτίσῃ.* Scil. *ποινήν.* See note on Soph. Œd. T. 810. Pent. Gr. p. 58.

510. *τιμήν.* *Respect for suppliants.* This is evidently the meaning of the word in this place, and not *glory*, as it is usually rendered.

Οὐκ ἂν ἔγωγέ σε μῆνιν ἀποῤῥίψαντα κελοίμην
'Αργείοισιν ἀμυνέμεναι, χατέουσί περ ἔμπης·
Νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὄπισθεν ὑπέστη,
Ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους, 516
Κρινάμενος κατὰ λαὸν 'Αχαιϊκὸν, οἵτε σοι αὐτῷ
Φίλτατοι 'Αργείων· τῶν μὴ σύγε μῦθον ἐλέγξῃς,
Μηδὲ πόδας· πρὶν δ' οὔτι νεμεσσητὸν κεχολῶσθαι.
Οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν 520
'Ηρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἵκοι·
Δωρητοί τε πέλοντο, παράῤῥητοί τ' ἐπέεσσι.
Μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔ τι νέον γε,
'Ως ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.
Κουρῆτές τε μάχοντο καὶ Αἰτωλοὶ μενεχάρμαι 525
'Αμφὶ πόλιν Καλυδῶνα, καὶ ἀλλήλους ἐνάριζον·
Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς·
Κουρῆτες δὲ διαπραθέειν μεμαῶτες ἄρηϊ.
Καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὦρσε
Χωσαμένη, ὅ οἱ οὔτι θαλύσια γουνῷ ἀλωῆς 530

519. *μηδὲ πόδας.* That is, *their embassy.* Schol. *μηδὲ τὴν ἐνθάδε ἄφιξιν.* By a similar transition, *πόδες* is frequently used to denote *swiftness;* as in Il. Υ. 410. Χ. 100. Ψ. 756; and so *χεῖρες* also implies *strength,* in Il. Α. 567. and elsewhere. The metaphor which is here employed, may be aptly illustrated by Isaiah lii. 7. LXX. *ὡς ὥρα ἐπὶ τῶν ὀρέων, ὡς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης.* Compare Nahum i. 15. Acts v. 9.—The concluding words of this line are somewhat abrupt; and the declaration that it was allowable for Achilles to retain his fury, until Agamemnon had offerred to make satisfaction by rich presents, has been severely reprehended, particularly by Plato (*de Repub.* III.). But Phœnix evidently does not look upon these gifts in the light of interest, but of honour; and as an acknowledgment of the injury which Agamemnon had passed upon Achilles, and his readiness to make satisfaction.

520. *κλέα ἀνδρῶν.* See above on v. 189.

522. *δωρητοί τε πέλοντο.* Schol. *δώροις πειθόμενοι.* Hence the Greek proverb in Plato *de Repub.* III. *Δῶρα θεοὺς πείθει καὶ αἰδοίους βασιλῆας.* Eurip. Med. 960. *πείθειν δῶρα καὶ θεοὺς λόγος.* Ovid. Art. Am. III. 653. *Munera, crede mihi, capiunt hominesque Deosque; Placatur donis Jupiter ipse datis.* So also Prov. xxi. 14. LXX. *δόσις λάθριος ἀνατρέπει ὀργάς.* With the succeeding clause we may compare Prov. xv. 1. *ἀπόκρισις ὑποπίπτουσα ἀποστρέφει θυμὸν, λόγος δὲ λυπηρὸς ἐγείρει ὀργάς.*

524. *ἐν ὑμῖν φίλοισι.* These words seem to bespeak indulgence for the long story he is about to relate. The length of the narrative has been repeatedly objected to, but without great reason. Old gentlemen are generally talkative; and Phœnix takes advantage of the leisure which the night afforded, to tell his tale; which, if the supposition in v. 189. be well founded, is very apposite. Quintilian (Inst. Orat. X. 1. 49): *Narrare quis significantius potest, quam qui Curetum Ætolorumque prælium exponit?* The purport of this narrative, as Eustathius observes, is not to exemplify a hero's compliance with the entreaties of his friends, but the folly of non-compliance. Of the feud between the Ætolians and Curetes, which arose out of the hunt of the Calydonian boar, see Heyne on Apollod. I. 7. 6. The Ætolian cities of Calydon and Pleuron, which these people inhabited, were among the principal in Greece; and the event which gave rise to their quarrel, one of the most celebrated in ancient mythology.

529. The relative *τοῖσι,* according to the construction, refers to the *Curetes,* whereas the sense evidently refers it to the Ætolians. A line or more is probably lost, in which the injury suffered by the Curetes from the Ætolians was mentioned, and with which the following relation is connected by the particle *γάρ.* See Mus. Crit. T. II. p. 248.

530. *θαλύσια.* It is supposed that a sacrifice is intended, wherein the first-fruits of the vintage were offered to the gods. Apollod. I. 8. 2. *ἐτησίων καρπῶν*

Οἰνεὺς ῥέξ', ἄλλοι δὲ θεοὶ δαίνυνθ' ἑκατόμβας·
Οἴῃ δ' οὐκ ἔῤῥεξε Διὸς κούρῃ μεγάλοιο,
Ἢ λάθετ', ἢ οὐκ ἐνόησεν· ἀάσσατο δὲ μέγα θυμῷ.
Ἡ δὲ χολωσαμένη, δῖον γένος, ἰοχέαιρα,
Ὦρσεν ἐπὶ χλούνην σῦν ἄγριον, ἀργιόδοντα, 535
Ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν·
Πολλὰ δ' ὅγε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
Αὐτῇσι ῥίζῃσι καὶ αὐτοῖς ἄνθεσι μήλων.
Τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινε Μελέαγρος,
Πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας 540
Καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσι·
Τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
Ἡ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ ἀϋτὴν,
Ἀμφὶ συὸς κεφαλῇ καὶ δέρματι λαχνήεντι,
Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων. 545
Ὄφρα μὲν οὖν Μελέαγρος Ἀρηΐφιλος πολέμιζε,
Τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐθέλεσκον

ἐν τῇ χώρᾳ γενομένων, τὰς ἀπαρχὰς Οἰνεὺς θεοῖς πᾶσι θύων, μόνης Ἀρτέμιδος ἐξελάθετο. Others understand it to be the same with the *συγκομιστήρια*, which was a festival in honour of Ceres and Bacchus, and so called from the *gathering of fruits*. In Theocr. Idyl. VII. 3, the word occurs in relation to a feast of Ceres, but probably only in a general sense: and to this, perhaps, it may be limited in this passage. Eustath. *θαλύσια· αἱ ἀπαρχαὶ, ἤγουν αἱ κατὰ συλλογὴν τῶν καρπῶν διδόμεναι θεῷ, ὑπὲρ τοῦ καὶ εἰσέπειτα θάλλειν τὰς ἀρούρας.* Ovid thus relates the circumstance (Met. VIII. 273): *Œnea namque ferunt pleni successibus anni Primitias, frugem Cereri, sua vina Lyæo, Palladios flavæ latices libasse Minervæ: Cœptus ab agricolis Superos pervenit ad omnes Invidiosus honos: solas sine thure relictas Præteritæ cessasse ferunt Letoïdos aras.*—The substantive *γουνὸς*, Ionicè for *γονὸς*, signifies a *productive* or *fertile spot*, from *γίνομαι*; so that *ἐν γουνῷ ἀλωῆς* is placed, by a common figure, for *ἐν γονίμῳ ἀλωῇ*. So again in Od. A. 193. *κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο.*—Of the word *ἀλωὴ*, see on Il. E. 90.

533. *ἀάσσατο δὲ μέγα θυμῷ.* Eustath. *φρενοβλαβῆ τὸν Οἰνέα δηλοῖ, ἐπεὶ καὶ ταὐτὸν ἆσαι καὶ βλάψαι εἰπεῖν, καὶ θυμὸν καὶ φρένας.* Compare v. 116. Λ. 340.

535. *χλούνην.* Eustath. *ἐν χλόῃ εὐναζόμενον*, i. e. *lying on the grass;* quasi *χλοεύνην*. Some understand *Χλούνη* to be the name of a place near Calydon: and Musgrave, on Soph. Trach. 148, proposes to read *ὦρσεν ἐπὶ χλοῦνιν*, which he interprets, *in frumenti viridem herbam instigavit.* But the word *χλοῦνις* is no where to be found but in Æsch. Eumen. 188, where all the grammarians understand it in a widely different signification. Others, however, derive *χλούνης* from *χλοῦνις*, but the reason is not sufficiently obvious.

536. *ἔθων.* Properly, *ex more suo faciens;* i. e. in reference to the boar, *vastans.* Schol. *ἐξ ἔθους κατατρέχων καὶ βλάπτων.* Compare Il. Π. 260.

537. *προθέλυμνα. By the roots;* from *θέλυμνον, fundamentum.* Compare Il. K. 15. It also signifies *one founded*, or *supported, upon another*, as in Il. N. 130. *σάκος σάκεϊ προθελύμνῳ, shield upon shield.* Of the ellipsis in the next line, see on Il. Θ. 24.

540. *θηρήτορας.* Of this form, see note on Æsch. Theb. 306. Pent. Gr. p. 430.

543. *ἣ δέ. Diana.*—*ἀμφ' αὐτῷ.* Scil. *the boar:* viz. his head and skin, as it appears more distinctly from the following line. The manner in which this circumstance led to the war, is not fully stated. Meleager, to whom the spoils rightly belonged, gave them up to Atalanta, of whom he was enamoured. To this, however, Toxeus and Plexippus, the brothers of Althæa, and consequently the uncles of Meleager, refused to submit; and, endeavouring to seize the prize from Atalanta, were killed by Meleager. To avenge the death of their countrymen, the Curetes made war upon the Ætolians. See Apollod. *ubi supra.* It seems that the fable of the burning brand, which was to decide the fate of Meleager, was unknown to Homer.

Τείχεος ἔκτοσθεν μίμνειν, πολέες περ ἐόντες·
Ἀλλ' ὅτε δὴ Μελέαγρον ἔδυ χόλος, ὅστε καὶ ἄλλων
Οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων, 550
Ἤτοι ὁ, μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ,
Κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
Κούρῃ Μαρπήσσης, καλλισφύρου Εὐηνίνης,
Ἴδεώ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
Τῶν τότε, καί ῥα ἄνακτος ἐναντίον εἵλετο τόξον 555
Φοίβου Ἀπόλλωνος, καλλισφύρου εἵνεκα νύμφης.
Τὴν δὲ τότ' ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
Ἀλκυόνην καλέεσκον ἐπώνυμον, οὕνεκ' ἄρ' αὐτῆς
Μητὴρ, ἀλκυόνος πολυπενθέος οἶτον ἔχουσα,
Κλαῖ', ὅτε μιν ἑκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων. 560
Τῇ ὅγε παρκατέλεκτο, χόλον θυμαλγέα πέσσων,
Ἐξ ἀρέων μητρὸς κεχολωμένος, ἥ ῥα θεοῖσι
Πόλλ' ἀχέουσ' ἠρᾶτο κασιγνήτοιο φόνοιο·
Πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοία,
Κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν, 565
Πρόχνυ καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι,
Παιδὶ δόμεν θάνατον· τῆς δ' ἠεροφοῖτις Ἐρινὺς
Ἔκλυεν ἐξ Ἐρέβευσφιν, ἀμείλιχον ἦτορ ἔχουσα.
Τῶν δὲ τάχ' ἀμφὶ πύλας ὅμαδος καὶ δοῦπος ὀρώρει,
Πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες 570
Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους,
Ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
Ὁππόθι πιότατον πεδίον Καλυδῶνος ἐραννῆς,
Ἔνθα μιν ἤνωγον τέμενος περικαλλὲς ἑλέσθαι

551. ἤτοι ὁ, μητρὶ κ.τ.λ. This and the following verses, to v. 568. inclusive, are parenthetical, and explain the cause of Meleager's resentment.

557. τὴν δέ. Cleopatra.

559. μητήρ. Marpessa.—ἀλκυόνος. *A king-fisher.* Of the lamentation for her husband Ceyx, and their consequent conversion into these birds, see Ovid. Met. lib. XI. The word *οἶτον*, which signifies *calamity*, must here refer to the plaintive note of the bird, and not to the *fate of Alcyone.* So Antonin. lib. II. τὴν Κλεοπάτραν φερωνύμως καὶ Ἀλκυόνην ἐκάλουν, διὰ τὸ τὴν μητέρα Μάρπησσαν δίκην ἀλκυόνος κλαῦσαι, ὅτε ἀφῃρεῖτο αὐτὴν Ἀπόλλων. Of the custom which prevailed of giving names with respect to the circumstances either of the children or their parents, see on Il. Z. 403.

561. τῇ. Cleopatra. Of the expression χόλον πέσσειν, see on Il. A. 81.

562. ἐξ ἀρέων μητρός. See above on v. 454. The preposition ἐκ signifies *on account of*, as Γ. 135. μήνιος ἐξ' ὀλοῆς Γλαυκώπιδος. Herod. II. 129. τῷ ἐπιμεμφομένῳ ἐκ τῆς δίκης παρ' ἑωυτοῦ διδόντα ἄλλα. In the next line, ἕνεκα is understood with κασιγνήτοιο.

563. κασιγνήτοιο φόνοιο. Schol. ἀντὶ τοῦ κασιγνητικοῦ φόνου· οὐ γὰρ εἷς ἦν, ἀλλὰ πλείους. See Heyne ad Apollod. p. 46. sqq.

564. ἀλοία. *Beats, strikes.* The Scholiast observes, that in earnestly praying to the Infernal Gods, it was usual to beat the ground with their hands.

569. τῶν. Of the *Curetes*, if referred to ὅμαδος: of the *Ætolians*, if to πύλας.

570. βαλλομένων. Scil. βέλεσι: and so again v. 584.

574. τέμενος περικαλλές. See on Il. Z. 194. The word πεντηκοντόγυον is usually rendered *quinquaginta jugerum*, i. e. *of fifty*

Πεντηκοντόγυον· τὸ μὲν ἥμισυ οἰνοπέδοιο, 575
Ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι.
Πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεὺς,
Οὐδοῦ ἐπεμβεβαὼς ὑψηρεφέος θαλάμοιο,
Σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
Πολλὰ δὲ τόνγε κασίγνηται καὶ πότνια μήτηρ 580
Ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι,
Οἵ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἁπάντων·
Ἀλλ' οὐδ' ὣς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
Πρίν γ' ὅτε δὴ θάλαμος πύκα βάλλετο· τοὶ δ' ἐπὶ πύργων
Βαῖνον Κουρῆτες, καὶ ἐνέπρηθον μέγα ἄστυ. 585
Καὶ τότε δὴ Μελέαγρον ἐΰζωνος παράκοιτις
Λίσσετ' ὀδυρομένη, καί οἱ κατέλεξεν ἅπαντα
Κήδε', ὅσ' ἀνθρώποισι πέλει, τῶν ἄστυ ἁλοίη·
Ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
Τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας. 590
Τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα·
Βῆ δ' ἰέναι, χροῒ δ' ἔντε' ἐδύσατο παμφανόωντα.
Ὣς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνε κακὸν ἦμαρ,
Εἴξας ᾧ θυμῷ· τῷ δ' οὐκ ἔτι δῶρα τέλεσσαν
Πολλά τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ οὕτως. 595
Ἀλλὰ σὺ μή μοι ταῦτα νόει φρεσὶ, μηδέ σε δαίμων
Ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη

acres; but there is no means of ascertaining the extent of the γύον, translated *an acre.* The construction of the following clause seems to be this: ὥστε τὸ μὲν ἥμισυ ταμέσθαι οἰνοπέδοιο· ἥμισυ δὲ πεδίοιο, ψιλὴν ἄροσιν. Schol. ψιλὴν ἄροσιν· τὴν ἄδενδρον χώραν. Anglicè, *arable land.*

578. οὐδοῦ. Meleager confined himself closely to his house, not admitting even his aged father, who was still living. See Apollod. I. 8. 6. Hence οὐδὸς is here the *raised threshold,* on the outside of the door.

579. κολλητὰς σανίδας. Schol. Villois. τὰς θύρας, ἀπὸ τοῦ καλῶς συνηρμόσθαι. Compare Il. Σ. 275.

583. ἀλλ' οὐδ' ὣς κ. τ. λ. It is to be observed how perfectly the features of Meleager resemble Achilles: they are both brave men, ambitious of glory; both of them described as giving victory to their several armies while they fought; and both of them implacable in their resentment. Pope: from Eustathius.

588. ἁλοίη. The vulgar reading is ἁλῴη, which is Attic: Homer uses ἁλοίην in the optative, from ἅλωμι. Il. X. 253. ἕλοιμί κεν, ἤ κεν ἁλοίην. See Blomfield on Æsch. Agam. 331. The description here given of the horrors of a besieged city is very powerful and energetic. Demosthenes seems to have had it in view in his Oration *de Corona,* § 49. νομίσατε ὁρᾷν ἁλισκομένην τὴν πόλιν, τειχῶν κατασκαφὰς, ἐμπρήσεις οἰκιῶν, ἀγομένας γυναῖκας καὶ παῖδας εἰς δουλείαν, κ. τ. λ. Æschines has a similar passage *in Ctesiph.* § 22. Compare 2 Sam. xxx. 1.

589. ἀμαθύνει. *Reduces to dust;* or rather, perhaps, *levels with the dust;* i. e. *destroys.* Schol. κατὰ μικρὸν δαπανᾷ· ὅ ἐστιν ἄμαθον καὶ κόνιν ποιεῖ.

590. βαθυζώνους. *Demissam zonam habentes;* Anglicè, *long-waisted.* This adjective is nearly the same with βαθύκολπος and βαθύπεπλος. See Blomfield's Gloss. on Æsch. Theb. 862. In this last clause, ἄλλοι must be repeated. See Matt. Gr. Gr. § 288.

594. εἴξας ᾧ θυμῷ. *Yielding to the impulse of his mind,* which had been now incited against the Curetes. That this is the import of the expression, is clear from v. 109. supra; Ω. 42. Od. N. 143. Ξ. 157. X. 288. and elsewhere. The interpretations of the commentators are altogether inadmissible.

Νηυσὶν καιομένῃσιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις
Ἔρχεο· ἶσον γάρ σε θεῷ τίσουσιν Ἀχαιοί.
Εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύῃς, 600
Οὐκ ἔθ' ὁμῶς τιμῆς ἔσεαι, πόλεμόν περ ἀλαλκών.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Φοῖνιξ, ἄττα, γεραιὲ, Διοτρεφὲς, οὔτι με ταύτης
Χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
Ἥ μ' ἕξει παρὰ νηυσὶ κορωνίσιν, εἰσόκ' ἀϋτμὴ 605
Ἐν στήθεσσι μένῃ, καί μοι φίλα γούνατ' ὀρώρῃ.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι·
Μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
Ἀτρείδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
Τὸν φιλέειν, ἵνα μή μοι ἀπέχθηαι φιλέοντι· 610
Καλόν τοι σὺν ἐμοὶ τὸν κήδειν, ὅς κέ με κήδῃ.
Ἶσον ἐμοὶ βασίλευε, καὶ ἥμισυ μείρεο τιμῆς.
Οὗτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων
Εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἠοῖ φαινομένηφι
Φρασσόμεθ', ἤ κε νεώμεθ' ἐφ' ἡμέτερ', ἦε μένωμεν. 615
Ἦ, καὶ Πατρόκλῳ ὅγ' ἐπ' ὀφρύσι νεῦσε σιωπῇ
Φοίνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
Ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
Ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·
Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, 620
Ἴομεν· οὐ γάρ μοι δοκέει μύθοιο τελευτὴ
Τῇδέ γ' ὁδῷ κρανέεσθαι, ἀπαγγεῖλαι δὲ τάχιστα
Χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθόν περ ἐόντα,
Οἵ που νῦν ἕαται ποτιδέγμενοι· αὐτὰρ Ἀχιλλεὺς
Ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν, 625

601. ὁμῶς τιμῆς. *Eodem loco honoris.* Clarke. The syntax is equivalent to τιμηθήσῃ, or τιμήεις ἔσῃ. Compare Od. N. 129. Σ. 160; and see Matt. Gr. Gr. § 121. 1.

603. ἄττα. *My father.* So Callim. Epig. I. 3. ἄττα γέρον. This appellation, like τέττα in Il. Δ. 412, is of uncertain derivation. Hesych. ἄττα· προσφώνησις φιλοφρονητικὴ νέου πρὸς πρεσβύτερον καὶ τροφέα. The idea of Heinsius (*Proleg. in Aristarch.*) that it is the Hebrew pronoun of the second person is absurd. Barnes, however, has adopted it in his version.

605. ἥ μ' ἕξει. That is, ἡ τίμη, as implied in the verb τετιμῆσθαι.

608. Virg. Æn. IV. 360. *Desine meque tuis incendere, teque querelis.*

611. κήδειν. Schol. λυπεῖν, βλάπτειν. Hesych. κήδεσθαι· λυπεῖσθαι, οἰκτείρειν. See on Il. Z. 60. With the same sentiment we may compare the condition of alliance in Thucyd. III. τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν. Polyb. I. φιλόφιλον δεῖ εἶναι τὸν ἀγαθὸν ἄνδρα, καὶ φιλόπατριν, καὶ συμμισεῖν τοῖς φίλοις τοὺς ἐχθροὺς, καὶ συναγαπᾶν τοὺς φίλους. Liv. XXXII. *Quibus igitur rebus amicitia violatur? Nempe his maxime duabus: si socios meos pro hostibus habeas, si cum hostibus te conjungas.*

612. ἥμισυ. That is, κατὰ τὸ ἥμισυ. The genitive τιμῆς depends upon the verb μείρεο, as in Il. A. 278.

613. λέξεο. See on Il. B. 35.

624. αὐτὰρ Ἀχιλλεὺς κ. τ. λ. In v. 632. it is said that the gods made the heart of Achilles unrelenting; and thus the Scriptures affirm indifferently that *Pharaoh hardened his own heart*, and that *God hardened the heart of Pharaoh.* Compare Exod. vii. 3. viii. 15.

Σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἑταίρων
Τῆς, ᾗ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
Νηλής· καὶ μέν τίς τε κασιγνήτοιο φόνοιο
Ποινὴν, ἢ οὗ παιδὸς ἐδέξατο τεθνειῶτος,
Καί ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ πόλλ' ἀποτίσας, 630
Τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγήνωρ
Ποινὴν δεξαμένου· σοὶ δ' ἄλληκτόν τε κακόν τε
Θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
Οἴης· νῦν δέ τοι ἑπτὰ παρίσχομεν ἔξοχ' ἀρίστας,
Ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἵλαον ἔνθεο θυμὸν, 635
Αἴδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἰμὲν
Πληθύος ἐκ Δαναῶν· μέμαμεν δέ τοι ἔξοχον ἄλλων
Κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Αἶαν Διογενὲς, Τελαμώνιε, κοίρανε λαῶν, 640
Πάντα τί μοι κατὰ θυμὸν ἐείσω μυθήσασθαι·
Ἀλλά μοι οἰδάνεται κραδίη χόλῳ, ὅπποτ' ἐκείνων
Μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
Ἀτρείδης, ὡσεί τιν' ἀτίμητον μετανάστην.
Ἀλλ' ὑμεῖς ἔρχεσθε, καὶ ἀγγελίην ἀπόφασθε· 645
Οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος,
Πρίν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἕκτορα δῖον,

626. *μετατρέπεται.* See on Il. A. 160.

628. *καὶ μέν τίς τε κ. τ. λ.* In the heroic ages, before the institution of trials for murder, a person who had been guilty of homicide, in order to avoid the vengeance of the relations, went into voluntary exile. Matters, however, of this kind were usually accommodated by the payment of a fine, *ποινή*, upon which the exile returned in safety. If the atonement was not accepted, the period of his banishment was one year. A similar custom prevailed among the Jews, in whose tribes there were certain cities, called cities of refuge, to which a man-slayer might flee for protection from the effects of private resentment, until he was cleared of intentional murder by a legal process. See Grotius *de Jure Belli et Pacis*, XX. 8.6; and compare Numb. xxxv. 6—15. Deut. xix. 4—10. Josh. xx. 7, 8. The North American Indians have similar places of refuge to this day. Tacitus states, in Germ. c. 21, that *luebatur homicidium certo armentorum numero.*

643. *μ' ἀσύφηλον ἔρεξε.* *Behaved improperly, unworthily, towards me.* Heyne properly observes, that the construction of *ῥέζειν* is with a double accusative; so that the syntax is, *ἀσύφηλόν (τι) ἔρεξέ με.* See Matt. Gr. Gr. § 409, b. The precise meaning and derivation of the word *ἀσύφηλος* are uncertain: and it occurs only once again in Il. Ω. 766. *ἀλλ' οὔπω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον.* Eustathius explains it to be Æolicè for *ἀσόφηλος*, and that, by *paragoge*, for *ἄσοφος*. Cicero has translated this passage in Tusc. Quæst. III. *Corque meum penitus turgescit tristibus iris, Cum decore atque omni me orbatum laude recordor.*

644. *μετανάστην.* Hesych. *μέτοικον, φυγάδην.* Compare Aristot. Polit. III. 3. These *μέτοικοι* were foreigners, who were protected by the government, and permitted to reside in the city to which they attached themselves, and to exercise any trade or occupation. At the same time, they were excluded from any public office, they were incapable of voting in the public assemblies, and held in contempt by the people, who were naturally jealous of their rights and immunities. See Ælian. V. H. VI. 1. Aristoph. Av. 506. Harpocr. in v. *μέτοικος.* Valcknær on Ammon. p. 110. The same distinctions existed between the Jews and proselytes. Compare Exod. xii. 19. xiii. 38. Philipp. iii. 5; and see Valesius on Euseb. Hist. Eccl. I. 7. Prideaux, Connex. II. 5.

Μυρμιδόνων ἐπί τε κλισίας καὶ νῆας ἱκέσθαι,
Κτείνοντ' Ἀργείους, κατά τε σμῦξαι πυρὶ νῆας·
Ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηῒ μελαίνῃ 650
Ἕκτορα, καὶ μεμαῶτα, μάχης σχήσεσθαι ὀΐω.
Ὣς ἔφαθ'· οἱ δὲ, ἕκαστος ἑλὼν δέπας ἀμφικύπελλον,
Σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
Πάτροκλος δ' ἑτάροισιν ἰδὲ δμωῇσι κέλευσε
Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα· 655
Αἳ δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὡς ἐκέλευσε,
Κώεά τε, ῥῆγός τε, λίνοιό τε λεπτὸν ἄωτον.
Ἔνθ' ὁ γέρων κατέλεκτο, καὶ Ἠῶ δῖαν ἔμιμνεν.
Αὐτὰρ Ἀχιλλεὺς εὗδε μυχῷ κλισίης ἐϋπήκτου·
Τῷ δ' ἄρα παρκατέλεκτο γυνὴ, τὴν Λεσβόθεν ἦγε, 660
Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρῃος.
Πάτροκλος δ' ἑτέρωθεν ἐλέξατο· πὰρ δ' ἄρα καὶ τῷ
Ἶφις ἐΰζωνος, τήν οἱ πόρε δῖος Ἀχιλλεὺς,
Σκῦρον ἑλὼν αἰπεῖαν, Ἐνυῆος πτολίεθρον.
Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρείδαο γένοντο, 665
Τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις υἷες Ἀχαιῶν
Δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδὸν, ἔκ τ' ἐρέοντο.
Πρῶτος δ' ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
Ἤ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δήϊον πῦρ, 670
Ἦ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,

649. The verb σμύχειν is properly used of latent fire; Anglicè, *to smother*. In Homer it is generally understood in a more extended sense, *to burn, to consume*. Schol. κατακαῦσαι. Il. X. 411. Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης. So Theocr. Idyl. III. 16. ὅς με κατασμύχων καὶ ἐς ὀστέον ἄχρις ἰάπτει. Here, however, the ordinary acceptation is probably sufficient. Compare supra v. 243; and see Hemsterhuis on Lucian. Dial. M. VI. 3. p. 351. The effect which each of the foregoing speeches produces upon the mind of Achilles is well kept up, and varied according to the tone and character of the speaker. To Ulysses he declares his positive intention of returning immediately; to Phœnix he proposes to take into consideration the propriety of remaining; and to Ajax he declares his purpose not to depart, at the same time that he expresses his fixed resolution to abstain from the war, till he is forced to engage by the approach of Hector to his own ships. Since, however, he remains firm in his determination not to assist the Greeks, Ulysses, in reporting the result of the embassy to Agamemnon and the chiefs, confines himself to this point, as declared in the first answer to himself.

652. δέπας ἀμφικύπελλον. See on Il. A. 584.

657. κώεα. Schol. προβάτων δέρματα. These skins were used as *mattresses*; and over them was laid *a covering*, ῥῆγος, generally elegantly wrought and dyed. Schol. τὸ βεβαμμένον ἱμάτιον· καὶ ῥηγεῖς, οἱ βαφεῖς. Then followed an outer coverlid of *linen*. The word ἄωτος is properly *a flower*; hence λίνοιο ἄωτος is a periphrasis implying *fine linen*; and so in Il. N. 599. 716. οἰὸς ἄωτος, *fine wool*. Compare Pind. Ol. II. 14. Pyth. IV. 335. Isth. I. 75. V. 14. Nem. III. 50.

664. Σκῦρον ἑλών. See on v. 440. supra.

667. δειδέχατ'. See on Il. Δ. 4.

Κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
Πιμπλάνεται μένεος, σὲ δ' ἀναίνεται, ἠδὲ σὰ δῶρα. 675
Αὐτόν σε φράζεσθαι ἐν 'Αργείοισιν ἄνωγεν,
Ὅππως κεν νῆάς τε σόῃς καὶ λαὸν 'Αχαιῶν·
Αὐτὸς δ' ἠπείλησεν ἅμ' ἠοῖ φαινομένηφι
Νῆας ἐϋσσέλμους ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
Καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι 680
Οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δήετε τέκμωρ
'Ιλίου αἰπεινῆς· μάλα γάρ ἕθεν εὐρυόπα Ζεὺς
Χεῖρα ἑὴν ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
Ὣς ἔφατ'· εἰσὶ καὶ οἵδε τάδ' εἰπέμεν, οἵ μοι ἕποντο,
Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω. 685
Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὣς γὰρ ἀνώγει,
Ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἕπηται
Αὔριον, ἢν ἐθέλῃσιν· ἀνάγκῃ δ' οὔτι μιν ἄξει.
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε. 690
Δὴν δ' ἄνεω ἦσαν τετιηότες υἷες 'Αχαιῶν.
'Οψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
'Ατρείδη κύδιστε, ἄναξ ἀνδρῶν, 'Αγάμεμνον,
Μήδ' ὄφελες λίσσεσθαι ἀμύμονα Πηλείωνα,
Μυρία δῶρα διδούς· ὁ δ' ἀγήνωρ ἐστὶ καὶ ἄλλως· 695
Νῦν αὖ μιν πολὺ μᾶλλον ἀγηνορίῃσιν ἐνῆκας.
'Αλλ' ἤτοι κεῖνον μὲν ἐάσομεν, ἤ κεν ἴῃσιν,
Ἤ κε μένῃ· τότε δ' αὖτε μαχήσεται, ὁππότε κέν μιν
Θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ, καὶ θεὸς ὄρσῃ.
'Αλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες· 700
Νῦν μὲν κοιμήσασθε, τεταρπόμενοι φίλον ἦτορ
Σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
Αὐτὰρ ἐπεί κε φανῇ καλὴ ῥοδοδάκτυλος 'Ηώς,

684. *εἰσὶ καὶ οἵδε κ.τ.λ. Ajax and the heralds are here.* The demonstrative pronoun is frequently used in this sense, particularly in the Tragic writers, upon the introduction of a new character; and sometimes with the verb *εἰμὶ* understood. Compare Il. K. 434. T. 140. Φ. 533. *et alibi.* Eurip. Iph. A. 6. *τίς ποτ' ἄρ' ἀστὴρ ὅδε πορθμεύει.* See also the note on Soph. Œd. C. 111. Pent. Gr. p. 112.

690. *κρατερῶς.* This must apply to the words of Achilles, as delivered by Ulysses; not to Ulysses himself. Most probably, the line is an interpolation from v. 431. It was rejected by the early critics.

694. *μήδ' ὄφελες.* See on Il. A. 415; and of the adjective *ἀγήνωρ*, in the following line, on Il. B. 275.

696. *ἀγηνορίῃσιν ἐνῆκας.* For *εἰς ἀγηνορίην.* See also on Il. K. 391. M. 28.

697. *κεῖνον μὲν ἐάσομεν.* Heyne observes, after Koeppen, that later writers would have added *χαίρειν.* The formulæ *χαίρειν ἐᾶν, χαίρειν λέγειν*, and the like, are very common in the Tragic writers and Aristophanes. See Monk on Eur. Hipp. 112. Hermann on Viger, p. 604. Valcknær on Herod. IX. 41.

701. *τεταρπόμενοι.* Schol. *κεκορεσμένοι.* Hence the construction with the genitive, unless *διὰ* be understood. So again Il. Ψ. 10. Od. T. 213. and elsewhere. Compare Il. T. 167; and see Matt. Gr. Gr. § 330, b.

Καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους,
Ὀτρύνων· καὶ δ᾽ αὐτὸς ἐνὶ πρώτοισι μάχεσθαι. 705
Ὣς ἔφαθ᾽· οἱ δ᾽ ἄρα πάντες ἐπήνησαν βασιλῆες,
Μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
Καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος·
Ἔνθάδε κοιμήσαντο, καὶ Ὕπνου δῶρον ἕλοντο.

704. ἐχέμεν. Infinitive for imperative: *ut sæpius.*

THΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Κʹ.

ʼΕπιγραφαί.

ΝΥΚΤΕΓΕΡΣΙΑ. ΔΟΛΩΝΕΙΑ ἢ ΔΟΛΩΝΟΦΟΝΙΑ, καὶ ʽΡΗΣΟΣ.

ʼΆλλως.

ΚΑΠΠΑ δʼ, ἀπʼ ἀμφοτέρων σκοπιαζέμεν ἤλυθον ἄνδρες.

THE ARGUMENT.

THE NIGHT-ADVENTURE OF DIOMED AND ULYSSES.

Upon the refusal of Achilles to return to the army, the distress of Agamemnon is described in the most lively manner. He takes no rest that night, but passes through the camp, awaking the leaders, and contriving all possible methods for the public safety (vv. 1—193). Menelaus, Nestor, Ulysses, and Diomed, having raised the rest of the captains, call a council of war, and determine to send scouts into the enemy's camp, to learn their posture, and discover their intentions (194—217). Diomed undertakes this hazardous enterprise, and makes choice of Ulysses for his companion (218—271). In their passage they surprise Dolon, whom Hector had sent on a like design to the camp of the Greeks (272—389). Having obtained from him information of the situation of the Trojan and auxiliary forces, and particularly of Rhesus and the Thracians, lately arrived, they put him to death (390—468). Passing on with success, they kill Rhesus with several of his officers, and seize the famous horses of that prince, with which they return in triumph to the camp (469—579).

The same night continues: the scene lies in the two camps.

ʼΆΛΛΟΙ μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
Εὗδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
ʼΑλλʼ οὐκ ʼΑτρείδην ʼΑγαμέμνονα, ποιμένα λαῶν,

1. ἄλλοι μὲν παρὰ κ.τ.λ. Eustathius affirms that this book did not form a part of the original poem, but was introduced by Pisistratus, either from a separate piece of Homer himself, or from the compositions of another Rhapsode. Such a supposition involves the necessity of the *Doloneia* dovetailing exactly with this particular part of the story, without forming part of the plan; and with a nicety which is scarcely probable, though it cannot be said to be altogether impossible.

Ὕπνος ἔχε γλυκερὸς, πολλὰ φρεσὶν ὁρμαίνοντα.
Ὡς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠϋκόμοιο, 5
Τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον, ἠὲ χάλαζαν,
Ἢ νίφετον, ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρούρας,
Ἠέ ποθι πτολέμοιο μέγα στόμα πευκεδανοῖο·
Ὣς πυκίν' ἐν στήθεσσιν ἀνεστενάχιζ' Ἀγαμέμνων
Νειόθεν ἐκ κραδίης· τρομέοντο δέ οἱ φρένες ἐντός. 10
Ἤτοι ὅτ' ἐς πεδίον τὸ Τρωϊκὸν ἀθρήσειε,
Θαύμαζε πυρὰ πολλὰ, τὰ καίετο Ἰλιόθι πρὸ,
Αὐλῶν συρίγγων τ' ἐνοπὴν, ὅμαδόν τ' ἀνθρώπων·
Αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
Πολλὰς ἐκ κεφαλῆς προθελύμνους ἕλκετο χαίτας 15
Ὑψόθ' ἐόντι Διΐ, μέγα δ' ἔστενε κυδάλιμον κῆρ.
Ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλὴ,
Νέστορ' ἔπι πρῶτον Νηλήϊον ἐλθέμεν ἀνδρῶν,
Εἴ τινά οἱ σὺν μῆτιν ἀμύμονα τεκτήναιτο,
Ἥτις ἀλεξίκακος πᾶσι Δαναοῖσι γένοιτο. 20
Ὀρθωθεὶς δ' ἔνδυνε περὶ στήθεσσι χιτῶνα,
Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
Ἀμφὶ δ' ἔπειτα δαφοινὸν ἑέσσατο δέρμα λέοντος
Αἴθωνος, μεγάλοιο, ποδηνεκές· εἵλετο δ' ἔγχος.
Ὣς δ' αὔτως Μενέλαον ἔχε τρόμος· οὐδὲ γὰρ αὐτῷ 25
Ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μή τι πάθοιεν

5. *ὡς δ' ὅτ' ἂν ἀστράπτῃ κ. τ. λ.* It requires some skill in Homer to take the chief point of his similitudes. He has often been misunderstood in that respect, and his comparisons have frequently been strained to comply with the fancies of commentators. This comparison, which is brought to illustrate the frequency of Agamemnon's sighs, has been usually thought to represent in general the groans of the king; whereas, what Homer had in view, was only the quick succession of them. Pope. Scaliger objects to this simile, that lightning and snow never happen at the same time. This, however, though uncommon, is not without example; and the rarity of the occurrence makes the omen more apparent. Horace has a similar portent in Od. I. 2. 1. *Jam satis terris nivis &c.* See Jacobs on Anthol. T. II. p. 167. Pollux, Onom. II. 100.

8. *πτολέμοιο μέγα στόμα.* That is, simply, *πόλεμον, μάχην.* Eustathius observes, that the periphrasis is strongly expressive of the insatiable ferocity of war. It occurs again in Il. T. 313. Υ. 359. Cicero has a similar expression in his Oration for the poet Archias: *E totius belli ore atque faucibus.* Of the derivation of the adjective *πευκεδανὸς, mournful,* see on Il. A. 51. Δ. 129. The participle *τεύχων* must be repeated in this line from v. 6.

11. *ἀθρήσειε. Animo videret.* So in v. 14. the verb *ἴδοι* must be understood of *mental* perception. Aristot. Poet. c. 25. *κατὰ μεταφορὰν εἴρηται.* With the manner in which the two armies are here represented to have passed the night, Heyne aptly compares Tacit. Ann. I. 65. *Nox per diversa inquies: cum barbari festis epulis, læto cantu aut truci sonore, subjecta vallium ac resultantes saltus complerent; apud Romanos invalidi ignes, interruptæ voces, atque ipsi passim adjacerent vallo, oberrarent tentoriis, insomnes magis quam pervigiles; ducemque terruit dira quies.*

15. *προθελύμνους.* Schol. *ἐπ' ἀλλήλους, ἢ προῤῥίζους.* See on Il. I. 537.

16. *ὑψόθ' ἐόντι Διΐ. Ad Jovem: incusando Jovem.* Schol. *λείπει τὸ ἀποδυρόμενος.* Cf. Il. B. 112. sqq. Heyne. Hence Accius translates the passage thus, in Cic. Tusc. Quæst. III. 26. *Scindens dolore identidem intonsam comam.* The preposition *κατὰ* is understood with *κῆρ.*

23. *δαφοινόν.* See on Il. B. 308.

26. *μή τι πάθοιεν.* We must supply *δεδοικότι.*

Ἀργεῖοι, τοὶ δὴ ἕθεν εἵνεκα πουλὺν ἐφ᾽ ὑγρὴν
Ἤλυθον ἐς Τροίην, πόλεμον θρασὺν ὁρμαίνοντες.
Παρδαλέῃ μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε
Ποικίλῃ· αὐτὰρ ἐπὶ στεφάνην κεφαλῆφιν ἀείρας 30
Θήκατο χαλκείην· δόρυ δ᾽ εἵλετο χειρὶ παχείῃ.
Βῆ δ᾽ ἴμεν ἀνστήσων ὃν ἀδελφεὸν, ὃς μέγα πάντων
Ἀργείων ἤνασσε, θεὸς δ᾽ ὣς τίετο δήμῳ.
Τὸν δ᾽ εὗρ᾽, ἀμφ᾽ ὤμοισι τιθήμενον ἔντεα καλὰ,
Νηῒ παρὰ πρύμνῃ· τῷ δ᾽ ἀσπάσιος γένετ᾽ ἐλθών. 35
Τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
Τίφθ᾽ οὕτως, ἠθεῖε, κορύσσεαι; ἦ τιν᾽ ἑταίρων
Ὀτρύνεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ᾽ αἰνῶς
Δείδω, μὴ οὔτις τοι ὑπόσχηται τόδε ἔργον,
Ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν 40
Νύκτα δι᾽ ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.
Τὸν δ᾽ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Χρεὼ βουλῆς ἐμὲ καὶ σὲ, Διοτρεφὲς ὦ Μενέλαε,
Κερδαλέης, ἥτις κεν ἐρύσεται ἠδὲ σαώσει
Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45
Ἑκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ᾽ ἱεροῖσιν·
Οὐ γάρ πω ἰδόμην, οὐδ᾽ ἔκλυον αὐδήσαντος,
Ἄνδρ᾽ ἕνα τοσσάδε μέρμερ᾽ ἐπ᾽ ἤματι μητίσασθαι,
Ὅσσ᾽ Ἕκτωρ ἔῤῥεξε Διῒ φίλος υἷας Ἀχαιῶν
Αὔτως, οὔτε θεᾶς υἱὸς φίλος, οὔτε θεοῖο· 50
Ἔργα δ᾽ ἔρεξ᾽, ὅσα φημὶ μελησέμεν Ἀργείοισι
Δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ᾽ Ἀχαιούς.
Ἀλλ᾽ ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον,
Ῥίμφα θέων ἐπὶ νῆας· ἐγὼ δ᾽ ἐπὶ Νέστορα δῖον
Εἶμι, καὶ ὀτρυνέω ἀνστήμεναι, αἴκ᾽ ἐθέλῃσιν 55
Ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος, ἠδ᾽ ἐπιτεῖλαι.
Κείνου γάρ κε μάλιστα πυθοίατο· τοῖο γὰρ υἱὸς

27. ἐφ᾽ ὑγρήν. Scil. θάλασσαν. The same ellipsis occurs in Apoll. Rhod. IV. 281. ὑγρῆς τε τραφερῆς τε. Callim. Epigr. 23. ἐν ὑγρῷ νεκρός. Aristoph. Vesp. 478. πολλὰ μὲν ἐν γῇ, πολλὰ δ᾽ ἐφ᾽ ὑγρᾷ. So also in Latin *mare* or *æquor* is sometimes omitted. Virg. Æn. I. 3. *terris jactatus et alto;* sc. *mari.* VIII. 672. *fluctu spumabant cærula cano:* where Servius supplies *maria.* See Bos, Ellips. Gr. p. 113. Matt. Gr. Gr. § 123. Of the general application of the word ὑγρὸς, see Kiessling on Theocritus, pp. 28, 29.

30. στεφάνην. See on Il. H. 12.

37. ἠθεῖε. See on Il. Z. 518.

44. ἥτις κεν ἐρύσεται. Of the use of the particle κε with the future indicative, see on Il. A. 139; of the ellipsis in the preceding line, on Il. I. 76; and of the adjective κερδάλεος, on Il. A. 149. Schol. κερδαλέης· συνετῆς, ὠφελίμου, ἢ πανούργου.

45. ἐτράπετο. *Mutata est;* properly, *mutavit se.*

52. δολιχόν. Scil. χρόνον, as in Il. I. 415.

56. φυλάκων τέλος. See on Il. H. 380. The epithet ἱερὸς signifies nothing more than *eximius;* as in Il. Σ. 504. Ω. 681. In a like manner it sometimes implies *great, extraordinary;* as in Il. Π. 407. ἰχθὺς ἱερός.

Σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὀπάων
Μηριόνης· τοῖσι γὰρ ἐπετράπομέν γε μάλιστα
  Τὸν δ' ἠμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος· 60
Πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἠδὲ κελεύεις;
Αὖθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθῃς,
Ἠὲ θέω μετά σ' αὖτις, ἐπὴν εὖ τοῖς ἐπιτείλω;
  Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Αὖθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιϊν 65
Ἐρχομένω· πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
Φθέγγεο δ', ᾗ κεν ἴῃσθα, καὶ ἐγρήγορθαι ἄνωχθι,
Πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
Πάντας κυδαίνων· μὴ δὲ μεγαλίζεο θυμῷ,
Ἀλλὰ καὶ αὐτοί περ πονεώμεθα· ὧδέ που ἄμμι 70
Ζεὺς ἐπὶ γεινομένοισιν ἵει κακότητα βαρεῖαν.
  Ὣς εἰπὼν ἀπέπεμπεν ἀδελφεὸν, εὖ ἐπιτείλας·
Αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν.
Τὸν δ' εὗρε παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
Εὐνῇ ἐνὶ μαλακῇ· παρὰ δ' ἔντεα ποικίλα κεῖτο, 75
Ἀσπὶς, καὶ δύο δοῦρε, φαεινή τε τρυφάλεια·
Πὰρ δὲ ζωστὴρ κεῖτο παναίολος, ᾧ ῥ' ὁ γεραιὸς
Ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο,
Λαὸν ἄγων· ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ.
Ὀρθωθεὶς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80
Ἀτρείδην προσέειπε, καὶ ἐξερεείνετο μύθῳ·
  Τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος
Νύκτα δι' ὀρφναίην, ὅτε θ' εὕδουσι βροτοὶ ἄλλοι;
Ἠέ τιν' οὐρήων διζήμενος, ἤ τιν' ἑταίρων;

59. ἐπετράπομεν. Scil. σημαίνειν φυλάκεσσι. Schol. ἐξουσίαν δεδώκαμεν.

61. πῶς γάρ μοι κ. τ. λ. *How then, &c.* This is the elliptic use of the particle γὰρ, which may be easily supplied. See on Il. A. 123. In the following line the sense requires ἢ κελεύεις ὡς to be repeated. In v. 63. the verb ἐπιτέλλω is used absolutely, as also in v. 56. *supra.* The sense in both instances is readily completed.

65. μή πως ἀβροτάξομεν. *Lest we go astray.* See on Il. E. 287.

66. κέλευθοι. See on Il. A. 312.

68. πατρόθεν ἐκ γενεῆς κ. τ. λ. See on Il. Z. 403. Thus Thucyd. VII. 69. ὁ δὲ Νικίας, ὑπὸ τῶν παρόντων ἐκπεπληγμένος, τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει, πατρόθεν τε ἐπονομάζων, καὶ αὐτοὺς ὀνομαστὶ, κ. τ. λ. See also Ælian. V. H. VI. 2. and the Interpp. ad loc.

71. ἐπὶ γεινομένοισιν ἵει. A tmesis for ἐφίει. The participle, which should be translated, *since we are born,* i. e. as *mortals,* is peculiarly expressive, and insinuates a powerful motive for the injunction in v. 69. μὴ μεγαλίζεσθαι, *not to behave arrogantly.* Hor. Sat. I. 9. 58. *Nil sine magno Vita labore dedit mortalibus.*

84. ἠέ τιν' οὐρήων διζήμενος. It has been thought that Nestor asks this question upon the account of his son Thrasymedes, who commanded the guard that night. He seems to be under some apprehension lest he should have remitted the watch. And it may also be gathered from the passage, that in those times the use of the watchword was unknown, because Nestor is obliged to crowd several questions together, before he can learn whether Agamemnon be a friend or an enemy. The shortness of the questions agrees admirably with the occasion upon which they were made: it being necessary that Nestor should be immediately informed who he was that passed

Φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ; 85
Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν 'Αγαμέμνων·
ὯΩ Νέστορ Νηληϊάδη, μέγα κῦδος 'Αχαιῶν,
Γνώσεαι 'Ατρείδην 'Αγαμέμνονα, τὸν περὶ πάντων
Ζεὺς ἐνέηκε πόνοισι διαμπερὲς, εἰσόκ' ἀϋτμὴ
'Εν στήθεσσι μένῃ, καί μοι φίλα γούνατ' ὀρώρῃ. 90
Πλάζομαι ὧδ', ἐπεὶ οὔ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
'Ιζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' 'Αχαιῶν.
Αἰνῶς γὰρ Δαναῶν πέρι δείδια, οὐδέ μοι ἦτορ
Ἔμπεδον, ἀλλ' ἀλαλύκτημαι· κραδίη δέ μοι ἔξω
Στηθέων ἐκθρώσκει, τρομέει δ' ὕπο φαίδιμα γυῖα. 95
'Αλλ' εἴ τι δραίνεις, ἐπεὶ οὐδέ σέ γ' ὕπνος ἱκάνει,
Δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἴδωμεν,
Μή τοι μὲν καμάτῳ ἀδδηκότες ἠδὲ καὶ ὕπνῳ
Κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται·
Δυσμενέες δ' ἄνδρες σχεδὸν εἵαται, οὐδέ τι ἴδμεν 100
Μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι.

along the camp;—if a spy, that he might stand upon his guard;—if a friend, that he might not cause an alarm to be given to the army, by multiplying questions. POPE; from Eustathius. There seems, indeed, to have been a general deficiency in the art of war, during the heroic age, with respect to the manner of posting sentinels, and keeping watch. Although a post was set in this dangerous extremity, and a guard, under the direction of two officers of high reputation, had been selected from the army, still Agamemnon expresses his concern in v. 99. lest they had fallen asleep on duty. And when Diomed is represented as sleeping on his arms without the tent, v. 151, there is no mention of any guard; but all his soldiers are asleep around him. Hence the surprise of Rhesus, in the end of the book, which affords an instance of the dangers to which they were exposed from their neglect of watching. See *Mitford's Hist.* of *Greece*, vol. I. p. 165; also on vv. 182. 418. infra. Eustathius, Hesychius, the Scholiast, and others, suppose that *οὐρήων* is here used in the sense of *φυλάκων*, conceiving it absurd that Agamemnon's concern should be attributed to a search for a mule that had gone astray. Compare, however, Od. Φ. 22. H. in Merc. 191. Virg. Æn. VIII. 212. sqq. Luke xiv. 5. Of the ellipsis in the following line, see on Il. I. 76.

88. *γνώσεαι.* For *γνῶθι.* Future for imperative. See Matt. Gr. Gr. § 511. 5. obs. where Soph. Ant. 84. is incorrectly adduced. Compare note *in loc.* Pent. Gr. p. 219. The idiom is very common in the New Testament. Matt. v. 48. *ἔσεσθε οὖν ὑμεῖς τέλειοι.* So also in Latin: Virg. Æn. II. 548. *referes ergo hæc et nuntius ibis Pelidæ genitori.* Cic. Epist. Fam. V. 12. *Tu interea non cessabis, et ea, quæ habes instituta, perpolies, nosque diliges. Vale.* Horat. Epist. I. 18. 96. *Inter cuncta leges, et percunctabere doctos.* See Viger, p. 155; and also on Il. Γ. 103.

94. *ἀλαλύκτημαι.* Schol. *τεθορόβημαι, ἠπόρημαι.* The signification of the verb is already expressed in the words *οὐδέ μοι ἦτορ ἔμπεδον,* scil. *ἐστι.* Cicero, after citing the passage in Epist. Attic. X. adds: *Non sum, inquam, mihi crede, mentis compos.*

96. *εἴ τι δραίνεις.* *Siquid agere vis.* The verb *δραίνω* is formed from *δράω,* as *βαίνω* from *βάω.*

98. *μή τοι μὲν καμάτῳ κ. τ. λ.* *Whether they are asleep.* The subjunctive is frequently used as a present indicative after *μή, whether.* Soph. Phil. 30. *ὅρα, καθ' ὕπνον μὴ κατακλιθεὶς κυρῇ.* In past actions the optative is used as in Od. Φ. 394. See Matt. Gr. Gr. § 517. The participle *ἀδδηκότες* is most probably from the verb *ἄδω, satio,* with the *δ* doubled, as *ἄδδην,* in Il. E. 203. Clarke and others render it *fatigati,* from *ἄδω,* contr. for *ἀήδω, moleste tracto,* or *tractor;* in which case the duplication is unnecessary, as the contracted syllable is naturally long. The former method is preferable. Compare Il. A. 87. 88. The word is applied, in a double sense, to *καμάτῳ* and *ὕπνῳ* respectively. So Hor. Od. III. 4. 11. *Ludo fatigatumque somno.*

Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
'Ατρείδη κύδιστε, ἄναξ ἀνδρῶν, 'Αγαμέμνον,
Οὐ θὴν Ἕκτορι πάντα νοήματα μητιέτα Ζεὺς
'Εκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλά μιν οἴω 105
Κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν 'Αχιλλεὺς
'Εκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
Σοὶ δὲ μάλ' ἕψομ' ἐγώ· προτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
'Ημὲν Τυδείδην δουρικλυτὸν, ἠδ' 'Οδυσῆα,
'Ηδ' Αἴαντα ταχὺν, καὶ Φυλέος ἄλκιμον υἱόν. 110
'Αλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
'Αντίθεόν τ' Αἴαντα, καὶ 'Ιδομενῆα ἄνακτα·
Τῶν γὰρ νῆες ἔασιν ἑκαστάτω, οὐδὲ μάλ' ἐγγύς.
'Αλλὰ φίλον περ ἐόντα καὶ αἰδοῖον Μενέλαον
Νεικέσω, εἴπερ μοι νεμεσήσεαι, οὐδ' ἐπικεύσω, 115
Ὡς εὕδει, σοὶ δ' οἴῳ ἐπέτρεψε πονέεσθαι.
Νῦν ὄφελε κατὰ πάντας ἀριστῆας πονέεσθαι
Λισσόμενος· χρειὼ γὰρ ἱκάνεται οὐκέτ' ἀνεκτός.
Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν 'Αγαμέμνων·
Ὦ γέρον, ἄλλοτε μέν σε καὶ αἰτιάασθαι ἄνωγα· 120
Πολλάκι γὰρ μεθιεῖ τε, καὶ οὐκ ἐθέλει πονέεσθαι,
Οὔτ' ὄκνῳ εἴκων, οὔτ' ἀφραδίῃσι νόοιο,
'Αλλ' ἐμέ τ' εἰσορόων, καὶ ἐμὴν ποτιδέγμενος ὁρμήν·
Νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο, καί μοι ἐπέστη.
Τὸν μὲν ἐγὼ προέηκα καλήμεναι, οὓς σὺ μεταλλᾷς. 125
'Αλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
'Εν φυλάκεσσ'· ἵνα γάρ σφιν ἐπέφραδον ἠγερέεσθαι.
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
Οὕτως οὔτις οἱ νεμεσήσεται οὐδ' ἀπιθήσει
'Αργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ. 130
Ὣς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
'Αμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικόεσσαν,
Διπλῆν, ἐκταδίην, οὔλη δ' ἐπενήνοθε λάχνη·
Εἵλετο δ' ἄλκιμον ἔγχος ἀκαχμένον ὀξέϊ χαλκῷ· 135
Βῆ δ' ἰέναι κατὰ νῆας 'Αχαιῶν χαλκοχιτώνων.
Πρῶτον ἔπειτ' 'Οδυσῆα, Διῒ μῆτιν ἀτάλαντον,

111. *ἀλλ' εἴ τις κ. τ. λ.* At the end of this clause there is an aposiopesis, which must be supplied, as in Il. A. 135, by the words *καλῶς ἂν ἔχοι.*

120. *αἰτιάασθαι.* Scil. *αὐτόν.*

127. The particle *ἵνα* is here employed, somewhat unusually, instead of *ἐκεῖ, there.* Barnes has a *Var. Lect.* by which this sense may be avoided: *ἐν φυλάκεσσιν, ἵνα σφιν ἐ. ἠ.*

134. *ἐπενήνοθε.* See on Il. B. 219. This long robe, winding twice round the body, and reaching to the ankles, was fitted for an aged man like Nestor, exposing himself to the night.

'Εξ ὕπνου ἀνέγειρε Γερήνιος ἱππότα Νέστωρ
Φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωὴ,
'Εκ δ' ἦλθε κλισίης, καί σφεας πρὸς μῦθον ἔειπε· 140
Τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε
Νύκτα δι' ἀμβροσίην; ὅ τι δὴ χρειὼ τόσον ἵκει;
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
Διογενὲς Λαερτιάδη, πολυμήχαν' 'Οδυσσεῦ,
Μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν 'Αχαιούς· 145
'Αλλ' ἕπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ὅν τ' ἐπέοικε
Βουλὰς βουλεύειν, ἢ φευγέμεν, ἠὲ μάχεσθαι.
῞Ως φάθ'· ὁ δὲ κλισίηνδε κιὼν πολύμητις 'Οδυσσεὺς
Ποικίλον ἀμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.
Βὰν δ' ἐπὶ Τυδείδην Διομήδεα· τὸν δ' ἐκίχανον 150
'Εκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἑταῖροι
Εὗδον, ὑπὸ κρασὶ δ' ἔχον ἀσπίδας, ἔγχεα δέ σφιν
῎Ορθ' ἐπὶ σαυρωτῆρος ἐλήλατο· τῆλε δὲ χαλκὸς
Λάμφ', ὥστε στεροπὴ πατρὸς Διός· αὐτὰρ ὅγ' ἥρως
Εὗδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο· 155
Αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
Τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,
Λὰξ ποδὶ κινήσας, ὄτρυνέ τε, νείκεσέ τ' ἄντην·
῎Εγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἀωτεῖς;
Οὐκ ἀΐεις, ὡς Τρῶες ἐπὶ θρωσμῷ πεδίοιο 160
Εἵαται ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;
῞Ως φάθ'· ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Σχέτλιος ἐσσὶ, γεραιέ· σὺ μὲν πόνου οὔποτε λήγεις.

153. *ὄρθ' ἐλήλατο.* Schol. *ἐπεπήγει, ἵστατο εἰς τὴν γῆν.* See on Il. Γ. 135. The *σαυρωτὴρ* is supposed by some to be the same with the *αἰχμὴ*, or *head* of the spear; but it should rather appear to be a sharp spike fixed into the end of the weapon, for the purpose of fixing into the ground. Schol. Vill. *σαυρωτήρ ἐστι τὸ ἀπολῆγον μέρος τοῦ δόρατος, ὅπερ ἀντικεῖται τῇ αἰχμῇ, ὃν καὶ οὐρίαχον καλοῦσιν.* Pope compares this description of Diomed sleeping on his arms, with his soldiers about him, and the spears sticking in the ground, with that of Saul in 1 Sam. xxvi. 7.

155. Heyne understands *ῥινὸν* in the accusative, subaud. *κατά.* But the neuter *ῥινὸν* was also in use, which the construction seems to require. Brunck. Analect. II. 259. *δοιῶν ῥινὰ καπρῶν λάσια.* Besides, the same construction in the next line has *τάπης* in the nominative.

158. *λὰξ ποδὶ κινήσας.* Scil. *αὐτόν. Moving him by the foot with his toe.* See on Il. E. 620. Thus *λὰξ* refers to Nestor, *ποδὶ* to Diomed.

159. *ὕπνον ἀωτεῖς.* Some render, *Somnum decerpis*, i. e. *suaviter dormis.* So Virg. Æn. IV. 555. *Carpebat somnos.* The verb is thus said to be derived from *ἄωτος.* See on Il. I. 657. Others, however, regard it merely as another form of *ἄειν*, *spirare.*

160. *ἐπὶ θρωσμῷ πεδίοιο. On the higher part of the plain.* The word *θρωσμὸς* signifies *an eminence*, from *θρώσκειν*, *to leap*; and the space here intended seems to be a piece of high ground in front of Troy, gradually descending to the Grecian camp.

164. *σχέτλιος.* See on Il. B. 112. The word *ἀμήχανος* has nearly the same sense in v. 167. Of the construction in v. 166, see on Il. Z. 452.

Οὔ νυ καὶ ἄλλοι ἔασι νεώτεροι υἷες 'Αχαιῶν, 165
Οἵ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλήων,
Πάντη ἐποιχόμενοι; σὺ δ' ἀμήχανος ἐσσὶ, γεραιέ.
Τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότα Νέστωρ·
Ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες·
Εἰσὶν μέν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
Καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν.
'Αλλὰ μάλα μεγάλη χρειὼ βεβίηκεν 'Αχαιούς·
Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς
*Η μάλα λυγρὸς ὄλεθρος 'Αχαιοῖς, ἠὲ βιῶναι.
'Αλλ' ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλέος υἱὸν 175
"Ανστησον,—σὺ γὰρ ἐσσὶ νεώτερος,—εἴ μ' ἐλεαίρεις.
Ὣς φάθ'· ὃ δ' ἀμφ' ὤμοισιν ἐέσσατο δέρμα λέοντος
Αἴθωνος, μεγάλοιο, ποδηνεκές· εἵλετο δ' ἔγχος·
Βῆ δ' ἰέναι· τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἥρως.
Οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισι γένοντο, 180
Οὐδὲ μὲν εὕδοντας φυλάκων ἡγήτορας εὗρον·
'Αλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἵατο πάντες.
Ὡς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ,
Θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην
"Ερχηται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185
'Ανδρῶν ἠδὲ κυνῶν, ἀπό τέ σφισιν ὕπνος ὄλωλεν·
Ὣς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροιϊν ὀλώλει,
Νύκτα φυλασσομένοισι κακήν· πεδίονδε γὰρ αἰεὶ
Τετράφαθ', ὁππότ' ἐπὶ Τρώων ἀΐοιεν ἰόντων.
Τοὺς δ' ὁ γέρων γήθησεν ἰδὼν, θάρσυνέ τε μύθῳ, 190
Καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
Οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος

173. ἐπὶ ξυροῦ ἀκμῆς. *Upon the edge of a razor.* The expression is proverbially indicative of imminent danger. Thus Herod. VI. 11. ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα, ἢ εἶναι ἐλευθέροισι ἢ δούλοισι. Compare also Æsch. Choeph. 870. Soph. Ant. 996. Theocr. Idyl. XXII. 6. Theogn. V. 557. Plutarch (*de Orac. def.* p. 410.) refers to the passage, as indicating the use of razors in the age of Homer. In the following line, the infinitive βιῶναι is put for the substantive βίος.

182. εἵατο πάντες. Eustathius takes notice of this particular, which shows the manner in which their sentinels kept guard. I think that this is not so prudent a method as is now used; it being almost impossible for a man that stands to drop asleep: one that is seated may easily be overpowered by the fatigue of a long watch. POPE. See above on v. 84.

183. ὡς δὲ κύνες κ.τ.λ. This simile is, in all its parts, just to the description it is meant to illustrate. The dogs represent the watch, the flock the Greeks, the fold their camp, and the wild beast that invades them Hector. The place, posture, and circumstances are painted with the utmost life and nature. POPE. The verb δυσωρήσονται is in the future instead of the present: *difficulter custodire solent.* See on Il. B. 147. So Xenoph. Cyrop. III. 3. 50. Οὐδεμία γὰρ οὕτως ἔσται καλὴ παραίνεσις, ἥτις τοὺς μὴ ὄντας ἀγαθοὺς αὐθημερὸν ἀκούσαντας ἀγαθοὺς ποιήσει. Soph. Œd. T. 441. τοιαῦτ' ὀνείδιζ', οἷς ἔμ' εὑρήσεις μέγαν. And in Latin: Horat. Epist. I. 18. 3. *Ut matrona meretrici dispar erit atque Discolor, infido scurræ distabit amicus.*

191. This verse is wanting in some MSS.

Αἱρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.
"Ὡς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἕποντο
'Αργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195
Τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
"Ηϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάασθαι.
Τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἑδριόωντο
'Εν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
Πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄβριμος "Εκτωρ, 200
'Ολλὺς 'Αργείους, ὅτε δὴ περὶ νὺξ ἐκάλυψεν.
"Ενθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφαυσκον.
Τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
"Ω φίλοι, οὐκ ἂν δή τις ἀνὴρ πεπίθοιθ' ἑῷ αὐτοῦ
Θυμῷ τολμήεντι μετὰ Τρῶας μεγαθύμους 205
'Ελθεῖν, εἴ τινά που δηΐων ἕλοι ἐσχατόωντα,
"Η τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
"Ασσα τε μητιόωσι μετὰ σφίσιν; ἢ μεμάασιν
Αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε
"Αψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' 'Αχαιούς; 210
Ταῦτά τε πάντα πύθοιτο, καὶ ἂψ εἰς ἡμέας ἔλθοι
'Ασκηθής· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
Πάντας ἐπ' ἀνθρώπους, καί οἱ δόσις ἔσσεται ἐσθλή.
"Οσσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
Τῶν πάντων οἱ ἕκαστος ὄϊν δώσουσι μέλαιναν, 215
Θῆλυν, ὑπόῤῥηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον·
Αἰεὶ δ' ἐν δαίτῃσι καὶ εἰλαπίνῃσι παρέσται.
"Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ 220
'Ανδρῶν δυσμενέων δῦναι στρατὸν ἐγγὺς ἐόντα
Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἅμ' ἕποιτο καὶ ἄλλος,

193. *μὴ χάρμα γ. δυσμενέεσσι.* Æsch. Pers. 1035. *χάρματα δ' ἐχθροῖς.* Eurip. Herc. F. 458. *"Ετεκον μὲν ὑμᾶς, πολεμίοις δ' ἐθρεψάμην "Υβρισμα, κἀπίχαρμα, καὶ διαφθοράν.* Theogn. v. 1103. *Οἴμοι ἐγὼ δειλός· καὶ δὴ κατάχαρμα μὲν ἐχθροῖς.*

195. *βουλήν.* Subaud. *εἰς.* See on Il. A. 139.

197. *αὐτοὶ γὰρ κάλεον.* Perhaps *ἑαυτοὺς* is understood.

204. *οὐκ ἂν δή τις ἀνὴρ πεπίθοιθ'.* *Annon aliquis, obsecro, &c.* CLARKE. See on Il. Γ. 52.

206. *ἐσχατόωντα.* Schol. *περὶ τὰ ἔσχατα μέρη διατρίβοντα.*

211. *ταῦτά τε πάντα κ. τ. λ.* The conditional *εἰ* must be repeated from the preceding sentence.

212. *ἀσκηθής.* Schol. *ἀβλαβής, ὑγιής.*

216. *τῇ μὲν κτέρας οὐδὲν ὁμοῖον.* These words can scarcely be intended to mean, what they strictly imply, that no possession was equivalent to this ewe. The more probable interpretation is, that the possession of no other ewe would be equal to the possession of this. Black sheep seem to have been held in the greatest estimation, particularly one that had just yeaned. Columella (VII. 2. 4. cited by Heyne, after Koeppen): *Sunt etiam suapte natura pretio commendabiles pullus et fuscus.* Schol. *ὑπόῤῥηνον· ὕπαρνον, ἔγγυον· ῥῆνες γὰρ οἱ ἄρνες*

Μᾶλλον θαλπωρὴ, καὶ θαρσαλεώτερον ἔσται.
Σύν τε δύ' ἐρχομένω, καί τε πρὸ ὃ τοῦ ἐνόησεν,
Ὅππως κέρδος ἔῃ· μοῦνος δ' εἴπερ τε νοήσῃ, 225
Ἀλλά τε οἱ βράσσων τε νόος, λεπτὴ δέ τε μῆτις.
Ὣς ἔφαθ'· οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἕπεσθαι·
Ἠθελέτην Αἴαντε δύω, θεράποντες Ἄρηος·
Ἤθελε Μηριόνης, μάλα δ' ἤθελε Νέστορος υἱός·
Ἤθελε δ' Ἀτρείδης δουρικλειτὸς Μενέλαος· 230
Ἤθελε δ' ὁ τλήμων Ὀδυσεὺς καταδῦναι ὅμιλον
Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
Τὸν μὲν δὴ ἕταρόν γ' αἱρήσεαι, ὅν κ' ἐθέλῃσθα, 235
Φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί·
Μηδὲ σύ γ', αἰδόμενος σῇσι φρεσὶ, τὸν μὲν ἀρείω
Καλλείπειν, σὺ δὲ χείρον' ὀπάσσεαι αἰδοῖ εἴκων,
Ἐς γενεὴν ὁρόων, μηδ' εἰ βασιλεύτερός ἐστιν.
Ὣς ἔφατ'· ἔδδεισε δὲ περὶ ξανθῷ Μενελάῳ. 240
Τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·
Εἰ μὲν δὴ ἕταρόν γε κελεύετ' ἐμ' αὐτὸν ἑλέσθαι,

224. *σύν τε δύ' ἐρχομένω.* This is the nominative absolute, which is sometimes used in divisions of this kind, instead of the genitive. The construction of the passage is distinct from the examples quoted on Soph. Ant. 260; and it would stand more clearly thus: *δυοῖν τε συνερχομένοιν, ὁ μὲν ἐνόησε* (*aliquid cogitare solet*) *πρὸ τοῦ ἑτέρου.* Compare Valcknær on Eur. Phœn. p. 436. To these passages Plato alludes in Alcibiad. II. p. 79. *ἀλλ' ἐὰν ἐμοὶ προσέχῃς τὸν νοῦν, σύν τε δύο σκεπτομένω, σχεδὸν εὑρήσομεν.* See Matt. Gr. Gr. § 562. note. The passage is also cited by Plato, *in Protagora;* Aristot. Ethic. VIII. 1. Polit. III. 12. Cicero, Epist. ad Attic. IX. 6. To the same effect Eurip. Phœn. 757. *ἑλοῦ Καὶ ξυστρατήγους· εἷς δ' ἀνὴρ οὐ πάνθ' ὁρᾷ.* So Eccles. iv. 9. *Ἀγαθοὶ οἱ δύο ὑπὲρ τὸν ἕνα, οἷς ἐστὶν αὐτοῖς μισθὸς ἀγαθὸς ἐν μόχθῳ αὐτῶν· Ὅτι ἐὰν πέσωσιν, ὁ εἷς ἐγερεῖ τὸν μέτοχον αὐτοῦ. Καὶ οὐαὶ αὐτῷ τῷ ἑνὶ, ὅταν πέσῃ, καὶ μὴ ᾖ δεύτερος ἐγεῖραι αὐτόν.* With this adventure of Diomed and Ulysses, we may compare that of Nisus and Euryalus in Virg. Æn. IX. 230. sqq.

226. *βράσσων.* This comparative may be formed either from *βραδὺς* or *βραχύς.* Heyne adopts the former. It occurs no where else; but it is evidently one of that class of comparatives which, ending properly in *ίων*, change the *ι* with the preceding consonant into *σσ.* Thus we have *ἐλάσσων* from *ἐλαχὺς*, *θάσσων* from *ταχὺς*, *βάσσων*, for *βαθίων*, from *βαθὺς*, in Epicharmus *ap. Etym. M.* p. 191. *γλύσσων*, for *γλυκίων*, from *γλυκὺς*, in Aristoph. Frag. *ap. eund.* p. 235. See Matt. Gr. Gr. § 131. 3. obs. and the note on Soph. Œd. T. 1301. Pent. Gr. p. 86.

231. *τλήμων.* *Patient, enduring.* Eustathius and the Scholiast remark that in later writers this adjective has the sense of *ἀτυχής*: in Homer, of *ὑπομενητικός.* Compare also Il. E. 670.

236. *φαινομένων.* *Of those who present themselves.* Ernesti correctly observes, that the verb *φαίνεσθαι* frequently signifies *adesse.* Thus again in Il. H. 7. Π. 207. So in Latin the verb *apparere* has the same import. Horat. Carm. Sec. 59. *apparetque beata pleno Copia cornu.* In the line above, *αἱρήσεαι* is for *αἱροῦ.* See on v. 88. supra. In v. 238. this construction is united with the infinitive, which is commonly used for the imperative. In the same line also, there is peculiar emphasis in the repetition of the pronoun. See on Il. Γ. 409.

240. *ἔδδεισε δὲ π. ξ. M.* This indirect solicitude for his brother is highly characteristic of Agamemnon. Compare also Il. H. 109. sqq.

Πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
Οὗ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ
Ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἑ Παλλὰς Ἀθήνη; 245
Τούτου γ' ἑσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
Ἄμφω νοστήσαιμεν, ἐπεὶ πέρι οἶδε νοῆσαι.
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
Τυδείδη, μήτ' ἄρ με μάλ' αἴνεε, μήτε τι νείκει·
Εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250
Ἀλλ' ἴομεν· μάλα γὰρ νὺξ ἄνεται, ἐγγύθι δ' ἠώς·
Ἄστρα δὲ δὴ προβέβηκε, παρῴχηκε δὲ πλέων νὺξ
Τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται.
Ὣς εἰπόνθ' ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
Τυδείδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255
Φάσγανον ἄμφηκες,—τὸ δ' ἑὸν παρὰ νηυσὶ λέλειπτο,—
Καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκε
Ταυρείην, ἄφαλόν τε καὶ ἄλοφον, ἥτε καταῖτυξ
Κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.
Μηριόνης δ' Ὀδυσῆϊ δίδου βιὸν ἠδὲ φαρέτρην, 260
Καὶ ξίφος· ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκε
Ῥινοῦ ποιητὴν, πολέσι δ' ἔντοσθεν ἱμᾶσιν

246. ἐκ πυρὸς κ.τ.λ. The phrase ἐκ πυρὸς σώζεσθαι is proverbial, and indicates a delivery from imminent danger. Aristid. *Orat. in Apell.* p. 126. ed. Steph. Ἐκ μέσου φασὶ πυρὸς τὸν ἄνδρα σώζειν· τίνα δ' οὐκ ἂν οὗτός γε καὶ ἐκ πυρὸς αἰθομένοιο βουληθεὶς ἀναρπάσειεν; The expression is very frequent in the Holy Scriptures. Compare Psal. lxvi. 12. Isaiah xliii. 2. Amos iv. 11. Zech. iii. 3. 1 Cor. iii. 15. Jude 23. See also on Il. Β. 340; and of the construction, on Il. Γ. 52.

249. μήτ' ἄρ με μάλ' αἴνεε, κ.τ.λ. Eustathius compares Eurip. Orest. 1160. βάρος τι κἀν τῷδ' ἐστὶν, αἰνεῖσθαι λίαν. So Tacitus: *Pessimum inimicorum genus Laudantes.*

250. εἰδόσι ἀγορεύεις. See on Il. Α. 365.

251. ἄνεται. Schol. ἀνύεται, τελειοῦται. The verb ἄνω, *to perform* or *complete*, occurs in Il. Σ. 473. *penultima correpta.* Hesych. ἦνον· ἤνυον. Herod. I. 189. ἤνετο τόδ' ἔργον. See Wesseling *in loco.* Compare also Od. Γ. 496. Herod. VII. 20. VIII. 71. Eur. Androm. 1132.

252. ἄστρα προβέβηκε. *The stars have far advanced.* It was the belief of the ancients that the heavens moved from west to east: whence the stars are said *surgere, cadere, procedere.* Compare Virg. Georg. I. 440. Æn. II. 9. IV. 352; and see Heyn. Excurs. Æn. II. *in loc. cit.* Hence the metaphorical expression νὺξ προὔκοψε, in Rom. xiii. 12, which exactly corresponds with παρῴχηκε νὺξ in the latter clause of this passage. The adjective πλείων is construed to agree with νὺξ instead of being used adverbially: *the night has advanced more than two parts* or *divisions.*

253. τριτάτη δ' ἔτι μοῖρα λέλειπται. It appears from hence that, in the heroic ages, the night was divided into three watches. Compare Livy, VII. 35. In the same manner also there were three divisions of the day, the subdivisions into hours being evidently unknown. Il. Φ. 111. ἠὼς, ἢ δείλης, ἢ μέσον ἦμαρ. See also on Il. Α. 84. Among the Jews also the night was originally divided into three parts: Psalm lxiii. 6. xc. 4. In after times, however, a fourth watch was introduced by the Greeks, from whom it was adopted by the Romans, and thence, in the time of our Saviour, by the Jews. Compare Matt. xiv. 25. Mark xiii. 35. Luke xii. 38.

258. ἄφαλόν τε καὶ ἄλοφον. See on Il. Γ. 337. The καταῖτυξ, therefore, was a sort of leathern cap, rather than a helmet, without crest or cone; the same as the Roman *Cudo.* See Sil. Ital. VIII. 494. XVI. 59. Eustathius derives it, παρὰ τὸ κάτω τετύχθαι. The failure of Euryalus is attributed to his glittering helmet, in Virg. Æn. IX. 373.

Ἐντέτατο στερεῶς, ἔκτοσθε δὲ λευκοὶ ὀδόντες
Ἀργιόδοντος ὑὸς θαμέες ἔχον ἔνθα καὶ ἔνθα
Εὖ καὶ ἐπισταμένως· μέσσῃ δ' ἐνὶ πῖλος ἀρήρει. 265
Τήν ῥά ποτ' ἐξ Ἐλεῶνος Ἀμύντορος Ὀρμενίδαο
Ἐξέλετ' Αὐτόλυκος, πυκινὸν δόμον ἀντιτορήσας·
Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι·
Αὐτὰρ ὁ Μηριόνῃ δῶκεν ᾧ παιδὶ φορῆναι· 270
Δὴ τότ' Ὀδυσσῆος πύκασε κάρη ἀμφιτεθεῖσα.
Τὼ δ', ἐπεὶ οὖν ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
Βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
Τοῖσι δὲ δεξιὸν ἧκεν ἐρωδιὸν ἐγγὺς ὁδοῖο
Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275
Νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
Χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσεὺς, ἠρᾶτο δ' Ἀθήνῃ·
  Κλῦθί μοι, αἰγιόχοιο Διὸς τέκος, ἥτε μοι αἰεὶ
Ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
Κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη· 280
Δὸς δὲ πάλιν ἐπὶ νῆας ἐϋκλείας ἀφικέσθαι,
Ῥέξαντας μέγα ἔργον, ὅ κε Τρώεσσι μελήσει.
  Δεύτερος αὖτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·
Κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη·
Σπεῖό μοι, ὡς ὅτε πατρὶ ἅμ' ἕσπεο Τυδέϊ δίῳ 285
Ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ᾔει.
Τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιούς·
Αὐτὰρ ὃ μειλίχιον μῦθον φέρε Καδμείοισι
Κεῖσ'· ἀτὰρ ἂψ ἀπιὼν μάλα μέρμερα μήσατο ἔργα
Σὺν σοὶ, δῖα θεὰ, ὅτε οἱ πρόφρασσα παρέστης. 290

265. πῖλος. Schol. τὸ πεπιλημένον ἔριον. Anglicè, *felt*. Eustathius observes, that the cap was thus lined for the purpose of protecting the head from the teeth, with which it was strengthened and defended. The Greeks wore a cap of felt, which they called πῖλος, in time of peace; whence the Latin *pileus*. See Horat. Epist. 1. 13. 15. Mart. Epigr. XI. 7.

267. ἀντιτορήσας. Schol. ἀντὶ τοῦ διατρήσας, τοιχωρυχήσας, διορύξας. H. in Merc. 178. Εἶμι γὰρ ἐς Πυθῶνα μέγαν δόμον ἀντιτορήσων, Ἔνθεν ἅλις τρίποδας περικαλλέας ἠδὲ λέβητας Πορθήσω. Of this *Autolycus*, see Hygin. Fab. 201. Ovid. Met. XI. 312. sqq.

268. Σκάνδειαν. *At Scandea;* a seaport of the island *Cythera*. The preposition κατὰ must be supplied.

271. δὴ τότε. The pronoun αὐτὴ is omitted.

274. ἐρωδιόν. *A heron.*

278. ἥτε μοι αἰεὶ κ. τ. λ. Compare Soph. Aj. 34. Eurip. Rhes. 608. Hence Cicero de Nat. D. II. *in fine. Dii separatim ab universis singulos diligunt. Quæ ratio poetas, maximeque Homerum impulit, ut principibus Heroum, Ulyssi, Diomedi, Agamemnoni, Achilli, certos Deos, discriminum et periculorum comites, adjungeret.* See on Il. Γ. 440.

280. κινύμενος. *Whithersoever I move myself;* i. e. whatever I undertake. Schol. ἐπὶ πρᾶξιν ὁρμῶν.

284. Ἀτρυτώνη. See on Il. B. 157.

285. σπεῖο. For σπέο, and this for ἕπεο. Schol. ἕπου, συνακολούθησον.

286. ἐς Θήβας, κ. τ. λ. Compare Il. Δ. 382. sqq. E. 804. Diomed more particularly refers to the ambush on the return of Tydeus (Il. Δ. 391).

290. πρόφρασσα. Schol. πρόφρων, πρό-

῝Ως νῦν μοι ἐθέλουσα παρίστασο, καί με φύλασσε.
Σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν, εὐρυμέτωπον,
'Αδμήτην, ἣν οὔπω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ·
Τήν τοι ἐγὼ ῥέξω, χρυσὸν κέρασι περιχεύας.
῝Ως ἔφαν εὐχόμενοι· τῶν δ' ἔκλυε Παλλὰς 'Αθήνη. 295
Οἱ δ' ἐπεὶ ἠρήσαντο Διὸς κούρη μεγάλοιο,
Βάν ῥ' ἴμεν, ὥστε λέοντε δύω, διὰ νύκτα μέλαιναν,
'Αμφόνον, ἀννέκυας, διά τ' ἔντεα καὶ μέλαν αἷμα.
Οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἴασ' ῞Εκτωρ
Εὕδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
῞Οσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες.
Τοὺς ὅγε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
Τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
Δώρῳ ἔπι μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται.
Δώσω γὰρ δίφρον τε, δύω τ' ἐριαύχενας ἵππους, 305
Οἵ κεν ἀριστεύωσι θοῇς ἐπὶ νηυσὶν 'Αχαιῶν,
῞Οστις κε τλαίη, οἷ τ' αὐτῷ κῦδος ἄροιτο,
Νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι,
'Ηὲ φυλάσσονται νῆες θοαὶ, ὡς τοπάρος περ,
῏Η ἤδη, χείρεσσιν ὑφ' ἡμετέρῃσι δαμέντες, 310
Φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
Νύκτα φυλασσέμεναι, καμάτῳ ἀδδηκότες αἰνῷ.
῝Ως ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
῏Ην δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱὸς,
Κήρυκος θείοιο, πολύχρυσος, πολύχαλκος, 315
῝Ος δή τοι εἶδος μὲν ἔην κακὸς, ἀλλὰ ποδώκης·
Αὐτὰρ ὃ μοῦνος ἔην μετὰ πέντε κασιγνήτῃσιν.

θυμος. This word seems to be an old feminine form.

292. *βοῦν ἦνιν*. See on Il. Z. 93.

293. *ἀδμήτην, ἣν οὔπω κ. τ. λ.* It was essential in sacrifices, that the victim should not have been used for any common purpose, such as agriculture. Thus Virg. Georg. IV. 550. *Quatuor eximios præstanti corpore tauros Ducit, et intacta totidem cervice juvencas.* In this particular, as in the general tenor of their sacrificial system, the Greeks seem to have derived their notion from the Hebrews. Compare Numb. xix. 2. Deut. xxi. 3. 1 Sam. vi. 3; and see on Il. A. 458. That it was usual, by way of ornament, to tip the horns of the victim with gold, see Od. Γ. 432. sqq. Virg. Æn. IX. 627. Macrob. Sat. I. 17.

298. *ἀμφόνον, ἀννέκυας*. For *ἀνὰ φόνον, ἀνὰ νέκυας*. Eustathius compares a passage from Xenophon, Agesil. II. 14. *ἐπεὶ δὲ ἔληξεν ἡ μάχη, παρῆν ἰδεῖν τὴν μὲν γῆν αἵματι πεφυρμένην, νεκροὺς δὲ κειμένους, δόρατα παρατεθραυσμένα, ἐγχειρίδια γυμνὰ κολεῶν, τὰ μὲν χαμαὶ, τὰ δὲ σώμασιν ἐμπεπηγότα.* Compare Virg. Æn. II. 355.

312. *νύκτα φυλασσέμεναι*. Supply *διά*.

315. *κήρυκος θείοιο*. See on Il. A. 334. Bentley would read *πολυχρύσου* and *πολυχάλκου* in the genitive. Compare vv. 378. sqq. At the same time, Dolon may himself be called rich, as the son of a wealthy parent.

316. *εἶδος μὲν ἔην κακός*. Arist. Poet. 25. *οὐ τὸ σῶμα ἀσύμμετρον, ἀλλὰ τὸ πρόσωπον αἰσχρόν.* Heyne understands *εἶδος* of the whole figure; which is probably correct. It is not, however, intended to represent Dolon as *deformed*, but as devoid of a military air and gallant demeanour. He is represented as undertaking the enterprise simply for a love of gain, which is admirably contrasted with the disinterested bravery of Diomed.

Ὅ ῥα τότε Τρωσί τε καὶ Ἕκτορι εἶπε παραστάς·
Ἕκτορ, ἔμ᾽ ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
Νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι. 320
Ἀλλ᾽ ἄγε, μοὶ τὸ σκῆπτρον ἀνάσχεο, καί μοι ὄμοσσον·
Ἦ μὲν τοὺς ἵππους τε καὶ ἅρματα ποικίλα χαλκῷ
Δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλείωνα·
Σοὶ δ᾽ ἐγὼ οὐχ ἅλιος σκοπὸς ἔσσομαι, οὐδ᾽ ἀπὸ δόξης.
Τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερὲς, ὄφρ᾽ ἂν ἵκωμαι 325
Νῆ᾽ Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
Βουλὰς βουλεύειν, ἢ φευγέμεν, ἠὲ μάχεσθαι.
Ὣς φάθ᾽· ὁ δ᾽ ἐν χερσὶ σκῆπτρον λάβε, καί οἱ ὄμοσσεν·
Ἴστω νῦν Ζεὺς αὐτὸς, ἐρίγδουπος πόσις Ἥρης,
Μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330
Τρώων· ἀλλά σέ φημι διαμπερὲς ἀγλαϊεῖσθαι.
Ὣς φάτο, καί ῥ᾽ ἐπίορκον ἀπώμοσε· τὸν δ᾽ ὀρόθυνεν.
Αὐτίκα δ᾽ ἀμφ᾽ ὤμοισιν ἐβάλλετο καμπύλα τόξα,
Ἕσσατο δ᾽ ἔκτοσθε ῥινὸν πολιοῖο λύκοιο,
Κρατὶ δ᾽ ἔπι κτιδέην κυνέην, ἕλε δ᾽ ὀξὺν ἄκοντα· 335
Βῆ δ᾽ ἰέναι προτὶ νῆας ἀπὸ στρατοῦ, οὐδ᾽ ἄρ᾽ ἔμελλεν
Ἐλθὼν ἐκ νηῶν ἂψ Ἕκτορι μῦθον ἀποίσειν.
Ἀλλ᾽ ὅτε δή ῥ᾽ ἵππων τε καὶ ἀνδρῶν κάλλιφ᾽ ὅμιλον,
Βῆ ῥ᾽ ἀν᾽ ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα
Διογενὴς Ὀδυσεὺς, Διομήδεα δὲ προσέειπεν· 340
Οὗτός τοι, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
Οὐκ οἶδ᾽, ἢ νήεσσιν ἐπίσκοπος ἡμετέρῃσιν,
Ἦ τινα συλήσων νεκύων κατατεθνηώτων.
Ἀλλ᾽ ἐῶμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
Τυτθὸν, ἔπειτα δέ κ᾽ αὐτὸν ἐπαΐξαντες ἕλοιμεν 345
Καρπαλίμως· εἰ δ᾽ ἄμμε παραφθαίησι πόδεσσιν,
Αἰεί μιν ποτὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,
Ἔγχει ἐπαΐσσων, μή πως προτὶ ἄστυ ἀλύξῃ.
Ὣς ἄρα φωνήσαντε, πάρεξ ὁδοῦ ἐν νεκύεσσι

321. *μοὶ τὸ σκῆπτρον ἀνάσχεο.* See on Il. A. 234.

322. *ἦ μὲν τοὺς ἵππους κ. τ. λ.* Virg. Æn. XII. 349. *Dolonis, Qui quondam, castra ut Danaum speculator adiret, Ausus Pelidæ pretium sibi poscere currus.*

329. *ἴστω νῦν κ. τ. λ.* See on Il. O. 36.

331. *ἀγλαϊεῖσθαι.* Scil. *αὐτοῖς.*

332. *ἐπίορκον ἀπώμοσε.* Clarke improperly renders these words *perjurium juravit.* Hector would have performed his promise, if possible; so that Ernesti correctly interprets the passage: *temere juravit, vel, quod eventum non erat habiturum.*

335. *κτιδέην. Lined with fur.* The *κτὶς*, or *ἴκτις*, seems to have been a species of *weasel*, of which the skin was thick, and of considerable use. See Aristot. Hist. Anim. IX. 6. Plin. N. H. XXIX. 4.

347. *προτιειλεῖν.* For *προσείλει.* Infinitive for imperative; subaud. *ὅρα, μέμνησο,* or the like. This syntax has been repeatedly noticed.

349. *φωνήσαντε.* The dual is probably used with reference to the assent of Diomed, which may be supposed to have been given merely by a single word, or perhaps only by a gesture. There is a similar passage in Il. Φ. 298.

Κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν. 350
Ἀλλ' ὅτε δή ῥ' ἀπέην, ὅσσον τ' ἐπίουρα πέλοντα
Ἡμιόνων, αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
Ἑλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον,
Τὼ μὲν ἐπιδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας·
Ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἑταίρους 355
Ἐκ Τρώων ἰέναι πάλιν, Ἕκτορος ὀτρύναντος.
Ἀλλ' ὅτε δή ῥ' ἄπεσαν δουρηνεκὲς, ἢ καὶ ἔλασσον,
Γνῶ ῥ' ἄνερας δηΐους, λαιψηρὰ δὲ γούνατ' ἐνώμα
Φευγέμεναι· τοὶ δ' αἶψα διώκειν ὡρμήθησαν.
Ὡς δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης, 360
Ἢ κεμάδ' ἠὲ λαγωὸν ἐπείγετον ἐμμενὲς αἰεὶ
Χῶρον ἀν' ὑλήενθ', ὁ δέ τε προθέῃσι μεμηκώς·
Ὣς τὸν Τυδείδης ἠδὲ πτολίπορθος Ὀδυσσεὺς,
Λαοῦ ἀποτμήξαντε, διώκετον ἐμμενὲς αἰεί.
Ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσι 365
Φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
Τυδείδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων
Φθαίη ἐπευξάμενος βαλέειν, ὁ δὲ δεύτερος ἔλθῃ.
Δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
Ἠὲ μέν', ἠέ σε δουρὶ κιχήσομαι· οὐδέ σέ φημι 370
Δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.
Ἦ ῥα, καὶ ἔγχος ἀφῆκεν, ἑκὼν δ' ἡμάρτανε φωτός·

350. ἀφραδίῃσι. That is, *without perceiving them.* Schol. ἁπλῶς ἐπὶ ἀγνοίας, καὶ ἀντὶ τοῦ ἀπρονοήτως.

351. ἐπίουρα. Damm: *Sunt τὰ μεταξὺ διαστήματα inter aratrum boum et alterum aratrum mulorum; nam si duo muli et duo boves eodem tempore ab eadem linea incipiunt arare, muli in fine novalis multum prævertérent boves.* This is an explanation of Didymus. Pope, after Dacier, suggests, with great plausibility, that the land was twice ploughed; first with oxen, and then more lightly with mules; and that the ἐπίουρα ἡμιόνων is the space left by the husbandmen between two ploughs of mules tilling the same field, which had been already broken up by oxen. Heyne supposes that the latter clause is merely ornamental; but it seems rather to define the purport of the comparison. The noun ἐπίουρα, *intervallum*, from ὅρος, *a boundary*, occurs only in the plural. We have οὖρον ἡμιόνοιϊν in Od. Θ. 124. Compare Il. Ψ. 431. Pliny (N. H. VIII. 44.) speaks of the mule as *animal viribus in labore eximium;* and Aristotle (H. A. IV. 11. 5.) observes, that the females are more vigorous than the males. It appears that agriculture was conducted with great regularity in the age of Homer. Thus mention is made in Od. P. 299. of manuring, ploughing, sowing, reaping, and mowing. See Mitford's *Hist. of Greece*, vol. I. p. 153.

353. νειοῖο. *Land newly ploughed up.* Schol. Vill. ἡ νεωστὶ ἠροτριασμένη γῆ. The preposition διὰ is omitted. The epithet πηκτὸς is simply *strong, compact.* Eustath. τὸ εὐπαγὲς καὶ στερέον.

355. ἀποστρέψοντας. Scil. αὐτόν.

357. δουρηνεκές. Eustath. εἰς ὅσον δόρυ φέρεται. Il. O. 358. ὅσον τ' ἐπὶ δουρὸς ἐρωή.

360. ὡς δ' ὅτε κ.τ.λ. Compare Virg. Æn. XII. 749. Ovid. Met. I. 535.—καρχαρόδοντε. Schol. ἐπικαμπεῖς ὀδόντας ἔχοντε, ἢ τραχεῖς· κάρχαρον γὰρ τὸ τραχύ.

361. κεμάδα. Hesych. νεβρὸν ἐλάφου. Apoll. Lex. τῶν ἅπαξ εἰρημένων· οἱ μὲν ἐλάφου γένος, οἱ δὲ δορκάδος. See Aristot. H. An. IX. 6. 2. and Schneid. ad l.

368. φθαίη ἐπευξάμενος. *Ne antevertat gloriando.* Of the construction of φθάνω with a participle, see Matt. Gr. Gr. § 553. 3; and compare Il. N. 815. Π. 314. 322. Ψ. 444. et passim.

Δεξιτερὸν δ' ὑπὲρ ὦμον ἐϋξόου δουρὸς ἀκωκὴ
Ἐν γαίῃ ἐπάγη· ὃ δ' ἄρ' ἔστη τάρβησέν τε
Βαμβαίνων, ἄραβος δὲ διὰ στόμα γίνετ' ὀδόντων, 375
Χλωρὸς ὑπὸ δείους· τὼ δ' ἀσθμαίνοντε κιχήτην,
Χειρῶν δ' ἁψάσθην· ὃ δὲ δακρύσας ἔπος ηὔδα·
Ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
Χαλκός τε, χρυσός τε, πολύκμητός τε σίδηρος,
Τῶν κ' ὔμμιν χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα, 380
Εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
Θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·
Ἀλλ' ἄγε, μοὶ τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον·
Πῆ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385
Νύκτα δι' ὀρφναίην, ὅτε θ' εὕδουσι βροτοὶ ἄλλοι;
Ἤ τινα συλήσων νεκύων κατατεθνηώτων;
Ἦ σ' Ἕκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
Νῆας ἐπὶ γλαφυράς; ἦ σ' αὐτὸν θυμὸς ἀνῆκε;
Τὸν δ' ἠμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα· 390
Πολλῇσί μ' ἄτῃσι παρὲκ νόον ἤγαγεν Ἕκτωρ,
Ὅς μοι Πηλείωνος ἀγαυοῦ μώνυχας ἵππους
Δωσέμεναι κατένευσε καὶ ἅρματα ποικίλα χαλκῷ·
Ἠνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
Ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι, 395
Ἠὲ φυλάσσονται νῆες θοαὶ, ὡς τοπάρος περ,
Ἦ ἤδη, χείρεσσιν ὑφ' ἡμετέρῃσι δαμέντες,
Φύξιν βουλεύοιτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε
Νύκτα φυλασσέμεναι, καμάτῳ ἀδδηκότες αἰνῷ.
Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· 400
Ἦ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμὸς,
Ἵππων Αἰακίδαο δαΐφρονος· οἳ δ' ἀλεγεινοὶ
Ἀνδράσι γε θνητοῖσι δαμήμεναι ἠδ' ὀχέεσθαι,
Ἄλλῳ γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.

375. *βαμβαίνων. Balbutiens præ timore.* Bion. Idyl. IV. 9. *βαμβαίνει μὲν γλῶσσα.* Heyne. Add Agathias, Epig. 13. *χείλεα βαμβαίνει φθέγματι γηραλέῳ.*

378. *ἔνδον.* Scil. *ἐν τοῖς δώμασι πατρὸς,* which is implied in v. 340. See also Il. Z. 47.

391. *πολλῇσί μ' ἄτῃσι κ.τ.λ.* For *εἰς πολλὰς ἄτας.* Heyne explains the construction and the sense thus: *Ἕκτωρ ἤγαγεν ἐμὲ, παρὲκ νόον,* i.e. *ἀνοήτως, πολλῇσιν ἄτῃσι. Me imprudentem induxit in magna mala.* The dative is put instead of the accusative with *εἰς,* as in Il. I. 696.

398. *μετὰ σφίσιν.* For *μεθ' ὑμῖν.* See on Il. A. 393.

402. *οἳ δ' ἀλεγεινοὶ δαμήμεναι. Difficiles domitu.* The infinitive is frequently used after words, more particularly adjectives, which denote a quality; where in Latin the supine in *u*, or the gerund in *do*, would be employed. Compare infra v. 437. The same construction obtains also in Latin. Thus Horat. Od. I. 19. 8. *lubricus adspici.* IV. 2. 59. *niveus videri.* Virg. Æn. VI. 49. *major videri.* Sometimes the active infinitive is used instead of the passive, as in Il. Ψ. 655. *ἥτ' ἀλγίστη δαμάσασθαι.* See Matt. Gr. Gr. § 534. b.

Ἀλλ' ἄγε, μοὶ τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον· 405
Ποῦ νῦν δεῦρο κιὼν λίπες Ἕκτορα, ποιμένα λαῶν;
Ποῦ δέ οἱ ἔντεα κεῖται ἀρήϊα; ποῦ δέ οἱ ἵπποι;
Πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαί τε καὶ εὐναί;
Ἅσσα τε μητιόωσι μετὰ σφίσιν; ἢ μεμάασιν
Αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε 410
Ἂψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιούς;
Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·
Τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
Ἕκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,
Βουλὰς βουλεύει θείου παρὰ σήματι Ἴλου, 415
Νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἃς εἴρεαι, ἥρως,
Οὔτις κεκριμένη ῥύεται στρατὸν, οὐδὲ φυλάσσει.
Ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,
Οἵ δ' ἐγρηγόρθασι, φυλασσέμεναί τε κέλονται
Ἀλλήλοις· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι 420
Εὕδουσι· Τρωσὶ γὰρ ἐπιτραπέουσι φυλάσσειν·
Οὐ γάρ σφιν παῖδες σχεδὸν εἵαται, οὐδὲ γυναῖκες.
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
Πῶς γὰρ δὴ Τρώεσσι μεμιγμένοι ἱπποδάμοισιν
Εὕδουσ', ἢ ἀπάνευθε; δίειπέ μοι, ὄφρα δαείω. 425
Τὸν δ' ἠμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·
Τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
Πρὸς μὲν ἁλὸς Κᾶρες, καὶ Παίονες ἀγκυλότοξοι,
Καὶ Λέλεγες, καὶ Καύκωνες, δῖοί τε Πελασγοί·
Πρὸς Θύμβρης δ' ἔλαχον Λύκιοι, Μυσοί τ' ἀγέρωχοι, 430
Καὶ Φρύγες ἱππόδαμοι, καὶ Μῄονες ἱπποκορυσταί.
Ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα;
Εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὅμιλον,
Θρήϊκες οἵδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων·
Ἐν δέ σφιν Ῥῆσος βασιλεὺς, πάϊς Ἠϊονῆος. 435
Τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·

416. φυλακὰς δέ. *With respect to the sentinels.* The accusative absolute, as in Il. Z. 425.

418. πυρὸς ἐσχάραι. This is not to be understood of those fires which Hector commanded to be kindled at the beginning of this night, but only of the household fires of the Trojans, distinct from the auxiliars. The expression implies those people who were natives of Troy; ἑστία and ἐσχάρα πυρὸς signifying the same thing: so that ἑστίας ἔχειν and ἐσχάρας ἔχειν mean *to have houses* or *hearths* in Troy. Pope: from Eustathius. Compare Il. B. 125. Heyne thus translates the passage: *Ad ignes autem, quotquot ii sunt numero, vigilant ii, quibus incumbit hoc ut vigilent, iique se mutuo ad vigilandum hortantur.* It seems, therefore, that the Trojans had no guard appointed by authority, but depended wholly upon the general necessity of preventing a surprise; and those upon whom the chief reliance rested, depended more upon the anxiety of their wives and children (v. 422), than upon their own vigilance. See above on v. 84.

434. Θρήϊκες οἵδε. Scil. εἰσι. See on Il. I. 684.—νεήλυδες. Schol. νεωστὶ ἐληλυθότες. Of Rhesus, see Heyne on Apollod. Bibl. I. 3. 4.

Λευκότεροι χιόνος, θείειν δ᾽ ἀνέμοισιν ὁμοῖοι.
Ἅρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἤσκηται·
Τεύχεα δὲ χρύσεια, πελώρια, θαῦμα ἰδέσθαι,
Ἤλυθ᾽ ἔχων· τὰ μὲν οὔτι καταθνητοῖσιν ἔοικεν 440
Ἄνδρεσσι φορέειν, ἀλλ᾽ ἀθανάτοισι θεοῖσιν.
Ἀλλ᾽ ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
Ἦ ἐμὲ δήσαντες λίπετ᾽ αὐτόθι νηλέϊ δεσμῷ,
Ὄφρα κεν ἔλθητον, καὶ πειρηθῆτον ἐμεῖο,
Ἠὲ κατ᾽ αἶσαν ἔειπον ἐν ὑμῖν, ἠὲ καὶ οὐκί. 445
Τὸν δ᾽ ἄρ᾽ ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
Μὴ δή μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ,
Ἐσθλά περ ἀγγείλας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.
Εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἠὲ μεθῶμεν,
Ἦ τε καὶ ὕστερον εἶσθα θοὰς ἐπὶ νῆας Ἀχαιῶν, 450
Ἠὲ διοπτεύσων, ἢ ἐναντίβιον πολεμίξων·
Εἰ δέ κ᾽ ἐμῇς ὑπὸ χερσὶ δαμεὶς ἀπὸ θυμὸν ὀλέσσῃς,
Οὐκ ἔτ᾽ ἔπειτα σὺ πῆμά ποτ᾽ ἔσσεαι Ἀργείοισιν.
Ἦ, καὶ ὃ μέν μιν ἔμελλε γενείου χειρὶ παχείῃ
Ἁψάμενος λίσσεσθαι· ὁ δ᾽ αὐχένα μέσσον ἔλασσε, 455
Φασγάνῳ ἀΐξας, ἀπὸ δ᾽ ἄμφω κέρσε τένοντε·
Φθεγγομένου δ᾽ ἄρα τοῦ γε κάρη κονίῃσιν ἐμίχθη.
Τοῦ δ᾽ ἀπὸ μὲν κτιδέην κυνέην κεφαλῆφιν ἕλοντο,
Καὶ λυκέην, καὶ τόξα παλίντονα, καὶ δόρυ μακρόν·
Καὶ τά γ᾽ Ἀθηναίῃ ληΐτιδι δῖος Ὀδυσσεὺς 460
Ὑψόσ᾽ ἀνέσχεθε χειρὶ, καὶ εὐχόμενος ἔπος ηὔδα·
Χαῖρε, θεὰ, τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ

437. λευκότεροι χιόνος κ. τ. λ. This change of case requires the verb εἰσι to be supplied; and so again infra v. 547. Of the construction, see above on v. 402. So again θαῦμα ἰδέσθαι in v. 439. This description is imitated in Virg. Æn. XII. 84. *Qui candore nives anteirent, cursibus auras.*

438. ἤσκηται. Of the verb ἀσκέω, see Blomfield's Gloss. on Æsch. Pers. 187.

447. It has been asked how Diomed knew that he was addressing *Dolon*, whose name had not been mentioned in the previous conversation, which morever took place in the dark. As a person of consequence among the Trojans, and more especially as a *herald*, he may possibly have been so conspicuous on various occasions, as now to be recognized by his voice.

450. εἶσθα. Of the future signification of the verb εἶμι, see on Il. A. 29. It appears from this passage, that the custom did not exist in these times of taking prisoners.

457. φθεγγομένου. *As he was speaking.* Scaliger vexatiously objects, that a man cannot speak *after* his head is off. Macrobius is far more just in Saturn. V. 13. *Vide nimiam celeritatem salvo pondere, ad quam non potuit conatus Maronis accedere:* Æn. X. 554. "*Tum caput orantis nequicquam, et multa parantis Dicere, deturbat terræ.*" *In quibus mihi risus est gracilior auctore.*

459. λυκέην. Scil. δοράν. See above v. 334.

460. ληΐτιδι. *Prædatrici.* The appellation is synonymous with Ἀγελεία, in Il. Δ. 128.—Of the dedication of the arms taken from a conquered enemy, see note on Eur. Phœn. 584. Pent. Gr. p. 336. Upon their return, these arms were apportioned to Ulysses, who fixed them, as a consecrated trophy to Minerva, at the prow of his ship. See infra v. 570.

462. τοῖσδεσσι. *Hisce:* scil. *donis.* This

Πάντων ἀθανάτων ἐπιβωσόμεθ'· ἀλλὰ καὶ αὖτις
Πέμψον ἐπὶ Θρῃκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.
῝Ως ἄρ' ἐφώνησε, καὶ ἀπὸ ἕθεν ὑψόσ' ἀείρας 465
Θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
Συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
Μὴ λάθοι αὖτις ἰόντε θοὴν διὰ νύκτα μέλαιναν.
Τὼ δὲ βάτην προτέρω διά τ' ἔντεα καὶ μέλαν αἷμα·
Αἶψα δ' ἐπὶ Θρῃκῶν ἀνδρῶν τέλος ἷξον ἰόντες. 470
Οἱ δ' εὗδον καμάτῳ ἀδδηκότες, ἔντεα δέ σφι
Καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον
Τριστοιχεί· παρὰ δέ σφιν ἑκάστῳ δίζυγες ἵπποι.
῾Ρῆσος δ' ἐν μέσῳ εὗδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
'Εξ ἐπιδιφριάδος πυμάτης ἱμᾶσι δέδεντο. 475
Τὸν δ' 'Οδυσεὺς προπάροιθεν ἰδὼν Διομήδεϊ δεῖξεν·
Οὗτός τοι, Διόμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,
Οὓς νῶϊν πίφαυσκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
'Αλλ' ἄγε δὴ, πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
῾Εστάμεναι μέλεον σὺν τεύχεσιν· ἀλλὰ λύ' ἵππους· 480
'Ηὲ σύ γ' ἄνδρας ἔναιρε, μελήσουσι δέ μοι ἵπποι.
῝Ως φάτο· τῷ δ' ἔμπνευσε μένος γλαυκῶπις 'Αθήνη·
Κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικὴς
῎Αορι θεινομένων· ἐρυθαίνετο δ' αἵματι γαῖα.
῾Ως δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθὼν, 485
Αἴγεσιν ἢ ὀΐεσσι, κακὰ φρονέων ἐνορούσῃ·
῝Ως μὲν Θρήϊκας ἄνδρας ἐπῴχετο Τυδέος υἱὸς,
῎Οφρα δυώδεκ' ἔπεφνεν· ἀτὰρ πολύμητις 'Οδυσσεὺς,
῞Οντινα Τυδεΐδης ἄορι πλήξειε παραστὰς,
Τόνδ' 'Οδυσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε, 490
Τὰ φρονέων κατὰ θυμὸν, ὅπως καλλίτριχες ἵπποι
῾Ρεῖα διέλθοιεν, μηδὲ τρομεοίατο θυμῷ

termination is affixed to the dative plural of ὅδε in Od. B. 47. 165. K. 268. N. 258. Φ. 93.

463. ἐπιβωσόμεθα. Ernesti: *Vox Ionica et Homerica pro* ἐπιβοησόμεθα. Heyne explains the verb by ἐπικαλεῖσθαι and ἱκετεύειν. Compare Od. A. 378. B. 143. The future is here used for the present, as in v. 183. supra.

466. δέελον. By dialysis, for δῆλον, *conspicuous.*

475. ἐξ ἐπιδιφριάδος πυμάτης. *From the edge of the raised semicircle in front of the chariot.* Some suppose ἐπιδιφριὰς to be the same with the ἄντυξ, and others make it an epithet of ἄντυξ understood. In either case the meaning is the same. See on Il. E. 262.

480. ἀλλὰ λύ' ἵππους· κ. τ. λ. Eurip. Rhes. 618. Διόμηδες, ἢ σὺ κτεῖνε Θρῄκιον λεὼν, ῍Η μοὶ πάρες γε, σοὶ δὲ χρὴ πώλων μέλειν.—The adjective μέλεος here signifies *inactive, inefficient.* Eustath. παρὰ τὸ μέλεσθαι, ὅ ἐστι φροντίδα ἔχειν. In later writers it signifies *wretched.*

483. ἐπιστροφάδην. Schol. ἄλλοτε εἰς ἄλλον ἐπιστρεφόμενος. Among several meanings which have been assigned to this adverb, this seems to be the most eligible. —ἀεικής. *Ingens.* Properly, *turpis, non decens.* In a similar sense ἀναιδὴς is used in Il. Δ. 521.

485. ἀσημάντοισι. Schol. ἀφυλάκτοις, ἀφροντίστοις, μὴ ἔχουσι ποιμένα. Compare Il. A. 289.

489. ὅντινα πλήξειε. See on Il. B. 188.

Νεκροῖς ἀμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
'Αλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱὸς,
Τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα, 495
'Ασθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη
Τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν 'Αθήνης.
Τόφρα δ' ἄρ' ὁ τλήμων 'Οδυσεὺς λύε μώνυχας ἵππους·
Σὺν δ' ἤειρεν ἱμᾶσι, καὶ ἐξήλαυνεν ὁμίλου,
Τόξῳ ἐπιπλήσσων, ἐπεὶ οὐ μάστιγα φαεινὴν 500
Ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἑλέσθαι·
'Ροίζησε δ' ἄρα, πιφαύσκων Διομήδεϊ δίῳ.
Αὐτὰρ ὁ μερμήριζε μένων, ὅ τι κύντερον ἕρδοι·
Ἢ ὅγε δίφρον ἑλὼν, ὅθι ποικίλα τεύχεα κεῖτο,
'Ρυμοῦ ἐξερύοι, ἢ ἐκφέροι ὑψόσ' ἀείρας, 505
Ἢ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἕλοιτο.
Ἕως ὁ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' 'Αθήνη
'Εγγύθεν ἱσταμένη προσέφη Διομήδεα δῖον·
Νόστου δὴ μνῆσαι, μεγαθύμου Τυδέος υἱὲ,
Νῆας ἐπὶ γλαφυρὰς, μὴ καὶ πεφοβημένος ἔλθῃς· 510
Μή πού τις καὶ Τρῶας ἐγείρῃσι θεὸς ἄλλος.
Ὣς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης·
Καρπαλίμως δ' ἵππων ἐπεβήσετο· κόπτε δ' 'Οδυσσεὺς
Τόξῳ· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας 'Αχαιῶν.
Οὐδ' ἀλαοσκοπίην εἶχ' ἀργυρότοξος 'Απόλλων. 515
Ὡς ἴδ' 'Αθηναίην μετὰ Τυδέος υἱὸν ἕπουσαν,
Τῇ κοτέων Τρώων κατεδύσατο πουλὺν ὅμιλον,
Ὦρσεν δὲ Θρηκῶν βουληφόρον 'Ιπποκόωντα,

493. *ἀήθεσσον γὰρ ἔτ' αὐτῶν.* Scil. *νεκρῶν.* *They were yet unaccustomed to dead bodies.* So Apoll. Rhod. IV. 38. *ἀηθέσσουσα δύης.*

496. *ὄναρ κεφαλῆφιν ἐπέστη.* Compare Il. B. 20. We may hence collect the vulgar superstition of the times respecting dreams. It seems that a belief prevailed that persons were by this means informed of imminent danger; and that their dreams were allied to the situations in which they were placed. Somewhat similar are the dreams of Crœsus (Herod. I. 34), Medea (Apoll. Rhod. III. 616), Ariadne (Catull. LXIV. 56), and of Desdemona and the attendants of Duncan, in Shakspeare. Heyne construes *ὄναρ* in apposition with *Οἰνείδαο πάϊς*, whereby Diomed is represented as standing over Rhesus, like an evil dream. The best critics, however, regard v. 497 as an interpolation; and it certainly impedes the construction, without in any degree advancing the sense.

502. *ῥοίζησε.* *He whistled.* The substantive *ῥοῖζος* occurs in Il. Π. 361. See also on Il. Δ. 125.

503. *ὅ τι κύντερον ἕρδοι.* *What more daring deed he should do.* Eustath. *τὸ δὲ κύντερον νῦν δεινὸν καὶ θρασὺ ἔργον σημαίνει.* The word is more properly used in a bad sense; as in Il. Θ. 483. Heyne, with some MSS., reads *κύντατον*, but the vulgar reading is well supported.

509. *νόστου δὴ μνῆσαι.* *Reditus jam, quæso, memineris.* Clarke.—Of the particle *δὴ*, see on Il. A. 6.

511. *μή πού τις κ.τ.λ.* Supply *δέδοικα*, as elsewhere.

513. *ἵππων ἐπεβήσετο.* This cannot imply that he *ascended the chariot*, which is the usual acceptation of these words in Homer; since the chariot was left behind. It appears, therefore, riding on horseback was not wholly unknown in the Trojan war. See on Il. B. 554. O. 679.

514. *τοὶ δ' ἐπέτοντο κ.τ.λ.* Virgil has an allusion to the exploit of carrying off the horses of Rhesus, in Æn. I. 469.

Ῥήσου ἀνεψιὸν ἐσθλόν· ὁ δ', ἐξ ὕπνου ἀνορούσας,
Ὡς ἴδε χῶρον ἐρῆμον, ὅθ' ἕστασαν ὠκέες ἵπποι, 520
Ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,
Ὤιμωξέ τ' ἄρ' ἔπειτα, φίλον τ' ὀνόμηνεν ἑταῖρον.
Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὦρτο κυδοιμὸς
Θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,
Ὅσσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525
Οἱ δ' ὅτε δή ῥ' ἵκανον, ὅθι σκοπὸν Ἕκτορος ἔκταν,
Ἔνθ' Ὀδυσεὺς μὲν ἔρυξε, Διῒ φίλος, ὠκέας ἵππους·
Τυδείδης δὲ, χαμᾶζε θορὼν, ἔναρα βροτόεντα
Ἐν χείρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων·
Μάστιξε δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην 530
Νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.
Νέστωρ δὲ πρῶτος κτύπον ἄϊε, φώνησέν τε·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Ψεύσομαι, ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
Ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὔατα βάλλει. 535
Αἲ γὰρ δὴ Ὀδυσεύς τε καὶ ὁ κρατερὸς Διομήδης
Ὧδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.
Ἀλλ' αἰνῶς δείδοικα κατὰ φρένα, μήτι πάθωσιν
Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.
Οὔπω πᾶν εἴρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί. 540
Καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα· τοὶ δὲ χαρέντες
Δεξιῇ ἠσπάζοντο ἔπεσσί τε μειλιχίοισι.
Πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότα Νέστωρ·
Εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
Ὅππως τούσδ' ἵππους λάβετον· καταδύντες ὅμιλον 545
Τρώων; ἦ τις σφῶε πόρε θεὸς ἀντιβολήσας;
Αἰνῶς ἀκτίνεσσιν ἐοικότες ἠελίοιο.
Αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι, οὐδέ τι φημὶ
Μιμνάζειν παρὰ νηυσὶ, γέρων περ ἐὼν πολεμιστής·
Ἀλλ' οὔπω τοίους ἵππους ἴδον, οὐδ' ἐνόησα. 550
Ἀλλά τιν' ὔμμ' ὀΐω δόμεναι θεὸν ἀντιάσαντα.

521. *ἀσπαίροντας.* See on Il. Γ. 293.

530. *μάστιξε δ' ἵππους.* A various reading, mentioned by the Venetian Scholiast, is *μάστιξε δ' Ὀδυσεύς.* A change of person, however, like that in the text, is by no means unusual.

531. *τῇ γὰρ φίλον ἔπλετο θυμῷ.* Scil. *τῶν ἐλαυνόντων.* It is not possible that the horses should have had any desire to reach the Grecian camp, to which they were wholly unaccustomed. The construction, however, is exceedingly harsh. Heyne and Knight suspect the line to be spurious, and it is not found in the Venetian MS.

534. *κέλεται δέ με θυμός.* Scil. *ἔρειν.* The next line is one of those in which the sound is observed to be an echo of the sense. According to Suetonius (Ner. c. 49), the tyrant Nero applied it to himself, when overtaken by his pursuers.

537. *ὧδε.* See on Il. B. 258.

547. *ἐοικότες.* Scil. *ἵπποι εἰσί.* Of this anacoluthon, see above on v. 437.—Of the adverb *αἰνῶς,* see on Il. Γ. 158.

'Αμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς,
Κούρη τ' αἰγιόχοιο Διὸς, γλαυκῶπις 'Αθήνη.
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς·
"Ω Νέστορ Νηληϊάδη, μέγα κῦδος 'Αχαιῶν, 555
'Ρεῖα θεός γ' ἐθέλων καὶ ἀμείνονας, ἠέ περ οἵδε,
"Ιππους δωρήσαιτ', ἐπειὴ πολὺ φέρτεροί εἰσιν.
"Ιπποι δ' οἵδε, γεραιὲ, νεήλυδες, οὓς ἐρεείνεις,
Θρηΐκιοι· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
"Εκτανε, πὰρ δ' ἑτάρους δυοκαίδεκα πάντας ἀρίστους· 560
Τὸν τρισκαιδέκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,
Τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
"Εκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγαυοί.
"Ως εἰπὼν τάφροιο διήλασε μώνυχας ἵππους,
Καγχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες 'Αχαιοί. 565
Οἳ δ' ὅτε Τυδείδεω κλισίην εὔτυκτον ἵκοντο,
"Ιππους μὲν κατέδησαν ἐϋτμήτοισιν ἱμᾶσι
Φάτνῃ ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι
"Εστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες.
Νηῒ δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος 570
Θῆκ' 'Οδυσεὺς, ὄφρ' ἱρὸν ἑτοιμασσαίατ' 'Αθήνῃ.
Αὐτοὶ δ' ἱδρῶ πολλὸν ἀπενίζοντο θαλάσσῃ,
'Εσβάντες, κνήμας τ' ἠδὲ λόφον, ἀμφί τε μηρούς.
Αὐτὰρ ἐπεί σφιν κῦμα θαλάσσης ἱδρῶ πολλὸν
Νίψεν ἀπὸ χρωτὸς, καὶ ἀνέψυχθεν φίλον ἦτορ, 575
"Ες ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.
Τὼ δὲ λοεσσαμένω, καὶ ἀλειψαμένω λίπ' ἐλαίῳ,
Δείπνῳ ἐφιζανέτην· ἀπὸ δὲ κρητῆρος 'Αθήνῃ
Πλείου ἀφυσσάμενοι λεῖβον μελιηδέα οἶνον.

556. ἠέ περ οἵδε. Here also εἰσὶ must be supplied: otherwise the syntax requires τούτους.

560. δυοκαίδεκα πάντας. See on Il. H. 161.

571. ὄφρ' ἱρὸν κ.τ.λ. This is the only passage in Homer which speaks of any part of the spoil being consecrated to a deity. The custom prevailed far more extensively in later times. According to Herodotus, three Phœnician triremes were dedicated to the gods, after the battle of Salamis.

573. λόφον. *The neck.* Properly, *the tendon of the neck.* Eustath. λόφος· ὁ ἄνω τένων, ἤτοι ὁ περὶ τράχηλον.

574. αὐτὰρ ἐπεί σφιν κ.τ.λ. We have here a regimen very agreeable to the simplicity of the old heroic times. These warriors plunge into the sea to wash themselves; for the salt water is not only more purifying than any other, but more corroborates the nerves. They afterwards enter into a bath, and rub their bodies with oil, which, by softening and moistening the flesh, prevents too great a dissipation, and restores the natural strength. POPE: from Eustathius.

576. ἀσαμίνθους. *Bathing-tubs.* Schol. παρὰ τὴν ἄσιν μινύθειν, i.e. *from diminishing and removing filth.*

577. λίπ' ἐλαίῳ. The Scholiast and Eustathius explain λίπα by apocope for the adverb λιπαρῶς. Compare Thucyd. I. 6. IV. 68. It is, perhaps, more probable, that there was an adjective, now unused, λίψ, λιπὸς, *pinguis*, of which λιπὶ is the dative, in agreement with ἐλαίῳ. The two participles in this line are employed in the strict usage of the middle voice.

579. ἀφυσσάμενοι. See on Il. A. 170.

THΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Λ′.

ʼΕπιγραφαί.

ʼΑΓΑΜΕΜΝΟΝΟΣ ʼΑΡΙΣΤΕΙΑ.

ʼʼΑλλως.

ΛΑΜΒΔΑ, *ἐνὶ προμάχοισι μίγη βασιλεὺς ʼΑγαμέμνων.*

THE ARGUMENT.

THE THIRD BATTLE, AND THE ACTS OF AGAMEMNON.

Agamemnon, having armed himself, leads the Grecians to battle (1—55). Hector prepares the Trojans to receive them : but Agamemnon bears all before him ; and Hector is commanded by Jupiter, who sends Iris for that purpose, to decline the engagement, till the king shall be wounded, and retire from the field (56—209). After performing many acts of valour, Agamemnon is at length disabled, and Hector returns to the charge (210—298). He makes a great slaughter of the enemy : Ulysses and Diomed put a stop to him for a time ; but the latter, being wounded by Paris, is obliged to desert his companion, who is encompassed by the Trojans, wounded, and in the utmost danger, till Menelaus and Ajax rescue him (299—488). In the mean time, Machaon, in the other wing of the army, is pierced with an arrow by Paris, and carried from the fight in Nestor's chariot (489—520). Hector comes against Ajax, but that hero alone opposes multitudes, and rallies the Greeks (521—595). Achilles, who overlooked the action from his ship, sends Patroclus to inquire which of the Greeks was wounded (596—653). Nestor entertains him in his tent with an account of the accidents of the day, and a long recital of some former wars which he remembered, tending to put Patroclus upon persuading Achilles to fight for his countrymen, or, at least, to permit him to do it, clad in Achilles' armour (654—802). Patroclus in his return meets Eurypylus also wounded, and assists him in that distress (803—847).

This book opens with the eight-and-twentieth day of the poem ; and the same day, with its various actions and adventures, is extended through the twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, and part of the eighteenth books. The scene lies in the field, near the monument of Ilus.

ʼΗΩΣ δʼ ἐκ λεχέων παρʼ ἀγαυοῦ Τιθωνοῖο
ʼʼΩρνυθʼ, ἵνʼ ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσι·

1. ʼΗὼς δʼ ἐκ λεχέων κ. τ. λ. Virg. Georg. I. 447. Æn. IV. 585. *Tithoni croceum linquens Aurora cubile.* An allusion to the fable of the loves of Aurora and Tithonus.

Ζεὺς δ' Ἔριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
Ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
Στῆ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηῒ μελαίνῃ, 5
Ἥ ῥ' ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσε,
Ἠμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο,
Ἠδ' ἐπ' Ἀχιλλῆος· τοί ῥ' ἔσχατα νῆας ἐΐσας
Εἴρυσαν, ἠνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
Ἔνθα στᾶσ' ἤϋσε θεὰ μέγα τε δεινόν τε 10
Ὄρθι', Ἀχαιοῖσι δὲ μέγα σθένος ἔμβαλ' ἑκάστῳ
Καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἠὲ νέεσθαι
Ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
Ἀτρείδης δὲ βόησεν, ἰδὲ ζώννυσθαι ἄνωγεν 15
Ἀργείους· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν.
Κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκε
Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
Δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
Τόν ποτέ οἱ Κινύρης δῶκε, ξεινήϊον εἶναι. 20
Πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὕνεκ' Ἀχαιοὶ
Ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
Τοὔνεκά οἱ τὸν δῶκε, χαριζόμενος βασιλῆϊ.
Τοῦ δ' ἤτοι δέκα οἶμοι ἔσαν μέλανος κυάνοιο,

4. πολέμοιο τέρας. The commentators differ as to the nature of this signal; and since it is impossible to determine, it is perhaps idle to conjecture respecting it. In Virg. Æn. VIII. 703, Bellona brandishes a *scourge;* but a spear, a burning brand, or a sword, have also been suggested. Compare Q. Calab. X. 53. Stat. Theb. IV. 6. Sil. Ital. V. 220. Most probably it was *a rainbow.* Compare Il. P. 547.

5. Στῆ δ' ἐπ' Ὀδυσσῆος κ.τ.λ. See on Il. Θ. 224.

11. ὄρθια. *Loudly.* Hom. Hym. in Cerer. 20. ἰάχησε δ' ἄρ' ὄρθια φωνῇ. Blomfield has illustrated this adjective, which he translates *rousing,* in his Gloss. on Æsch. Pers. 395. Eustathius supposes that the goddess chaunted a kind of song, called the Ὄρθιος νόμος, such as that of Timotheus before Alexander the Great, by which he was so excited as to leap on his feet, and lay hold of his arms. See Dio Chrysost. de Regn. Or. I. Schol. Arist. Acharn. 16. ὁ δὲ ὄρθιος αὐλητικὸς νόμος, οὕτω καλούμενος διὰ τὸ εἶναι εὔτονος καὶ ἀνάτασιν ἔχειν. Hence Aul. Gell. XVI. 19. in allusion to the story of Arion: *Carmen, quod* Orthium *vocant, voce sublatissima cantavit.* See Herod. I. 23.

13. τοῖσι δ' ἄφαρ κ.τ.λ. Repeated from Il. Γ. 453. The two verses were omitted by some of the early critics.

15. ζώννυσθαι. See on Il. B. 479.

16. νώροπα χαλκόν. See on Il. B. 578. The following lines are repeated from Il. Γ. 330. and elsewhere. The breastplate, which is mentioned as the gift of Cinyras, king of Cyprus, seems to intimate that that people were in alliance with Agamemnon, and that the present was sent as a pledge of their fidelity, and a promise of assistance. Of Cinyras himself, see Pind. Pyth. II. 26. Apoll. Bibl. III. 14. 4. and Heyne ad l.

21. πεύθετο K. Schol. ἠκούετο ἕως εἰς Κύπρον.

24. οἶμοι. *Stripes.* Properly, οἶμος is *a road* or *path.* Eustath. ζῶναι, ὁδοὶ, ῥάβδοι ὀρθαί. There are three metals here mentioned, as being united, probably by fusion, in this breastplate. See on Il. Σ. 478. It cannot be ascertained what the metals κύανος and κασσίτερος were; but probably they may have been *lead* and *tin* respectively.

Δώδεκα δὲ χρυσοῖο, καὶ εἴκοσι κασσιτέροιο· 25
Κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
Τρεῖς ἑκάτερθ', ἴρισσιν ἐοικότες, ἅς τε Κρονίων
Ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων.
Ἀμφὶ δ' ἄρ' ὤμοισι βάλετο ξίφος· ἐν δέ οἱ ἧλοι
Χρύσειοι πάμφαινον· ἀτὰρ περὶ κουλεὸν ἦεν 30
Ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρός.
Ἂν δ' ἕλετ' ἀμφιβρότην, πολυδαίδαλον, ἀσπίδα θοῦριν,
Καλὴν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
Ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐείκοσι κασσιτέροιο
Λευκοὶ, ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο. 35
Τῇ δ' ἔπι μὲν Γοργὼ βλοσυρῶπις ἐστεφάνωτο
Δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
Τῆς δ' ἐξ ἀργύρεος τελαμὼν ἦν· αὐτὰρ ἐπ' αὐτῷ
Κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν
Τρεῖς ἀμφιστρεφέες, ἑνὸς αὐχένος ἐκπεφυυῖαι. 40
Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο, τετραφάληρον,
Ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
Εἵλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
Ὀξέα· τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
Λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45
Τιμῶσαι βασιλῆα πολυχρύσοιο Μυκήνης.
Ἡνιόχῳ μὲν ἔπειτα ἑῷ ἐπέτελλεν ἕκαστος
Ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ·
Αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
Ῥώοντ'· ἄσβεστος δὲ βοὴ γένετ' ἠῶθι πρό. 50
Φθὰν δὲ μεθ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,
Ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
Ὦρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἧκεν ἐέρσας
Αἵματι μυδαλέας ἐξ αἰθέρος, οὕνεκ' ἔμελλε

27. ἴρισσιν ἐοικότες, ἅς τε Κρονίων κ.τ.λ. Of all the points of resemblance which may be discovered between the sentiments, associations, and expressions of Homer and those of the Sacred Writings, this similitude is perhaps the most striking; and there can be little doubt but that it exhibits a traditional vestige of the patriarchal record of God's covenant, in Gen. ix. 13. LXX. τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ, καὶ ἔσται εἰς σημεῖον ἀνὰ μέσον ἐμοῦ καὶ τῆς γῆς.

35. Bentley would read ἔεις for ἔην, as in Hesiod. Theogon. 145. ὀφθαλμὸς ἔεις. This form of the numeral, however, is not found in Homer; and the frequent repetition of the verb substantive, to which the critic objects, accords with the simplicity of the early language.

36. Γοργώ. See on Il. E. 741.

45. ἐπὶ δ' ἐγδούπησαν Ἀθ. τε καὶ Ἥ. It should seem that the prerogative of wielding the thunder was permitted by Jupiter to his warlike daughter. See Callim. L.P. 131. Æsch. Eum. 771. Eur. Troad. 81. Virg. Æn. I. 46 Other deities are sometimes also invested with the same power. Compare Virg. Æn. VIII. 523. sqq. The verb γδουπεῖν is the old form of δουπεῖν, *sonare;* and the preposition is separated by tmesis.

50. ῥώοντο. See on Il. Ψ. 367.

51. φθὰν δὲ κοσμηθέντες. *They took their stations in front.* The verb φθάνω evidently refers to *place*, not to *time;* as otherwise the words μεθ' ἱππήων would involve a contradiction. See on Il. K. 368.

53. ἐέρσας αἵματι μυδαλέας. Showers

Πολλὰς ἰφθίμους κεφαλὰς Ἄϊδι προϊάψειν. 55
Τρῶες δ᾽ αὖθ᾽ ἑτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
Ἕκτορά τ᾽ ἀμφὶ μέγαν, καὶ ἀμύμονα Πουλυδάμαντα,
Αἰνείαν θ᾽, ὃς Τρωσὶ θεὸς ὣς τίετο δήμῳ,
Τρεῖς τ᾽ Ἀντηνορίδας, Πόλυβον, καὶ Ἀγήνορα δῖον,
Ἠΐθεον τ᾽ Ἀκάμαντ᾽, ἐπιείκελον ἀθανάτοισιν. 60
Ἕκτωρ δ᾽ ἐν πρώτοισι φέρ᾽ ἀσπίδα πάντοσ᾽ ἐΐσην.
Οἷος δ᾽ ἐκ νεφέων ἀναφαίνεται οὔλιος ἀστὴρ,
Παμφαίνων, τότε δ᾽ αὖτις ἔδυ νέφεα σκιόεντα·
Ὣς Ἕκτωρ ὁτὲ μέν τε μετὰ πρώτοισι φάνεσκεν,
Ἄλλοτε δ᾽ ἐν πυμάτοισι, κελεύων· πᾶς δ᾽ ἄρα χαλκῷ 65
Λάμφ᾽, ὥστε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.
Οἱ δ᾽, ὥστ᾽ ἀμητῆρες ἐναντίοι ἀλλήλοισιν
Ὄγμον ἐλαύνωσιν, ἀνδρὸς μάκαρος κατ᾽ ἄρουραν,
Πυρῶν ἢ κριθῶν, τὰ δὲ δράγματα ταρφέα πίπτει·
Ὣς Τρῶες καὶ Ἀχαιοὶ ἐπ᾽ ἀλλήλοισι θορόντες 70
Δήουν, οὐδ᾽ ἕτεροι μνώοντ᾽ ὀλοοῖο φόβοιο,
Ἴσας δ᾽ ὑσμίνη κεφαλὰς ἔχον· οἱ δὲ, λύκοι ὣς,
Θῦνον· Ἔρις δ᾽ ἄρ᾽ ἔχαιρε πολύστονος εἰσορόωσα.
Οἴη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν·
Οἱ δ᾽ ἄλλοι οὔ σφι πάρεσαν θεοὶ, ἀλλὰ ἕκηλοι 75
Οἷσιν ἐνὶ μεγάροισι καθείατο, ἧχι ἑκάστῳ
Δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο·
Πάντες δ᾽ ᾐτιόωντο κελαινεφέα Κρονίωνα,
Οὕνεκ᾽ ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
Τῶν μὲν ἄρ᾽ οὐκ ἀλέγιζε πατήρ· ὁ δὲ, νόσφι λιασθεὶς, 80
Τῶν ἄλλων ἀπάνευθε καθέζετο κύδεϊ γαίων,

of blood are recorded as portents by Livy and other writers. See Jortin's *Remarks* on Eccl. Hist. vol. I. p. 8. (Lond. 1846.) It has, indeed, been attempted to refer such phænomena to natural causes; but see Hardouin on Plin. N. H. II. 56.

55. *πολλὰς ἰφθίμους κεφαλὰς Ἄ. π.* See on Il. A. 3.

56. *Τρῶες δ᾽ αὖθ᾽ κ. τ. λ.* The verb *ῥώοντο* must be supplied from v. 50. supra.

67. *ὥστ᾽ ἀμητῆρες κ. τ. λ.* It will be necessary for the understanding of this similitude, to explain the method of mowing in Homer's days. They mowed in the same manner as they ploughed, beginning at the extremes of the field, which was equally divided, and proceeded till they met in the middle of it. By this means they raised an emulation between both parties, which should finish their share first. If we consider this custom, we shall find it a very happy comparison to the two armies advancing against each other, together with an exact resemblance in every circumstance, which the poet intended to illustrate. Pope. Heyne observes, that slaughter is frequently compared by the poets with the operation of mowing; as in Æsch. Suppl. 628. Soph. Ant. 600. Hor. Carm. IV. 14. 31.

68. *ὄγμον ἐλαύνωσι.* So Pind. Pyth. IV. 405. *ὀρθὰς αὔλακας ἤλαυνε*: and in Latin, *ducere sulcum*, for *facere*. The noun *ὄγμος* is a farming term, signifying either *the row in which the reapers stand*, or, as here, *the row of corn to be reaped* or *mowed*. Schol. *τὸ ἐπίστιχον ἔργον τῶν θεριζόντων.* It is used metaphorically in Theocrit. Idyl. X. 2. Compare Il. Σ. 546. 557.

69. *δράγματα.* *Handsful;* from *δρὰξ*, *pugnus.*

73. *πολύστονος.* *Causing lamentations.* The adjective has a somewhat different sense in Od. T. 118.

Εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν,
Χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.
Ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
Τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πίπτε δὲ λαός· 85
Ἦμος δὲ δρυτόμος περ ἀνὴρ ὡπλίσσατο δεῖπνον
Οὔρεος ἐν βήσσῃσιν, ἐπεί τ' ἐκορέσσατο χεῖρας
Τάμνων δένδρεα μακρὰ, ἅδος τέ μιν ἵκετο θυμὸν,
Σίτου τε γλυκεροῖο περὶ φρένας ἵμερος αἱρεῖ,
Τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
Κεκλόμενοι ἑτάροισι κατὰ στίχας· ἐν δ' Ἀγαμέμνων
Πρῶτος ὄρουσ', ἕλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
Αὐτὸν, ἔπειτα δ' ἑταῖρον Ὀϊλῆα πλήξιππον.
Ἦ τοι ὅγ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
Τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξέϊ δουρὶ 95
Νύξ', οὐδὲ στεφάνη δόρυ οἱ σχέθε χαλκοβάρεια,
Ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
Ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
Καὶ τοὺς μὲν λίπεν αὖθι ἄναξ ἀνδρῶν Ἀγαμέμνων
Στήθεσι παμφαίνοντας, ἐπεὶ περίδυσε χιτῶνας· 100
Αὐτὰρ ὁ βῆ ῥ' Ἶσόν τε καὶ Ἄντιφον ἐξεναρίξων,
Υἷε δύω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
Εἰν ἑνὶ δίφρῳ ἐόντας· ὁ μὲν νόθος ἡνιόχευεν,
Ἄντιφος αὖ παρέβασκε περικλυτός· ὥ ποτ' Ἀχιλλεὺς
Ἴδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισι, 105

84. *ἀέξετο ἱερὸν ἦμαρ.* It has been observed on Il. K. 253, that the division of time into hours was not yet known. The day, therefore, was simply said to *increase* till noon, and afterwards to *decrease.* Compare Il. Π. 777. The time of noon is here marked by the meal of the woodman.

86. *δρυτόμος.* Schol. *ὑλοτόμος, ξυλοτόμος· δρῦν γὰρ ἐκάλουν οἱ παλαιοὶ πᾶν δένδρον ἀπὸ τοῦ ἀρχαιοτέρου.* See Plin. N. H. XVI. 1. 5. 118.

87. *χεῖρας.* Subaud. *κατά.* The verbs here employed are used in the strict application of the middle voice; and the aorist in the sense, which the tenses very commonly bear, of an action frequently repeated; but the aorist more especially so. See on Il. A. 37.

88. *ἅδος. Satiety.* See on Il. K. 98. In the preceding line *κόπου* should, perhaps, be supplied, since verbs of *satisfying,* &c. govern a genitive. See on Il. I. 701. Thus in Il. Σ. 281. *δρόμου ἄσῃ ἵππους.*

98. *πεπάλακτο.* See on Il. H. 171.

100. *στήθεσι παμφαίνοντας.* That is, *στήθη ἔχοντας παμφαίνοντα, having their beautiful breasts exposed.*— Josephus constantly uses the verb *περιδῦσαι* in the sense of, *to strip off;* as in B. J. VI. 11. 4. VII. 1. 1. XIII. 14. 3. and elsewhere. Hence grammarians have inferred that the usage is strictly Attic; but, as Ernesti justly observes, this passage is at variance with such an assertion.

103. *νόθος ἡνιόχευεν, κ. τ. λ.* Virg. Æn. X. 575. *frater habenis Flectit equos, strictum rotat acer Lucagus ensem.* See on Il. E. 727.

104. *ὥ ποτ' Ἀχιλλεὺς κ. τ. λ.* Homer never lets any opportunity pass of mentioning the hero of his poem, Achilles. He gives here an instance of his former resentment, nor does he mention him cursorily; he seems unwilling to leave him, and, when he pursues the thread of the story in a few lines, takes occasion to speak again of him. Pope: from Eustathius.

105. *δίδη.* From *δίδημι,* an old form from *δέω, to bind,* as *τίθημι* from *θέω.* In Od. M. 54. Porson would read *διδέντων* for *δεόντων,* after a gloss in Hesychius.— *μόσχοισι λύγοισι.* Hesych. *μόσχοι· νέοι*

Ποιμαίνοντ᾽ ἐπ᾽ ὄεσσι λαβὼν, καὶ ἔλυσεν ἀποίνων.
Δὴ τότε γ᾽ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Τὸν μὲν ὑπὲρ μαζοῖο κατὰ στῆθος βάλε δουρί·
Ἄντιφον αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ᾽ ἔβαλ᾽ ἵππων.
Σπερχόμενος δ᾽ ἀπὸ τοῖϊν ἐσύλα τεύχεα καλὰ, 110
Γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
Εἶδεν, ὅτ᾽ ἐξ Ἴδης ἄγαγε πόδας ὠκὺς Ἀχιλλεύς.
Ὡς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
Ῥηϊδίως συνέαξε, λαβὼν, κρατεροῖσιν ὀδοῦσιν,
Ἐλθὼν εἰς εὐνὴν, ἁπαλόν τέ σφ᾽ ἦτορ ἀπηύρα· 115
Ἡ δ᾽, εἴπερ τε τύχῃσι μάλα σχεδὸν, οὐ δύναταί σφι
Χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἱκάνει,
Καρπαλίμως δ᾽ ἤϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην
Σπεύδουσ᾽, ἱδρώουσα, κραταιοῦ θηρὸς ὑφ᾽ ὁρμῆς·
Ὣς ἄρα τοῖς οὔτις δύνατο χραισμῆσαι ὄλεθρον 120
Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ᾽ Ἀργείοισι φέβοντο.
Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἱππόλοχον μενεχάρμην,
Υἱέας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα,
Χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
Οὐκ εἴασχ᾽ Ἑλένην δόμεναι ξανθῷ Μενελάῳ· 125
Τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων,
Εἰν ἑνὶ δίφρῳ ἐόντας· ὁμοῦ δ᾽ ἔχον ὠκέας ἵππους·
Ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλόεντα,
Τὼ δὲ κυκηθήτην· ὁ δ᾽ ἐναντίον ὦρτο, λέων ὣς,
Ἀτρείδης· τὼ δ᾽ αὖτ᾽ ἐκ δίφρου γουναζέσθην· 130
Ζώγρει, Ἀτρέος υἱὲ, σὺ δ᾽ ἄξια δέξαι ἄποινα·
Πολλὰ δ᾽ ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,
Χαλκός τε, χρυσός τε, πολύκμητός τε σίδηρος·
Τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι᾽ ἄποινα,
Εἰ νῶϊ ζωοὺς πεπύθοιτ᾽ ἐπὶ νηυσὶν Ἀχαιῶν. 135
Ὣς τώγε κλαίοντε προσαυδήτην βασιλῆα
Μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ᾽ ὄπ᾽ ἄκουσαν·
Εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστὸν,
Ὅς ποτ᾽ ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,

βλαστοί. Schol. λύγος· ἱμαντῶδές τι φυτὸν καὶ ἁπαλόν. See also Plin. N. H. XXIV. 9. The terms are therefore used in *apposition.* The last occurs again in Od. I. 427.

106. *ἔλυσεν ἀποίνων. Liberavit,* seu *dimisit, pretio accepto.* ERNESTI. Subaud. *ἀντί.* See Matt. Gr. Gr. § 342, b. It was not unusual, in these times, for the sons of princes to tend their father's flocks. Compare Il. Z. 23; and see on Il. Υ. 91.

113. *ὡς δὲ λέων κ. τ. λ.* Compare Od. Δ. 335. sqq.

116. *εἴπερ τύχῃσι.* See on Il. E. 258.

125. *οὐκ εἴασχ᾽ Ἑλένην κ.τ.λ.* It appears from v. 139, that Antimachus also proposed to put to death Menelaus, who had gone to Troy on an embassy respecting the restoration of Helen.

139. *ὅς ποτ᾽ ἐνὶ Τρώων κ. τ. λ.* It is observable that Homer, with a great deal of art, interweaves the history of the Trojan war in his poem. He here gives us a circumstance that carries us back from the tenth year of the war to the very beginning

ʼΑγγελίην ἐλθόντα σὺν ἀντιθέῳ ʼΟδυσῆϊ, 140
Αὖθι κατακτεῖναι, μηδʼ ἐξέμεν ἂψ ἐς ʼΑχαιοὺς,
Νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην.
ʼΗ, καὶ Πείσανδρον μὲν ἀφʼ ἵππων ὦσε χαμᾶζε,
Δουρὶ βαλὼν πρὸς στῆθος· ὁ δʼ ὕπτιος οὔδει ἐρείσθη.
ʽΙππόλοχος δʼ ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145
Χεῖρας ἀπὸ ξίφεϊ τμήξας, ἀπό τʼ αὐχένα κόψας·
ʽΌλμον δʼ ὣς, ἔσσευε κυλίνδεσθαι διʼ ὁμίλου.
Τοὺς μὲν ἔασʼ· ὁ δʼ, ὅθι πλεῖσται κλονέοντο φάλαγγες,
Τῇ ῥʼ ἐνόρουσʼ, ἅμα δʼ ἄλλοι ἐϋκνήμιδες ʼΑχαιοί.
Πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκῃ, 150
ʽΙππεῖς δʼ ἱππῆας,—ὑπὸ δέ σφισιν ὦρτο κονίη
ʼΕκ πεδίου, τὴν ὦρσαν ἐρίγδουποι πόδες ἵππων,—
Χαλκῷ δηϊόωντες· ἀτὰρ κρείων ʼΑγαμέμνων
Αἰὲν ἀποκτείνων ἕπετʼ, ʼΑργείοισι κελεύων.
ʽΩς δʼ ὅτε πῦρ ἀΐδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, 155
Πάντη τʼ εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
Πρόῤῥιζοι πίπτουσιν, ἐπειγόμενοι πυρὸς ὁρμῇ·
ʽΩς ἄρʼ ὑπʼ ʼΑτρείδῃ ʼΑγαμέμνονι πίπτε κάρηνα
Τρώων φευγόντων, πολλοὶ δʼ ἐριαύχενες ἵπποι
Κείνʼ ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
ʽΗνιόχους ποθέοντες ἀμύμονας· οἱ δʼ ἐπὶ γαίῃ
Κείατο, γύπεσσι πολὺ φίλτεροι ἢ ἀλόχοισιν.
ʽΈκτορα δʼ ἐκ βελέων ὕπαγε Ζεὺς, ἔκ τε κονίης,

of it: so that although the action of the poem takes up but a small portion of the last year of the war, yet by such incidents as these we are taught a great many particulars that happened through the whole series of it. POPE: from Eustathius. See also on Il. Υ. 89.

141. ἐξέμεν. For ἐξεῖναι. Schol. ἐκπέμψαι.

147. ὅλμον. *A round* or *rolling stone.* Hesych. περιφερὴς λίθος μάρμαρος. Properly, *a cylindrical vessel*, used for pounding groats or other substances: *a mortar.* Eustath. λίθος κυλινδροειδὴς, ἢ σκεῦος κοῖλον ἐκ λίθου ἢ καὶ ξύλου, ἐν ᾧ πτίσσονται κοπτόμενα ὄσπρια ἢ ἕτερά τινα. Compare Hesiod. Op. D. 421. Aristoph. Vesp. 238. Hence generally, *a cylinder.*

152. ἐρίγδουποι πόδες ἵππων. Eustathius observes, that the custom of shoeing horses was in use in Homer's time, and calls the shoes σεληναῖα, from the figure of a half-moon. POPE.

155. ἀξύλῳ ὕλῃ. Schol. καταξύλῳ, πολυξύλῳ. The α is intensive, as in many similar compounds. Thus ἀδάκρυτος, Soph. Ant. 881. Trach. 106; ἀκύμαντος, Eurip. Hipp. 235. See Musgrave on Soph. Aj. 1225. Valcknær on Theocrit. Adoniaz. p. 214. This passage, compared with Il. B. 455, may sanction the sense of *sylva*, rather than *materia*, to the noun ὕλη in Epist. D. Jac. III. 5. With the simile compare Apoll. Rhod. I. 1027. Virg. Georg. II. 303. Æn. II. 304. X. 405; and see Macrob. Saturnal. V. 13. In the following line the verb εἰλυφάω is a poetic derivative of εἰλύω, *volvo;* of which the form εἰλυφάζω also occurs in Il. Υ. 492. The construction must be thus supplied:—ἄνεμός τε φέρει τὸ πῦρ, πάντη εἰλυφόων.

160. κροτάλιζον. *Cum strepitu trahebant;* from κροτέω, *pulso.* Compare Hom. H. in Apol. 234. See also on Il. Δ. 371.

162. γύπεσσι κ. τ. λ. Compare infra v. 395. The expression seems to imply nothing more, than that their mangled bodies would be looked upon with aversion even by their wives.

163. ʽΈκτορα δʼ ἐκ βελέων κ. τ. λ. Aul. Gell. XIII. 24. *Ante omnes apud Homerum, ejusdem rei atque sententiæ luculenta exaggeratio est. Nam cum omnia ista multa et continua nomina,* βελέων scilicet κονίης,

Ἔκ τ᾽ ἀνδροκτασίης, ἔκ θ᾽ αἵματος, ἔκ τε κυδοιμοῦ·
Ἀτρείδης δ᾽ ἕπετο σφεδανὸν, Δαναοῖσι κελεύων. 165
Οἱ δὲ παρ᾽ Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
Μέσσον καππεδίον, παρ᾽ ἐρινεὸν ἐσσεύοντο,
Ἱέμενοι πόλεως· ὁ δὲ κεκληγὼς ἕπετ᾽ αἰεὶ
Ἀτρείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
Ἀλλ᾽ ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοντο, 170
Ἔνθ᾽ ἄρα δὴ ἵσταντο, καὶ ἀλλήλους ἀνέμιμνον.
Οἱ δ᾽ ἔτι καμμέσσον πεδίον φοβέοντο, βόες ὣς,
Ἅστε λέων ἐφόβησε, μολὼν ἐν νυκτὸς ἀμολγῷ,
Πάσας· τῇ δέ τ᾽ ἰῇ ἀναφαίνεται αἰπὺς ὄλεθρος·
Τῆς δ᾽ ἐξ αὐχέν᾽ ἔαξε, λαβὼν, κρατεροῖσιν ὀδοῦσι 175
Πρῶτον, ἔπειτα δέ θ᾽ αἷμα καὶ ἔγκατα πάντα λαφύσσει·
Ὣς τοὺς Ἀτρείδης ἔφεπε κρείων Ἀγαμέμνων,
Αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
Πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
Ἀτρείδεω ὑπὸ χερσί· περὶ πρὸ γὰρ ἔγχεϊ θῦεν. 180
Ἀλλ᾽ ὅτε δὴ τάχ᾽ ἔμελλεν ὑπὸ πτόλιν αἰπύ τε τεῖχος
Ἵξεσθαι, τότε δή ῥα πατὴρ ἀνδρῶν τε θεῶν τε
Ἴδης ἐν κορυφῇσι καθέζετο πιδηέσσης,
Οὐρανόθεν καταβάς· ἔχε δὲ στεροπὴν μετὰ χερσίν·
Ἶριν δ᾽ ὤτρυνε χρυσόπτερον ἀγγελέουσαν· 185
Βάσκ᾽ ἴθι, Ἶρι ταχεῖα, τὸν Ἕκτορι μῦθον ἔνισπε·
Ὄφρ᾽ ἂν μέν κεν ὁρᾷ Ἀγαμέμνονα, ποιμένα λαῶν,
Θύνοντ᾽ ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
Τόφρ᾽ ἀναχωρείτω, τὸν δ᾽ ἄλλον λαὸν ἀνώχθω
Μάρνασθαι δηΐοισι κατὰ κρατερὴν ὑσμίνην. 190
Αὐτὰρ ἐπεί κ᾽, ἢ δουρὶ τυπεὶς ἢ βλήμενος ἰῷ,

ἀνδροκτασίης, αἵματος, κυδοιμοῦ, nihil plus demonstrant quam prælium, *hujus tamen rei varia facies delectabiliter ac decore multis verbis depicta est.* Compare Od. Λ. 611.

165. *σφεδανόν. Hastily:* the neuter adjective used adverbially. The grammarians derive it, *quasi σπευδανὸς,* from *σπεύδω.* The common punctuation, both here and in Il. Π. 372, is at *ἕπετο,* but the sense seems to be improved by the change here adopted. Compare Il. Φ. 542; where, however, Heyne reads *σφεδανῶν,* upon very trifling authority. The verb *σφεδανάω* is no where to be found, and the vulgar reading is perfectly correct.

166. *παρ᾽ Ἴλου σῆμα κ. τ. λ.* See on Il. Ζ. 431. 433.

173. *ἐν νυκτὸς ἀμολγῷ. In the evening.* It is generally, however, rendered *the dead of the night.* The Scholiast on Od. Δ. 841. explains it, *ἡ τοῦ μεσονυκτίου ὥρα,* but the noun *ἀμολγὸς* signifies, properly, *the time of milking;* from *ἀμέλγω.* The expression *νυκτὸς ἀμολγὸς* will, therefore, rather designate the time, whether morning or evening, about which the cattle were milked ; i. e. in the *twilight* after sunset, and before day-break. The latter seems to be intended in Il. Χ. 28. The word is sometimes derived from *a priv.* and *μολέω,* because men do not go abroad in the night ; but the former derivation is more simple, and better suited with the method of reckoning time by certain regular occurrences, which prevailed before the division of the day into hours. See above on v. 84.

180. *πρό.* Scil. *πρὸ ἄλλων.*

183. *Ἴδης πιδηέσσης.* See on Il. Θ. 47.

191. *δουρὶ τυπεὶς ἢ βλήμενος ἰῷ.* See on Il. Δ. 525.

Εἰς ἵππους ἅλεται, τότε οἱ κράτος ἐγγυαλίξω
Κτείνειν, εἰσόκε νῆας ἐϋσσέλμους ἀφίκηται,
Δύῃ τ' ἠέλιος, καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.
Ὣς ἔφατ'· οὐδ' ἀπίθησε ποδήνεμος ὠκέα Ἶρις· 195
Βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
Εὗρ' υἱὸν Πριάμοιο δαΐφρονος, Ἕκτορα δῖον,
Ἑσταότ' ἔν θ' ἵπποισι καὶ ἅρμασι κολλητοῖσιν·
Ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
Ἕκτορ, υἱὲ Πριάμοιο, Διῒ μῆτιν ἀτάλαντε, 200
Ζεύς με πατὴρ προέηκε τεῒν τάδε μυθήσασθαι·
Ὄφρ' ἂν μέν κεν ὁρᾷς Ἀγαμέμνονα, ποιμένα λαῶν,
Θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,
Τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἄνωχθι
Μάρνασθαι δηΐοισι κατὰ κρατερὴν ὑσμίνην. 205
Αὐτὰρ ἐπεί κ', ἢ δουρὶ τυπεὶς ἢ βλήμενος ἰῷ,
Εἰς ἵππους ἅλεται, τότε τοι κράτος ἐγγυαλίξει
Κτείνειν, εἰσόκε νῆας ἐϋσσέλμους ἀφίκηαι,
Δύῃ τ' ἠέλιος, καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἶρις. 210
Ἕκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
Πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ,
Ὀτρύνων μαχέσασθαι· ἔγειρε δὲ φύλοπιν αἰνήν.
Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
Ἀργεῖοι δ' ἑτέρωθεν ἐκαρτύναντο φάλαγγας. 215
Ἀρτύνθη δὲ μάχη, σταν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
Πρῶτος ὄρουσ', ἔθελε δὲ πολὺ προμάχεσθαι ἁπάντων.
Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,
Ὅστις δὴ πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν,
Ἢ αὐτῶν Τρώων, ἠὲ κλειτῶν ἐπικούρων. 220
Ἰφιδάμας Ἀντηνορίδης, ἠΰς τε μέγας τε,
Ὃς τράφη ἐν Θρῄκῃ ἐριβώλακι, μητέρι μήλων.
Κισσῆς τόν γ' ἔθρεψε δόμοις ἔνι τυτθὸν ἐόντα,
Μητροπάτωρ, ὃς τίκτε Θεανὼ καλλιπάρῃον.
Αὐτὰρ ἐπεί ῥ' ἥβης ἐρικυδέος ἵκετο μέτρον, 225
Αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἥν·

216. *ἀρτύνθη δὲ μάχη.* *The battle was renewed.* Compare Il. M. 43. N. 152. Properly the verb *ἀρτύνω* signifies *to prepare, to supply.*

218. *ἔσπετε νῦν κ. τ. λ.* See on Il. A. 1.

225. *ἐρικυδέος.* Perhaps *ambitious of renown;* though more properly *far-famed, noble;* as in Il. Ξ. 327. Ω. 802. Od. Λ. 631. 576; and so Ἥβη τιμήεσσα in Mimnerm. fr. V. 3. The expression *ἥβης μέτρον* is merely a periphrasis for *youth* itself. So in Od. Λ. 317. Σ. 217. Compare Od. N. 101. T. 532.

226. *δίδου δ' ὅγε θυγατέρα ἥν.* Eustathius observes that consanguinity was no impediment to marriage in the early ages of Greece; and that Diomed, as well as Iphidamas, was married to his own aunt. See Apoll. Bibl. I. 8. 5.

Γήμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν,
Σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἵ οἱ ἕποντο.
Τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας ἐΐσας,
Αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει· 230
Ὅς ῥα τότ' Ἀτρείδεω Ἀγαμέμνονος ἀντίος ἦλθεν.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἀτρείδης μὲν ἅμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος.
Ἰφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε
Νύξ'· ἐπὶ δ' αὐτὸς ἔρεισε, βαρείῃ χειρὶ πιθήσας· 235
Οὐ δ' ἔτορε ζωστῆρα παναίολον, ἀλλὰ πολὺ πρὶν
Ἀργύρῳ ἀντομένη, μόλιβος ὥς, ἐτράπετ' αἰχμή.
Καὶ τόγε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων
Ἕλκ' ἐπί οἱ μεμαὼς, ὥστε λῖς· ἐκ δ' ἄρα χειρὸς
Σπάσσατο· τὸν δ' ἄορι πλῆξ' αὐχένα, λῦσε δὲ γυῖα. 240
Ὣς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον,
Οἰκτρὸς, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
Κουριδίης, ἧς οὔ τι χάριν ἴδε, πολλὰ δ' ἔδωκε·
Πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη
Αἶγας ὁμοῦ καὶ ὄϊς, τά οἱ ἄσπετα ποιμαίνοντο. 245
Δὴ τότε γ' Ἀτρείδης Ἀγαμέμνων ἐξενάριξε,
Βῆ δὲ φέρων ἀν' ὅμιλον Ἀχαιῶν τεύχεα καλά.
Τὸν δ' ὡς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
Πρεσβυγενὴς Ἀντηνορίδης, κρατερόν ῥά ἑ πένθος
Ὀφθαλμοὺς ἐκάλυψε, κασιγνήτοιο πεσόντος· 250
Στῆ δ' εὐρὰξ σὺν δουρὶ, λαθὼν Ἀγαμέμνονα δῖον·
Νύξε δέ μιν κατὰ χεῖρα μέσην, ἀγκῶνος ἔνερθεν,
Ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.

227. ἐκ θαλάμοιο. Virg. Æn. X. 719. *Venerat antiquis Corythi de finibus Acron, Graius homo,* infectos linquens *profugus* hymenæos.—μετὰ κλέος Ἀχαιῶν. *Accepta fama de adventu Achivorum ad Trojam.* Il. N. 364. ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει. Heyne. Schol. μετὰ τὴν ἀκοὴν τῆς ἐπιστρατείας τῶν Ἑλλήνων.

231. ὅς ῥα τότ'. *Ille igitur.* The relative is frequently so used after a parenthesis of this nature, when the discourse reverts to its proper channel. See Matt. Gr. Gr. § 447, a.

239. ὥστε λῖς. *Like a lion.* Schol. Vill. οἱ λέοντες γὰρ ὑπαρπάζουσι τῶν κυνηγετῶν τὰ δόρατα. Of the word itself, see on v. 480. infra.

241. χάλκεον ὕπνον. So Virg. Æn. X. 745. *Olli dura quies oculos et* ferreus *urget* Somnus: *in æternam clauduntur lumina noctem.* The abhorrence, which the Greeks entertained for ill-omened words, caused them to abstain almost religiously from naming *death,* otherwise than by the word *sleep.* In Latin also the word *dormire* is frequently used for *mori.* Plaut. Amphit. I. 1. 42. *Hic pugnis faciet hodie, ut dormiam.* Hence sleep and death are represented as brothers. See Hesiod. Theogon. 211. Pausan. Lacon. p. 196. Similar to this is the metaphorical language of Scripture. Compare 1 Kings i. 21. Jerem. li. 39. Dan. xii. 2. John xi. 11.

243. ἧς οὐ χάριν ἴδε. *E qua nondum prolem susceperat.* Clarke.—Of the adjective κουρίδιος, see on Il. A. 114. See also on Il. I. 146.

248. τὸν δ' ὡς οὖν ἐνόησε κ. τ. λ. See Pausan. V. 19.

251. εὐράξ. *A latere, ex obliquo.* The grammarians explain it as *Ionicè* for πλευρὰξ, the initial consonants being rejected. It occurs again in Il. O. 541. Aristoph. Av. 1258.

Ῥίγησέ τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
Ἀλλ' οὐδ' ὣς ἀπέληγε μάχης ἠδὲ πτολέμοιο, 255
Ἀλλ' ἐπόρουσε Κόωνι, ἔχων ἀνεμοτρεφὲς ἔγχος.
Ἤτοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
Ἕλκε ποδὸς μεμαὼς, καὶ ἀΰτει πάντας ἀρίστους·
Τὸν δ' ἕλκοντ' ἀν' ὅμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
Οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα· 260
Τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
Ἔνθ' Ἀντήνορος υἷες, ὑπ' Ἀτρείδῃ βασιλῆϊ
Πότμον ἀναπλήσαντες, ἔδυν δόμον Ἄϊδος εἴσω.
Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν,
Ἔγχεΐ τ', ἄορί τε, μεγάλοισί τε χερμαδίοισιν, 265
Ὄφρα οἱ αἷμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς·
Αὐτὰρ ἐπεὶ τὸ μὲν ἕλκος ἐτέρσετο, παύσατο δ' αἷμα,
Ὀξεῖαι ὀδύναι δῦνον μένος Ἀτρείδαο.
Ὡς δ' ὅταν ὠδίνουσαν ἔχῃ βέλος ὀξὺ γυναῖκα,
Δριμὺ, τό τε προϊεῖσι μογοστόκοι Εἰλείθυιαι, 270
Ἥρης θυγατέρες, πικρὰς ὠδῖνας ἔχουσαι·
Ὣς ὀξεῖ' ὀδύναι δῦνον μένος Ἀτρείδαο.
Ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
Νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
Ἤϋσε δὲ διαπρύσιον Δαναοῖσι γεγωνώς· 275
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι
Φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητιέτα Ζεὺς

256. ἀνεμοτρεφές. *Nourished*; i. e. *strengthened by the winds*: the wood being hardened and seasoned by exposure to the weather. Hence, generally, *strong, mighty*. Il. O. 625. κῦμα ἀνεμοτρεφές.

266. ἀνήνοθεν. See on Il. B. 219.

268. μένος Ἀτρείδαο. A periphrasis similar to those referred to at Il. B. 658.

270. μογοστόκοι Εἰλείθυιαι. These divinities do not correspond with the later mythology of Greece and Rome, according to which Diana was the goddess who presided over child-birth, under the appellation of *Ilithyia*. See Horat. Carm. Sec. 14. Juno also was supposed to have exercised the same office under the title of *Lucina*. See Ovid. Fast. II. 449. According to Homer, there appear to have been several of these goddesses. He mentions, however, *one* Ilithyia in the singular, in Il. Π. 187. T. 103; but again uses the plural in Il. T. 119. They are represented as the daughters of Juno, who was the guardian of marriage rites; and according to Hesiod (Theog. 921), by Jupiter. Compare Apollod. I. 3. 1. The epithet μογοστόκος is in general improperly translated *partuum præses, partui ministrans*; whereas the analogy of its formation evidently implies *dolores creans*. And so it is evidently explained by Homer himself, who uses synonymously the terms βέλος προϊεῖσι, and ὠδῖνας ἔχουσα. The use of βέλος to signify the *wound*, or *pain inflicted*, was noticed on Il. Θ. 513. So again in Il. Ξ. 439. Compare Theocr. Idyll. XXVII. 28, 29. In Holy Scripture, also, any excess of pain is constantly likened to the pains of child-birth: for instance, in Psalm xlviii. 6. Isaiah xiii. 8. xxi. 3. Jerem. vi. 24. xiii. 21. xxii. 23. l. 43. Hos. xiii. 13. Mic. iv. 9. Matt. xxvi. 8. Rom. viii. 22. 1 Thess. v. 3.

272. ὣς ὀξεῖ' ὀδύναι κ.τ.λ. In order to avoid the unusual elision of the diphthong αι, Bentley proposed to read ὀξεῖ' ὀδύνη δῦνεν. Compare v. 398. infra. The emendation of Bothe, ὀξεῖαι ὀδύναι, is preferable; inasmuch as the same words are commonly employed in repetitions. See v. 268. A similar synizesis occurs twice in v. 282.

Εἴασε Τρώεσσι πανημέριον πολεμίζειν.
Ὣς ἔφαθ'· ἡνίοχος δ' ἵμασε καλλίτριχας ἵππους 280
Νῆας ἐπὶ γλαφυράς· τὼ δ' οὐκ ἀέκοντε πετέσθην·
Ἄφρεον δὲ στήθεα, ῥαίνοντο δὲ νέρθε κονίῃ,
Τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.
Ἕκτωρ δ', ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο, μακρὸν ἀΰσας· 285
Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχηταὶ,
Ἀνέρες ἐστὲ, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
Οἴχετ' ἀνὴρ ὤριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
Ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε. 290
Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
Ὡς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
Σεύῃ ἐπ' ἀγροτέρῳ συῒ καπρίῳ ἠὲ λέοντι·
Ὣς ἐπ' Ἀχαιοῖσι σεῦε Τρῶας μεγαθύμους
Ἕκτωρ Πριαμίδης, βροτολοιγῷ ἶσος Ἄρηϊ. 295
Αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει·
Ἐν δ' ἔπεσ' ὑσμίνῃ, ὑπεραέϊ ἶσος ἀέλλῃ,
Ἥτε καθαλλομένη ἰοειδέα πόντον ὀρίνει.
Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
Ἕκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν; 300
Ἀσσαῖον μὲν πρῶτα, καὶ Αὐτόνοον, καὶ Ὀπίτην,
Καὶ Δόλοπα Κλυτίδην, καὶ Ὀφέλτιον, ἠδ' Ἀγέλαον,
Αἴσυμνόν τ', Ὦρόν τε, καὶ Ἱππόνοον μενεχάρμην.
Τοὺς ἄρ' ὅγ' ἡγεμόνας Δαναῶν ἕλεν· αὐτὰρ ἔπειτα
Πληθύν· ὡς ὁπότε Ζέφυρος νέφεα στυφελίξῃ 305
Ἀργέσταο Νότοιο, βαθείῃ λαίλαπι τύπτων,
Πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
Σκίδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
Ὣς ἄρα πυκνὰ καρήαθ' ὑφ' Ἕκτορι δάμνατο λαῶν.
Ἔνθα κε λοιγὸς ἔην, καὶ ἀμήχανα ἔργα γένοντο, 310
Καί νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοὶ,

289. *ἰθὺς Δαναῶν.* Subaud. *κατά.*
296. *μέγα φρονέων.* See on Il. Θ. 549.
297. *ὑπεραέϊ.* *Blowing violently;* from *ἄω, spiro.*
298. *ἰοειδέα.* Schol. *μέλανα, διὰ τὸ βάθος.* See on Il. Ψ. 850.
306. *ἀργέσταο Νότοιο.* Hence Hor. Od. I. 7. 15. Albus *ut obscuro deterget nubila cœlo Sæpe* Notus; wherein the meaning of the epithet is explained. The force of the comparison consists in the words *πολλὸν κῦμα* and *πυκνὰ καρήατα.*
307. *τρόφι. Great, swelling.* In the same sense Homer uses the adjective *τροφόεις* in Il. O. 621. Od. Γ. 290. The verb *τρέφειν* sometimes bears the signification of *augere, condensare;* as in Theocr. Idyl. XXV. 106. Ælian. Hist. An. XVI. 52. Hesych. *τροφιοῦται· παχύνεται.* Eustathius on Od. Γ. compares Herod. IV. 9. *ἐπεὰν γένωνται τρόφιες,* i. e. *τέλειοι ἄνδρες, ἀνδρωθέντες.* See Valcknær *in loc.*
310. *ἀμήχανα ἔργα γένοντο.* Of this construction of a neuter plural with a plural verb, see on Il. B. 87.

Εἰ μὴ Τυδείδῃ Διομήδεϊ κέκλετ᾽ Ὀδυσσεύς·
Τυδείδη, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;
Ἀλλ᾽ ἄγε δεῦρο, πέπον, παρ᾽ ἔμ᾽ ἵστασο· δὴ γὰρ ἔλεγχος
Ἔσσεται, εἴ κεν νῆας ἕλῃ κορυθαίολος Ἕκτωρ. 315
Τὸν δ᾽ ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
Ἦτοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
Ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
Τρωσὶν δὴ βόλεται δοῦναι κράτος ἠέπερ ἡμῖν.
Ἦ, καὶ Θυμβραῖον μὲν ἀφ᾽ ἵππων ὦσε χαμᾶζε, 320
Δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς
Ἀντίθεον θεράποντα, Μολίονα, τοῖο ἄνακτος.
Τοὺς μὲν ἔπειτ᾽ εἴασαν, ἐπεὶ πολέμου ἀπέπαυσαν.
Τὼ δ᾽ ἀν᾽ ὅμιλον ἰόντε κυδοίμεον, ὡς ὅτε κάπρω
Ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσητον· 325
Ὣς ὄλεκον Τρῶας παλινορμένω· αὐτὰρ Ἀχαιοὶ
Ἀσπασίως φεύγοντες ἀνέπνεον Ἕκτορα δῖον.
Ἔνθ᾽ ἑλέτην δίφρον τε καὶ ἀνέρε, δήμου ἀρίστω,
Υἷε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
Ἤιδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκε 330
Στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτι
Πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.
Τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης,
Θυμοῦ καὶ ψυχῆς κεκαδὼν, κλυτὰ τεύχε᾽ ἀπηύρα·
Ἱππόδαμον δ᾽ Ὀδυσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335
Ἔνθα σφι κατὰ ἶσα μάχην ἐτάνυσσε Κρονίων,
Ἐξ Ἴδης καθορῶν· οἱ δ᾽ ἀλλήλους ἐνάριζον.
Ἦτοι Τυδέος υἱὸς Ἀγάστροφον οὔτασε δουρὶ
Παιονίδην ἥρωα κατ᾽ ἰσχίον· οὐδὲ γὰρ ἵπποι
Ἐγγὺς ἔσαν προφυγεῖν· ἀάσσατο δὲ μέγα θυμῷ· 340

314. *ἔλεγχος*. Schol. *αἰσχύνη, ὄνειδος*.

318. *ἦδος*. Schol. *ὠφέλεια*. Hesych. *ἡδονὴ καὶ ὄφελος*. Compare Il. A. 576. Σ. 80. Od. Σ. 403. Ω. 95.

319. *βόλεται*. The vulgar reading is *ἐθέλει*. Heyne has properly restored, upon MS. authority, the old Homeric form, which the metre requires in Od. Π. 387, and which should also be replaced in Od. A. 234. *νῦν δ᾽ ἑτέρως ἐβόλοντο θεοὶ, κακὰ μητιόωντες*, as sanctioned by the Scholiast and the Harleian MS. See Maltby on Morell's Lex. Gr. Pros. *in voce*; and compare Il. A. 117, where there is also an ellipsis of the adverb *μᾶλλον*, as in this passage.

326. *παλινορμένω*. See on Il. Γ. 33. In what follows, the order is somewhat confused: *αὐτὰρ Ἀ. φεύγοντες Ἕ. δῖον, ἀσπασίως ἀνέπνεον*. Compare Apoll. Rhod. II. 730.

329. *υἷε δύω κ. τ. λ.* Repeated from Il. B. 831.

334. *κεκαδών*. *Bereaving*. Schol. *χωρίσας, στερήσας*. Eustath. *ὑποχωρῆσαι ποιήσας*. See Matt. Gr. Gr. § 238.

336. *κατὰ ἶσα μάχην ἐτάνυσσε*. A tmesis, for *ἴσως κατετάνυσσε*. Heyne observes, that the expression is metaphorical, and derived from the uniform tension of a rope, which is stretched by pulling at each end. Compare Il. N. 359. Hence the forms *μάχη τείνεται, τανύεται*, and the like. See Il. Π. 662. Ξ. 389. P. 401. 736. and elsewhere.

340. *ἀάσσατο δὲ μέγα θυμῷ*. *He was greatly mistaken in his determination*: viz. in causing his chariot to remain at a distance. Compare Il. I. 116. 533. T. 137.

Τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν· αὐτὰρ ὁ πεζὸς
Θῦνε διὰ προμάχων, εἵως φίλον ὤλεσε θυμόν.
Ἕκτωρ δ' ὀξὺ νόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
Κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες.
Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345
Αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἐόντα·
Νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἕκτωρ·
Ἀλλ' ἄγε δὴ στέωμεν, καὶ ἀλεξώμεσθα μένοντες.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
Καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῆφιν 350
Ἄκρην κακκόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκὸς,
Οὐδ' ἵκετο χρόα καλόν· ἐρύκακε γὰρ τρυφάλεια
Τρίπτυχος, αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
Ἕκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὁμίλῳ·
Στῆ δὲ γνὺξ ἐριπὼν, καὶ ἐρείσατο χειρὶ παχείῃ 355
Γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψεν.
Ὄφρα δὲ Τυδείδης μετὰ δούρατος ᾤχετ' ἐρωὴν,
Τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
Τόφρ' Ἕκτωρ ἄμπνυτο, καὶ ἂψ ἐς δίφρον ὀρούσας
Ἐξέλασ' ἐς πληθὺν, καὶ ἀλεύατο κῆρα μέλαιναν. 360
Δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦτέ τοι ἄγχι
Ἦλθε κακόν· νῦν αὖτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
Ὧι μέλλεις εὔχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
Ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
Εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάῤῥοθός ἐστι.
Νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχείω.
Ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριξεν.
Αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο,
Τυδείδῃ ἐπὶ τόξα τιταίνετο, ποιμένι λαῶν, 370
Στήλῃ κεκλιμένος, ἀνδροκμήτῳ ἐπὶ τύμβῳ
Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
Ἤτοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
Αἴνυτ' ἀπὸ στήθεσφι παναίολον, ἀσπίδα τ' ὤμων,

347. πῆμα κυλίνδεται. *Advolvit se*, vel *advolvitur, tanquam fluctus.* Supra v. 307. πολλὸν δὲ τρόφι κῦμα κυλίνδεται. HEYNE.

365. ἐξανύω. The present, for the future ἐξανύσω. See on Il. A. 163. The verb properly signifies, *to perform, to bring to a completion*; hence *to kill.* Schol. εἰς τέλος ἄξω, φονεύσω. So again in Il. Υ. 452.

371. στήλῃ κεκλιμένος. See on Il. Γ. 135. The στήλη seems to have been an ornamental column fixed upon the tomb, to distinguish it from the sepulchre of a private individual. Compare Il. Π. 457. P. 434. Od. M. 14. The epithet ἀνδρόκμητος cannot mean *enclosing the dead*, as the versions render it; but *ornamented by the labour of man*, scil. with the στήλη already mentioned. It is probable, from v. 379, that Paris concealed himself behind this column, for the purpose of securing his aim; as Pandarus, in Il. Δ. 113.

374. αἴνυτ' ἀπὸ κ.τ.λ. *Occupatus erat in detrahendo* &c. CLARKE. One would think that the poet at all times endeavoured

Καὶ κόρυθα βριαρήν· ὁ δὲ τόξου πῆχυν ἀνεῖλκε, 375
Καὶ βάλεν, οὐδ' ἄρα μιν ἅλιον βέλος ἔκφυγε χειρὸς,
Ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰὸς
Ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἡδὺ γελάσσας
Ἐκ λόχου ἀμπήδησε, καὶ εὐχόμενος ἔπος ηὔδα·
Βέβληαι, οὐδ' ἅλιον βέλος ἔκφυγεν· ὡς ὄφελόν τοι, 380
Νείατον ἐς κενεῶνα βαλὼν, ἐκ θυμὸν ἑλέσθαι·
Οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
Οἵτε σε πεφρίκασι, λέονθ' ὡς μηκάδες αἶγες.
Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
Τοξότα, λωβητὴρ, κέρᾳ ἀγλαὲ, παρθενοπῖπα, 385
Εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
Οὐκ ἄν τοι χραίσμῃσι βιὸς καὶ ταρφέες ἰοί·
Νῦν δὲ, μ' ἐπιγράψας ταρσὸν ποδὸς, εὔχεαι αὔτως.
Οὐκ ἀλέγω, ὡς εἴ με γυνὴ βάλοι, ἢ πάϊς ἄφρων·
Κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
Ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρῃ,
Ὀξὺ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησι·

to condemn the practice of stripping the dead, during the heat of action; as he frequently describes the victor wounded, while he is so employed about the bodies of the slain. Thus, in the present book, we see Agamemnon, Diomed, Ulysses, and Eurypylus, all suffer, as they strip the men they slew; and, in the sixth book, he brings in the wise Nestor directly forbidding it. Pope: from Eustathius. See on Il. Z. 68.

375. *τόξου πῆχυν.* Schol. *τὸ τόξον ἐκ δύο κεράτων σύγκειται, ὧν ἑκάτερον πῆχυς καλεῖται.* It should rather seem that the *πῆχυς* was the centre of the bow, as distinguished from the extremities or *horns*. Od. Φ. 419. *τόν ῥ' ἐπὶ πήχει ἑλὼν εἷλκεν νευρὴν γλυφίδας τε.*

377. *ταρσόν.* Schol. *τὸ πλατὺ τοῦ ποδός.* Diomed, stooping over the body of his victim, bent his foot backwards, and thus received the wound.

382. *κακότητος.* *From their distress,* or *danger;* as *κακὸν,* supra v. 363. See on Il. N. 111.

385. *τοξότα, λωβητὴρ, κ.τ.λ.* The first of these appellations is intended to impute *cowardice* to Paris. Eustathius observes, that archery was held in little estimation in these times; as far less hazardous and enterprising than fighting with the spear, which was their usual weapon. Hence the sarcasm of Menelaus against Teucer in Soph. Aj. 1120. *ὁ τοξότης ἔοικεν οὐ σμικρὰ φρονεῖν.* Nearly to the same effect is the expression *κέρᾳ ἀγλαὲ, arcu superbiens.* The extremities of the bow, from the substance of which they were made, were called *κέρατα,* and thence the bow itself, *κέρας.* Theocr. Idyl. XXV. 206. *αὐτὰρ ἐγὼ κέρας ὑγρὸν ἑλὼν, κοίλην τε φαρέτραν.* Others, however, have understood *κέρα,* contr. for *κέρατα,* to signify *curls,* or *locks of hair.* Pollux, Onom. II. *κέρας, ἡ κόμη· ὃ καὶ Ὅμηρον δηλοῦν τινες ἔφασαν, εἰπόντα τὸν Πάριν, κέρᾳ ἀγλαόν.* Compare Hor. Carm. I. 15. 14. The Scholiast offers both interpretations. So also Hesychius: *κέρᾳ ἀγλαέ· τὴν τρίχα λαμπρὲ, ἢ τῷ τόξῳ ἀγαλλόμενε.* The former explanation is more probable, inasmuch as it was more anciently received, and better supported. In Il. Γ. 39. Paris is called *γυναιμανὴς,* to which the word *παρθενοπίπης* is nearly equivalent. Eustath. *παρθενοπίπης· ὁ τὰς παρθένους ὀπιπτεύων, ὅ ἐστιν ἐπιτηρῶν.* Of this and similar words, ending in *πίπης,* see Brunck on Aristoph. Thesm. 392.

390. *κωφόν.* Properly, *dumb, mute;* in reference to animals. Its use in Homer is always metaphorical. Compare Il. Ξ. 16. Ω. 54. The expression in this passage is precisely equivalent to that of Virg. Æn. II. 514. *telumque imbelle sine ictu Conjecit.* Of the adjective *οὐτιδανὸς,* see Lex. Pent. Gr. *in voce.* The noun *δάνος, pretium,* occurs in Lycophr. Cassand. 269.

391. *ἐπαύρῃ.* Scil. *χρόα.* Compare infra v. 573.

392. *ἀκήριον αἶψα τ.* Subaud. *τινα.* The adjective *ἀκήριος* is here explained by *ἄψυχος* or *νεκρός.* Compare also Il. Ψ. 466. Of its other meanings, see on Il. E. 812.

Τοῦ δὲ γυναικὸς μέν τ' ἀμφίδρυφοί εἰσι παρειαὶ,
Παῖδες δ' ὀρφανικοί· ὃ δέ θ' αἵματι γαῖαν ἐρεύθων
Πύθεται· οἰωνοὶ δὲ πέρι πλέες, ἠὲ γυναῖκες. 395
Ὣς φάτο· τοῦ δ' Ὀδυσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
Ἔστη πρόσθ'· ὃ δ', ὄπισθε καθεζόμενος, βέλος ὠκὺ
Ἐκ ποδὸς εἷλκ'· ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
Ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
Νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ. 400
Οἰώθη δ' Ὀδυσεὺς δουρικλυτὸς, οὐδέ τις αὐτῷ
Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας.
Ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
Ὤμοι ἐγὼ, τί πάθω; μέγα μὲν κακὸν, αἴ κε φέβωμαι,
Πληθὺν ταρβήσας· τὸ δὲ ῥίγιον, αἴ κεν ἁλώω 405
Μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
Ἀλλὰ τίη μοὶ ταῦτα φίλος διελέξατο θυμός;
Οἶδα γὰρ, ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο·
Ὃς δέ κ' ἀριστεύῃσι μάχῃ ἔνι, τόνδε μάλα χρεὼ
Ἑστάμεναι κρατερῶς, ἤτ' ἔβλητ', ἤτ' ἔβαλ' ἄλλον. 410
Ἕως ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,
Τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
Ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
Ὡς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροί τ' αἰζηοὶ
Σεύωνται· ὃ δέ τ' εἶσι βαθείης ἐκ ξυλόχοιο, 415
Θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν·
Ἀμφὶ δέ τ' ἀΐσσονται· ὑπαὶ δέ τε κόμπος ὀδόντων
Γίγνεται· οἳ δὲ μένουσιν ἄφαρ δεινόν περ ἐόντα·
Ὥς ῥα τότ' ἀμφ' Ὀδυσῆα, Διῒ φίλον, ἐσσεύοντο
Τρῶες· ὃ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420
Οὔτασεν ὦμον ὕπερθεν, ἐπάλμενος ὀξέϊ δουρί.
Αὐτὰρ ἔπειτα Θόωνα, καὶ Ἔννομον ἐξενάριξε·
Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων ἀΐξαντα,
Δουρὶ κατὰ πρότμησιν, ὑπ' ἀσπίδος ὀμφαλοέσσης,
Νύξεν· ὃ δ' ἐν κονίῃσι πεσὼν ἕλε γαῖαν ἀγοστῷ. 425

393. *τοῦ δέ.* Scil. *τοῦ ἀκηρίου.* Of the adjective *ἀμφιδρυφὸς,* see on Il. B. 700.

395. *οἰωνοὶ δὲ κ.τ.λ.* See above on v. 162.

404. *τί πάθω; What am I to do?* or, *What will become of me?* The use of the verb *πάσχειν,* in the sense of *ποιεῖν,* and *vice versa,* is well known. Compare Od. E. 465. Theocr. Idyl. III. 24. Herod. IV. 118. Æsch. Prom. 880. See Blomfield's Gloss. *in loc.*

409. *τόνδε μάλα χρεὼ Ἑστάμεναι.* See on Il. I. 76. 337.

413. *ἔλσαν.* Supply *αὐτόν.—πῆμα τιθέντες.* Eustathius starts a doubt, whether the evil was brought upon Ulysses or themselves. The latter is plainly the intention of the passage, which is clearly evinced by the havoc which Ulysses makes among his surrounding foes. With the following simile we may compare Virg. Æn. X. 707.

414. *κάπριον ἀμφισεύωνται. Stir themselves about the boar:* in the strict sense of the middle verb. Compare Il. Γ. 26; and see on Il. Z. 466.

424. *πρότμησιν.* Schol. *τὸν κατὰ τὸν λαγόνα τόπον.* Anglicè, *the navel.*

425. *ἀγοστῷ.* Schol. Villois. *τῇ δρακί.*

Τοὺς μὲν ἔασ'· ὁ δ' ἄρ' Ἱππασίδην Χάροπ' οὔτασε δουρὶ,
Αὐτοκασίγνητον εὐηγενέος Σώκοιο.
Τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φώς·
Στῆ δὲ μάλ' ἐγγὺς ἰὼν, καί μιν πρὸς μῦθον ἔειπεν·
Ὦ Ὀδυσεῦ πολύαινε, δόλων ἆτ' ἠδὲ πόνοιο, 430
Σήμερον ἢ δοιοῖσιν ἐπεύξεαι Ἱππασίδῃσι,
Τοιώδ' ἄνδρε κατακτείνας, καὶ τεύχε' ἀπούρας·
Ἤ κεν ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσῃς.
Ὣς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἐΐσην·
Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435
Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
Πάντα δ' ἀπὸ πλευρῶν χρόα ἔργαθεν· οὐδέ τ' ἔασε
Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
Γνῶ δ' Ὀδυσεὺς, ὅ οἱ οὔτι βέλος κατακαίριον ἦλθεν·
Ἄψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν· 440
Ἆ δεῖλ', ἦ μάλα δή σε κιχάνεται αἰπὺς ὄλεθρος.
Ἤτοι μέν ῥ' ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·
Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
Ἤματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
Εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ. 445
Ἦ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει·
Τῷ δὲ μεταστρεφθέντι, μεταφρένῳ ἐν δόρυ πῆξεν
Ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσε·
Δούπησε δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
Ὦ Σῶχ', Ἱππάσου υἱὲ δαΐφρονος, ἱπποδάμοιο, 450
Φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
Ἆ δεῖλ', οὐ μὲν σοί γε πατὴρ καὶ πότνια μήτηρ
Ὄσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ
Ὠμησταὶ ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες·

Anglicè, *the palm of the hand*. Others understand *the elbow*. Ennius *ap. Varron*. IV. *cubitis humum pinsabat.*

430. δόλων ἆτε. *Insatiable of deceit*. See on Il. E. 388.

433. ἢ κεν ὀλέσσῃς. Of the use of the subjunctive for the future indicative, see on Il. A. 184.

437. ἔργαθεν. *Separated, tore off*. Eustath. ἐχώρισε. Il. E. 147. ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν.

441. σε κιχάνεται αἰ. ὄλεθρος. *Death will overtake you*. Of this form, which recurs infra v. 451, see on Il. B. 359.

452. ἆ δεῖλ', οὐ μὲν κ.τ.λ. Virg. Æn. IX. 485. *Heu! terra ignota, canibus data præda Latinis Alitibusque jaces: nec te tua funera mater Produxi, pressive oculos, aut vulnera lavi, Veste tegens*. Compare Æn. X. 557.

453. ὄσσε καθαιρήσουσι. *Oculos prement*. See note on Eurip. Phœn. 1465. Pent. Gr. p. 387; and compare Od. Λ. 424. Ω. 294.

454. πτερὰ πυκνά. Soph. Œd. C. 17. πυκνόπτεροι ἀηδόνες. Sapph. Od. II. 11. πυκνὰ δινύντες πτερά. Virg. Georg. I. 382. *Densis alis*. Pope observes, that this is a most lively picture of vultures tearing their prey with their bills, and flapping the body with their wings as they rend it. The epithet ὠμηστὴς, *carnivorous*, is frequently used in Homer: of which class of adjectives, ending in ηστὴς, see Blomfield's Gloss. on Æsch. Theb. 641. For ἀργεστὴς, which occurs supra v. 306, Æschylus uses the form ἀργηστὴς, Theb. 60.

Αὐτὰρ ἐπεί κε θάνω, κτεριοῦσί με δῖοι Ἀχαιοί. 455
Ὣς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος
Ἔξω τε χροὸς εἷλκε καὶ ἀσπίδος ὀμφαλοέσσης·
Αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
Τρῶες δὲ μεγάθυμοι, ἐπεὶ ἴδον αἷμ' Ὀδυσῆος,
Κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
Αὐτὰρ ὅγ' ἐξοπίσω ἀνεχάζετο, αὖε δ' ἑταίρους·
Τρὶς μὲν ἔπειτ' ἤϋσεν, ὅσον κεφαλὴ χάδε φωτὸς,
Τρὶς δ' ἄϊεν ἰάχοντος Ἀρηΐφιλος Μενέλαος,
Αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἐόντα·
Αἶαν Διογενὲς, Τελαμώνιε, κοίρανε λαῶν, 465
Ἀμφί μ' Ὀδυσσῆος ταλασίφρονος ἵκετο φωνὴ,
Τῷ ἰκέλη, ὡς εἴ ἑ βιῴατο μοῦνον ἐόντα
Τρῶες, ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
Ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
Δείδω, μή τι πάθησιν ἐνὶ Τρώεσσι μονωθεὶς, 470
Ἐσθλὸς ἐὼν, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.
Ὣς εἰπὼν, ὃ μὲν ἦρχ', ὁ δ' ἅμ' ἕσπετο ἰσόθεος φώς.
Εὗρον ἔπειτ' Ὀδυσῆα, Διῒ φίλον· ἀμφὶ δ' ἄρ' αὐτὸν
Τρῶες ἕπονθ', ὡσεί τε δαφοινοὶ θῶες ὄρεσφιν
Ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὅν τ' ἔβαλ' ἀνὴρ 475
Ἰῷ ἀπὸ νευρῆς· τὸν μέν τ' ἤλυξε πόδεσσι
Φεύγων, ὄφρ' αἷμα λιαρὸν, καὶ γούνατ' ὀρώρῃ·
Αὐτὰρ ἐπειδὴ τόνγε δαμάσσεται ὠκὺς ὀϊστὸς,
Ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
Ἐν νέμεϊ σκιερῷ· ἐπί τε λῖν ἤγαγε δαίμων 480
Σίντην· θῶες μέν τε διέτρεσαν, αὐτὰρ ὃ δάπτει·
Ὣς ῥα τότ' ἀμφ' Ὀδυσῆα δαΐφρονα, ποικιλομήτην,
Τρῶες ἕπον πολλοί τε καὶ ἄλκιμοι· αὐτὰρ ὅγ' ἥρως
Ἀΐσσων ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος, ἠΰτε πύργον, 485
Στῆ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.

455. κτεριοῦσι. Schol. θάψουσι. The forms κτερίζειν and κτερεΐζειν are both in use. Compare Il. Σ. 334. X. 336. Ω. 37; and see Schneid. Lex. in v. κτέρος.

462. ὅσον κεφαλὴ χάδε φωτός. *As loud as the head,* i. e. *the mouth of man is able:* or κεφαλὴ φωτὸς may be a periphrasis for φὼς simply. See on Il. I. 407. Of the primary and derivative senses of κάζω or χάζω, see Matt. Gr. Gr. § 238; and of the adverb ἔπειτα, on Il. A. 35.

467. βιῴατο. For βιῷντο, contr. for βιάοιντο, from βιᾶσθαι.

474. ὡσεί τε δαφοινοὶ θῶες κ. τ. λ. Compare Il. O. 271. Virg. Æn. IV. 69. The θὼς was, most probably, *the jackal.* See Aristot. H. A. II. 12. 7. VI. 29. 3. Plin. N. H. VIII. 52. Bochart. Hieroz. I. 3. 12.

480. νέμεϊ. Apol.Lex. νέμος· ὁ σύνδενδρος τόπος καὶ νομὴν ἔχων. Hence the Latin *nemus.*—λῖν. Some read λῖν' for λῖνα, as if from λῖς, λῖνος, instead of λῖς, λιός: upon which Damm would fain be jocose, and observes, *adhuc sub judice* Lis *est.* The vulgar reading is, in all probability, correct.—The adjective σίντης, *rapacious,* from σίνω, *lædo,* occurs again in Il. Π. 353. Υ. 165.

Ἦτοι τὸν Μενέλαος ἀρήϊος ἔξαγʼ ὁμίλου,
Χειρὸς ἔχων, εἵως θεράπων σχεδὸν ἤλασεν ἵππους.
Αἴας δὲ Τρώεσσιν ἐπάλμενος εἷλε Δόρυκλον
Πριαμίδην, νόθον υἱόν· ἔπειτα δὲ Πάνδοκον οὖτα· 490
Οὖτα δὲ Λύσανδρον, καὶ Πύρασον, ἠδὲ Πυλάρτην.
Ὡς δʼ ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισι
Χειμάῤῥους κατʼ ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ,
Πολλὰς δὲ δρῦς ἀζαλέας, πολλὰς δέ τε πεύκας
Ἐσφέρεται, πολλὸν δέ τʼ ἀφυσγετὸν εἰς ἅλα βάλλει· 495
Ὣς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,
Δαΐζων ἵππους τε καὶ ἀνέρας· οὐδέ πω Ἕκτωρ
Πεύθετʼ, ἐπεί ῥα μάχης ἐπʼ ἀριστερὰ μάρνατο πάσης,
Ὄχθας πὰρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
Ἀνδρῶν πίπτε κάρηνα, βοὴ δʼ ἄσβεστος ὀρώρει, 500
Νέστορά τʼ ἀμφὶ μέγαν καὶ ἀρήϊον Ἰδομενῆα.
Ἕκτωρ μὲν μετὰ τοῖσιν ὁμίλει, μέρμερα ῥέζων
Ἔγχεΐ θʼ ἱπποσύνῃ τε· νέων δʼ ἀλάπαζε φάλαγγας.
Οὐδʼ ἄν πω χάζοντο κελεύθου δῖοι Ἀχαιοὶ,
Εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο, 505
Παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
Ἰῷ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.
Τῷ ῥα περίδδεισαν μένεα πνείοντες Ἀχαιοὶ,
Μή πώς μιν, πολέμοιο μετακλινθέντος, ἕλοιεν.
Αὐτίκα δʼ Ἰδομενεὺς προσεφώνεε Νέστορα δῖον· 510
Ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
Ἄγρει, σῶν ὀχέων ἐπιβήσεο· πὰρ δὲ Μαχάων
Βαινέτω· ἐς νῆας δὲ τάχιστʼ ἔχε μώνυχας ἵππους·
Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων,
Ἰούς τʼ ἐκτάμνειν, ἐπί τʼ ἤπια φάρμακα πάσσειν. 515

492. ὡς δʼ ὁπότε κ.τ.λ. Compare Il. E. 87, and the parallels there cited.

493. ὀπαζόμενος. See on Il. E. 334.—Διὸς ὄμβρῳ. *A violent storm of rain.* An expression allied perhaps to the oriental idiom, by which any thing designated as appertaining to God merely implies pre-eminence in its kind. Thus Moses is called ἀστεῖος τῷ Θεῷ, in Acts vii. 21. Compare Gen. xxii. 6. Exod. iii. 1. 1 Sam. xiv. 15. Isai. xxviii. 2.

504. κελεύθου. Scil. πολέμου. The word is here used in a military sense, as γέφυρα in Il. Δ. 371. and elsewhere.

509. μή μιν ἕλοιεν. Scil. *Trojani.*—πολέμοιο μετακλινθέντος. *Acie jam inclinata Achivorum,* ut fugam moliantur. HEYNE.

514. ἰητρὸς γὰρ ἀνὴρ κ.τ.λ. It appears from this passage, that skill in surgery was highly esteemed in these times; though it seems to have gone no further than to the extraction of a weapon, and the application of a few simples for stopping hæmorrhage and alleviating pain. Homer no where mentions the science of physic, and the internal diseases of which he speaks are attributed to the immediate stroke of heaven; as, for instance, the plague in the opening of the poem. Charms and incantations were therefore sometimes adopted to supply its place; as in Od. T. 547. See Mitford's *Hist. of Greece,* v. I. p. 173. Also the note on Il. Δ. 218.

515. ἰούς τʼ ἐκτάμνειν. Supply ὥστε. For reasons implied in the last note, but evidently without cause, the line has been rejected as spurious.

Ὣς ἔφατ'· οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
Αὐτίκα δ' ὧν ὀχέων ἐπεβήσετο· πὰρ δὲ Μαχάων
Βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἰητῆρος·
Μάστιξε δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην
Νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520
Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν,
Ἕκτορι παρβεβαώς, καί μιν πρὸς μῦθον ἔειπεν·
Ἕκτορ, νῶϊ μὲν ἐνθάδ' ὁμιλέομεν Δαναοῖσιν
Ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525
Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνων·
Εὐρὺ γὰρ ἀμφ' ὤμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
Κεῖσ' ἵππους τε καὶ ἅρμ' ἰθύνομεν, ἔνθα μάλιστα
Ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
Ἀλλήλους ὀλέκουσι, βοὴ δ' ἄσβεστος ὄρωρεν. 530
Ὣς ἄρα φωνήσας ἵμασε καλλίτριχας ἵππους
Μάστιγι λιγυρῇ· τοὶ δὲ, πληγῆς ἀΐοντες,
Ῥίμφ' ἔφερον θοὸν ἅρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,
Στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
Νέρθεν ἅπας πεπάλακτο, καὶ ἄντυγες αἳ περὶ δίφρον, 535
Ἃς ἄρ' ἀφ' ἱππείων ὁπλέων ῥαθάμιγγες ἔβαλλον,
Αἵ τ' ἀπ' ἐπισσώτρων· ὁ δὲ ἵετο δῦναι ὅμιλον
Ἀνδρόμεον, ῥῆξαί τε, μετάλμενος· ἐν δὲ κυδοιμὸν
Ἧκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540
Ἔγχεΐ τ', ἄορί τε, μεγάλοισί τε χερμαδίοισιν·
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.
Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὦρσε·
Στῆ δὲ ταφὼν, ὄπιθεν δὲ σάκος βάλεν ἑπταβόειον,

521. *Τρῶας ὀρινομένους.* By Ajax, in the right wing. See v. 498.

529. *κακὴν ἔριδα πρ.* Schol. *φιλονείκως ἐρίσαντες.* Heyne compares the equivalent expression *προφέρεσθαι ἔριδα*, in Il. Γ. 7. Od. Θ. 210. Of the same import are *εἰσφέρειν μάχην*, *πόλεμον*, and the like.

532. *μάστιγι λιγυρῇ.* So Virg. Æn. V. 579. *Insonuitque flagello.* VII. 451. *Verberaque insonuit.*

534. *στείβοντες νέκυας κ.τ.λ.* Virg. Æn. XII. 337. *Equos alacer media inter prœlia Turnus Fumantes sudore quatit, miserabile cæsis Hostibus insultans; spargit rapida ungula rores Sanguineos, mixtaque cruor calcatur arena.* See Macrob. Saturn. V. 12.

535. *ἄντυγες.* Scil. *πεπαλαγμέναι ἦσαν.*

536. *ἔβαλλον.* *Conspergebant.* Hesych. *ἔβαλλον· ἔρραινον.* See Ruhnken on Hom. Hymn. Cer. 50. p. 15.

537. *αἵ τ' ἀπ' ἐπισσώτρων.* Scil. *ῥαθάμιγγες.*

538. *ἀνδρόμεον.* Properly, *belonging to man, human;* as in Il. P. 571. *χροὸς ἀνδρομέοιο.* In this single instance it signifies *composed of men, filled with men.*

539. *μίνυνθα δὲ χ. δ.* Schol. *ἀεὶ ἐμάχετο.* See Matt. Gr. Gr. § 331. c.

542. Aristotle (Rhet. II. 9) here subjoins the following verse:

Ζεὺς γάρ οἱ νεμεσᾶθ', ὅτ' ἀμείνονι φωτὶ μάχοιτο.

So also Plutarch, *de Aud. Poet.* pp. 24. 36. The line, however, is plainly at variance with the bearing of the context, and undoubtedly spurious.

Τρέσσε δὲ παπτήνας ἐφ' ὁμίλου, θηρὶ ἐοικὼς, 545
Ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
Ὡς δ' αἴθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
Ἐσσεύοντο κύνες τε καὶ ἀνέρες ἀγροιῶται,
Οἵ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἑλέσθαι,
Πάννυχοι ἐγρήσσοντες· ὃ δὲ κρειῶν ἐρατίζων 550
Ἰθύει, ἀλλ' οὔ τι πρήσσει· θαμέες γὰρ ἄκοντες
Ἀντίοι ἀΐσσουσι θρασειάων ἀπὸ χειρῶν,
Καιόμεναί τε δεταὶ, τάς τε τρεῖ, ἐσσύμενός περ·
Ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
Ὣς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ 555
Ἤϊε, πόλλ' ἀέκων· περὶ γὰρ δίε νηυσὶν Ἀχαιῶν.
Ὡς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας
Νωθὴς, ᾧ δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἐάγη,
Κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες
Τύπτουσι ῥοπάλοισι· βίη δέ τε νηπίη αὐτῶν· 560
Σπουδῇ τ' ἐξήλασσαν, ἐπεί τ' ἐκορέσσατο φορβῆς·
Ὣς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱὸν,
Τρῶες ὑπέρθυμοι τηλέκλητοί τ' ἐπίκουροι,
Νύσσοντες ξυστοῖσι μέσον σάκος, αἰὲν ἕποντο.
Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς, 565
Αὖτις ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας
Τρώων ἱπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν·
Πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν·
Αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺ
Ἱστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν, 570
Ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν, ὅρμενα πρόσσω·
Πολλὰ δὲ καὶ μεσσηγὺ, πάρος χρόα λευκὸν ἐπαυρεῖν,
Ἐν γαίῃ ἵσταντο, λιλαιόμενα χροὸς ἆσαι.

547. ὡς δ' αἴθωνα λέοντα κ.τ.λ. Virg. Æn. IX. 792. *ceu sævum turba leonem Cum telis premit infensis; at territus ille Asper, acerba tuens, retro redit, et neque terga Ira dare aut virtus patitur, nec tendere contra; Ille quidem hoc cupiens potis est per tela virosque: Haud aliter &c.*

549. βοῶν πῖαρ. *Boum pinguetudinem;* i. e. *pingues boves.*

557. ἐβιήσατο. *Withstands, perseveres against.* Schol. τῇ βίᾳ ἐνίκησε. This simile has been looked upon as mean and contemptible; but it should be remembered, that the Ass was not then held in the low estimation which it has acquired in more modern times, being an animal upon which the most honourable persons were not ashamed to ride. This appears to have been particularly the case among the Jews and the Eastern nations (Judges x. 4. xii. 4); and the simile is also defended by the comparison of Issachar to an ass, in Gen. xlix. 14. With respect to the simile itself, the *reluctance to move* is the main point of resemblance.

558. νωθής. *Sluggish;* ἀπὸ τοῦ νὴ ὠθεῖν. Schol. βραδὺς, ἀργός. Similar forms are νώνυμος, νώδυνος, νηλής.

561. σπουδῇ τ' ἐξήλασσαν, κ.τ.λ. *Vix, nec nisi segete satiatum, eum expellunt.* HEYNE. Schol. σπουδῇ· μόλις, δυσχερῶς. See on Il. B. 99.

567. ὅτε. For ἄλλοτε.

573. λιλαιόμενα χροὸς ἆσαι. Plutarch, Sympos. IX. 15. Οἱ ποιηταὶ, πρὸς τὰς ἐμφάσεις καὶ τὰς μιμήσεις καὶ ὀνοματοποιΐας, χρῶνται καὶ μεταφοραῖς· λέγοντες τὰ βέλη φέρεσθαι, Λιλαιόμενα χροὸς ἆσαι.

Τὸν δ᾽ ὡς οὖν ἐνόησ᾽ Εὐαίμονος ἀγλαὸς υἱὸς,
Εὐρύπυλος, πυκινοῖσι βιαζόμενον βελέεσσι, 575
Στῆ ῥα παρ᾽ αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
Καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
Ἧπαρ ὑπὸ πραπίδων, εἶθαρ δ᾽ ὑπὸ γούνατ᾽ ἔλυσεν.
Εὐρύπυλος δ᾽ ἐπόρουσε, καὶ αἴνυτο τεύχε᾽ ἀπ᾽ ὤμων.
Τὸν δ᾽ ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς 580
Τεύχε᾽ ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
Εἷλκεν ἐπ᾽ Εὐρυπύλῳ, καί μιν βάλε μηρὸν ὀϊστῷ
Δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
Ἂψ δ᾽ ἑτάρων εἰς ἔθνος ἐχάζετο, κῆρ᾽ ἀλεείνων,
Ἤϋσε δὲ διαπρύσιον Δαναοῖσι γεγωνώς· 585
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Στῆτ᾽ ἐλελιχθέντες, καὶ ἀμύνετε νηλεὲς ἦμαρ
Αἴανθ᾽, ὃς βελέεσσι βιάζεται, οὐδέ ἕ φημὶ
Φεύξεσθ᾽ ἐκ πολέμοιο δυσηχέος· ἀλλὰ μάλ᾽ ἄντην
Ἵστασθ᾽ ἀμφ᾽ Αἴαντα μέγαν, Τελαμώνιον υἱόν. 590
Ὣς ἔφατ᾽ Εὐρύπυλος βεβλημένος· οἱ δὲ παρ᾽ αὐτὸν
Πλησίοι ἔστησαν σάκε᾽ ὤμοισι κλίναντες,
Δούρατ᾽ ἀνασχόμενοι· τῶν δ᾽ ἀντίος ἤλυθεν Αἴας,
Στῆ δὲ μεταστρεφθεὶς, ἐπεὶ ἵκετο ἔθνος ἑταίρων.
Ὣς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο. 595
Νέστορα δ᾽ ἐκ πολέμοιο φέρον Νηλήϊαι ἵπποι
Ἱδρῶσαι· ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
Τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
Ἑστήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηῒ,
Εἰσορόων πόνον αἰπὺν, ἰῶκά τε δακρυόεσσαν. 600
Αἶψα δ᾽ ἑταῖρον ἑὸν Πατροκλῆα προσέειπε,
Φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
Ἔκμολεν ἶσος Ἄρηϊ· κακοῦ δ᾽ ἄρα οἱ πέλεν ἀρχή.
Τὸν πρότερος προσέειπε Μενοιτίου ἄλκιμος υἱός·
Τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεὼ ἐμεῖο; 605
Τὸν δ᾽ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Δῖε Μενοιτιάδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,

See on Il. Δ. 126. Virgil has a similar metaphor in Æn. XI. 804. *Hasta alte* bibit *acta cruorem.*

583. *δόναξ. A reed.* Hence, *the shaft of an arrow.* Plin. N. H. XVI. 36. *Calamus fruticosissimus, qui vocatur* donax.—*ἐβάρυνε δὲ μηρόν.* Compare Il. E. 664.

592. *σάκε᾽ ὤμοισι κλίναντες.* Somewhat in the manner of the Roman *testudo.* Schol. *ἐρείσαντες τοὺς ὤμους ταῖς ἀσπίσιν.* Compare Il. N. 488. X. 4.

595. *δέμας πυρὸς αἰθομένοιο. Like fire* : subaud. *κατά.* So again in Il. Σ. 1. In the same sense *δίκην, χάριν,* and *τρόπον,* are used adverbially with a genitive: Æsch. Agam. 3. 48. 224. Choeph. 189. Eurip. Hec. 1152. Androm. 1218. Herac. 242. Herod. VII. 69. See Bos, Ellips. Gr. p. 449. Hermann on Viger, p. 562.

605. *τί δέ σε χρεὼ ἐμεῖο;* See on Il. I. 76. 337.

Νῦν ὀΐω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
Λισσομένους· χρειὼ γὰρ ἱκάνεται οὐκ ἔτ' ἀνεκτός.
Ἀλλ' ἴθι νῦν, Πάτροκλε, Διῒ φίλε, Νέστορ' ἔρειο, 610
Ὅντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
Ἦτοι μὲν τά γ' ὄπισθε Μαχάονι πάντα ἔοικε
Τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
Ἵπποι γάρ με παρήϊξαν, πρόσσω μεμαυῖαι.
Ὣς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 615
Βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.
Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδεω ἀφίκοντο,
Αὐτοὶ μέν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
Ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος
Ἐξ ὀχέων· οἱ δ' ἱδρῶ ἀπεψύχοντο χιτώνων, 620
Στάντε ποτὶ πνοιὴν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
Ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι κάθιζον.
Τοῖσι δὲ τεῦχε κυκειῶ ἐϋπλόκαμος Ἑκαμήδη,
Τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,
Θυγατέρ' Ἀρσινόου μεγαλήτορος, ἥν οἱ Ἀχαιοὶ 625
Ἔξελον, οὕνεκα βουλῇ ἀριστεύεσκεν ἁπάντων.
Ἥ σφῶϊν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
Καλήν, κυανόπεζαν, ἐΰξοον· αὐτὰρ ἐπ' αὐτῇ
Χάλκειον κάνεον· ἐπὶ δέ, κρόμυον ποτῷ ὄψον,
Ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτήν· 630
Πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραιός,
Χρυσείοις ἥλοισι πεπαρμένον· οὔατα δ' αὐτοῦ

620. *ἱδρῶ χιτώνων.* That is, *the moisture imbibed by their garments, from the sweat of their bodies.* Compare Il. B. 388. Schol. *πρὸς ἄνεμον ἐπιστραφέντες τὸν ἱδρῶτα ἐξηραίνοντο.* It appears to have been the custom of those early times to dry a wetted garment, without removing it from the person, by exposure to the wind or the sun; and Eustathius observes that *ψύχειν* was used in the former case, *τέρσεσθαι* in the latter. Compare Od. Z. 98. H. 124. The simple expression, *ἱδρῶ ἀποψυχθῆναι*, occurs in Il. Φ. 561. X. 2.

621. *στάντε.* Scil. Nestor and Machaon.

623. *κυκειῶ.* For *κυκεῶνα, a potion*, or *posset*; from *κυκάω, misceo.* The nature of this posset, which was a common beverage, as it appears from Od. K. 232, is described in v. 637. It would not, perhaps, be much admired in these times of modern elegance and refinement. From the freedom with which Machaon drinks it (v. 641), it seems that he was suffering more from thirst, than from the wound which had caused his retreat from the battle.

627. *ἐπιπροΐηλε.* Schol. *ἐπ' αὐτῷ παρέθηκε.*

629. *ποτῷ ὄψον. A relish to the draught.* The word *ὄψον* is properly applied to *meats*; here, however, to *drink*. It appears that the *κρόμυον*, or *onion*, of the Greeks and Egyptians had a sweet flavour peculiar to itself. Hasselquist observes in his *Voyages*, p. 290, that this root in Egypt is soft and sweet, and not, as in other countries, nauseous and strong; and that the people to this day make a most delicious soup of it. That the Greeks used it to impart sweetness to their wine, is recorded by Xenophon (Sympos. IV. 7).

630. *ἀλφίτου ἀκτήν.* So *Δημήτερος ἀκτήν*, in Il. N. 322: where Eustathius understands *ἀκτὴν* as an adjective from *ἄγω, to break*; with an ellipsis of the noun *δωρεάν.* Perhaps it may as well be considered as a substantive, and rendered *ground corn, meal.*

632. *χρυσείοις ἥλοισι πεπαρμένον.* See on Il. A. 246. This goblet of Nestor seems to have been a splendid specimen of early

Τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον
Χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν.
Ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης 635
Πλεῖον ἐόν· Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
Ἐν τῷ ῥά σφι κύκησε γυνὴ, εἰκυῖα θεῇσιν,
Οἴνῳ Πραμνείῳ, ἐπὶ δ' αἴγειον κνῆ τυρὸν
Κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε·
Πινέμεναι δ' ἐκέλευσεν, ἐπεί ῥ' ὥπλισσε κυκειῶ. 640
Τὼ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,
Μύθοισι τέρποντο πρὸς ἀλλήλους ἐνέποντες.
  Πάτροκλος δὲ θύρῃσιν ἐφίστατο, ἰσόθεος φώς.
Τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὦρτο φαεινοῦ,
Ἐς δ' ἄγε χειρὸς ἑλὼν, κατὰ δ' ἑδριάασθαι ἄνωγε. 645
Πάτροκλος δ' ἑτέρωθεν ἀναίνετο, εἶπέ τε μῦθον·
  Οὐχ ἕδος ἐστὶ, γεραιὲ Διοτρεφὲς, οὐδέ με πείσεις.
Αἰδοῖος, νεμεσητὸς, ὅ με προέηκε πυθέσθαι
Ὅντινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς
Γιγνώσκω· ὁρόω δὲ Μαχάονα, ποιμένα λαῶν. 650
Νῦν δὲ, ἔπος ἐρέων, πάλιν ἄγγελος εἶμ' Ἀχιλῆϊ.
Εὖ δὲ σὺ οἶσθα, γεραιὲ Διοτρεφὲς, οἷος ἐκεῖνος
Δεινὸς ἀνήρ· τάχα κεν καὶ ἀναίτιον αἰτιόῳτο.
  Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
Τίπτε τ' ἄρ' ὧδ' Ἀχιλεὺς ὀλοφύρεται υἷας Ἀχαιῶν, 655
Ὅσσοι δὴ βέλεσι βεβλήαται; οὐδέ τι οἶδε,
Πένθεος ὅσσον ὄρωρε κατὰ στρατόν; οἱ γὰρ ἄριστοι
Ἐν νηυσὶ κέαται βεβλημένοι οὐτάμενοί τε.
Βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης·

art. It was a sort of double cup, or *ἀμφικύπελλον* (Il. A. 584), exceedingly massive, with two carved handles, representing doves feeding, to each cup. The observation, that Nestor was the only man who could lift it with ease, must be understood in a restricted sense. Athenæus, who has spoken largely of the cup, thus qualifies it: *ἄλλος μὲν (γέρων) μογέων, ὁ δὲ Νέστωρ ἀμογητί.*

637. *κύκησε.* That is, *ὥπλισσε κυκειῶ,* v. 640.

638. *οἴνῳ Πραμνείῳ.* So Od. K. 234. Plin. N. H. XIV. 6. *Vino Pramnio, quod Homerus celebravit, etiam nunc honos durat. Nascitur Smyrnæa regione, juxta delubrum Matris deûm.* Ælian (V. H. XII. 31) also speaks of this wine, as being in high estimation among the Greeks. Although the grape of which it was made was cultivated in after times in Smyrna, it is uncertain whence it was first derived. See Perizon. ad Ælian. l. c. Athen. I. 10. Schol. ad Arist. Equit. 107.—*κνῆ.* From *κνῆμι,* whence *κνῆστις,* of which the dative *κνήστι,* contr. for *κνήστιϊ,* occurs in the next line. Apoll. Lex. *κνῆστις· σκεῦος ᾧ ἐπιξύουσι τὸν τυρόν.* We have also *τυρόκνηστις* in Arist. Vesp. 906.

641. *πολυκαγκέα.* Schol. Vill. *πολλὴν ἔχουσα ξηρότητα.*

647. *οὐκ ἕδος ἐστί.* *There is no time for sitting.* Compare Il. Ψ. 205. Eur. Orest. 1258.

648. *νεμεσητός.* Properly, in a bad sense, *blameworthy.* Here, however, it evidently implies one *whose anger is to be dreaded.* Compare v. 653; and see Matt. Gr. Gr. § 215. 2.

653. *καὶ ἀναίτιον.* *Although blameless.* See on Il. A. 63.

656. *βέλεσι βεβλήαται.* See Prelim. Obss. sec. V. § 3.

Οὔτασται δ' Ὀδυσεὺς δουρικλυτὸς, ἠδ' Ἀγαμέμνων· 660
Βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν ὀϊστῷ·
Τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο,
Ἰῷ ἀπὸ νευρῆς βεβλημένον· αὐτὰρ Ἀχιλλεὺς,
Ἐσθλὸς ἐὼν, Δαναῶν οὐ κήδεται, οὐδ' ἐλεαίρει.
Ἦ μένει, εἰσόκε δὴ νῆες θοαὶ ἄγχι θαλάσσης, 665
Ἀργείων ἀέκητι, πυρὸς δηΐοιο θέρωνται,
Αὐτοί τε κτεινώμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἲς
Ἔσθ', οἵη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
Εἴθ' ὣς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη,
Ὡς ὁπότ' Ἠλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη 670
Ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἰτυμονῆα,
Ἐσθλὸν Ὑπειροχίδην, ὃς ἐν Ἤλιδι ναιετάασκε,
Ῥύσι' ἐλαυνόμενος· ὃ δ' ἀμύνων ᾗσι βόεσσιν
Ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι,
Κάδδ' ἔπεσε, λαοὶ δὲ περίτρεσαν ἀγροιῶται. 675
Ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλὴν,
Πεντήκοντα βοῶν ἀγέλας, τόσα πώεα οἰῶν,
Τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,

661. As Nestor could scarcely yet have been aware that Eurypylus was wounded, it is more than probable that this verse is an interpolation from Il. Π. 27. It is omitted in some few MSS.

666. Ἀργείων ἀέκητι. *Against the will*, i. e. *the exertions, of the Greeks*. Compare Il. M. 8. O. 720. and elsewhere.

667. ἐπισχερώ. Schol.Vill. ἐφεξῆς ἅπαντες. Eustath. κατὰ τάξιν· καὶ ὡς εἰπεῖν, ἐχομένως καὶ ἐφεξῆς καὶ συναπτῶς καὶ συνεχῶς. A poetic word, from ἐπὶ and ἔχω. See Schneid. Lex. in v. σχερός.

669. εἴθ' ὣς ἡβώοιμι, κ. τ. λ. This long narrative of Nestor has been repeatedly objected to, as tedious and out of place; but, as in many instances already noticed, it is well adapted to the character of the speaker, and the early simplicity of the times. The order of the events is somewhat confused; which may be attributed to the hurry and exigence of the occasion, upon which they were related. It seems that during the distress of the Pylians, consequent upon the slaughter of the eleven sons of Neleus,—from which Nestor alone escaped,—Augeas, king of the Eleans, took advantage of their wretched situation, and retained the mares, which Neleus had sent to contest the prize at the Games. Satisfaction having been demanded and refused, the Pylians made a successful incursion into the territory of Augeas, and carried off a considerable booty:—a species of hostility very common in these times. Nestor signalized himself in the contest by killing Itymoneus. The Eleans again made an attack upon the Pylians, and laid siege to Thryoessa; whereupon the latter took up arms, and Nestor, though against the will of his father, assisted his countrymen in routing their assailants, and pursuing them to their own territories. It is observable that Neleus, who, according to Homer, survived the slaughter of his sons, is stated by later authorities to have been slain by Hercules. See Apoll. Bibl. I. 9. 9. II. 6. 2; 7. 3.

672. ἐν Ἤλιδι. *Elis* is the whole southern part of Peloponnesus, between Achaia and Messenia; originally divided into several districts or principalities. It was afterwards reduced to two:—the one of the *Eleans*, who were the same with the *Epeians;* the other of Nestor. This remark is necessary for understanding what follows. In Homer's time the city *Elis* was not built. Pope: from Dacier.

673. ῥύσι' ἐλαυνόμενος. The noun ῥύσιον signifies properly, *a thing rescued*, or *delivered;* from ῥύω. Hence, *booty carried off from an enemy*, on account of previous injury. The term ῥύσια ἐλαύνεσθαι, therefore, is equivalent to the verb ῥυσιάζειν, which occurs in this sense in Eurip. Ion. 525. 1405. See Wesseling on Diod. Sic. t. II. p. 549. Somewhat similar is the verb ῥυστάζω, *to draw revengefully*, in Il. Ω. 755.

Ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα,
Πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν. 680
Καὶ τὰ μὲν ἠλασάμεσθα Πύλον Νηλήϊον εἴσω
Ἐννύχιοι προτὶ ἄστυ· γεγήθει δὲ φρένα Νηλεύς,
Οὕνεκά μοι τύχε πολλὰ νέῳ πόλεμόνδε κιόντι.
Κήρυκες δὲ λίγαινον ἅμ' Ἠοῖ φαινομένηφι
Τοὺς ἴμεν, οἷσι χρεῖος ὀφείλετ' ἐν Ἤλιδι δίῃ· 685
Οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
Δαίτρευον· πολέσι γὰρ Ἐπειοὶ χρεῖος ὄφειλον,
Ὡς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν.
Ἐλθὼν γὰρ ἐκάκωσε βίη Ἡρακληείη
Τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι. 690
Δώδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἦμεν,
Τῶν οἶος λιπόμην· οἱ δ' ἄλλοι πάντες ὄλοντο.
Ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,
Ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο.
Ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἰῶν 695
Εἵλετο, κρινάμενός γε τριηκόσι', ἠδὲ νομῆας.
Καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἤλιδι δίῃ,
Τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
Ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον

680. θηλείας. See on Il. E. 269.

684. λίγαινον. Schol. ὀξέως ἐκήρυσσον. See Lex. Pent. Gr. *in voce;* and compare Il. B. 50.

685. χρεῖος ὀφείλετο. *A debt was due;* viz. on account of booty carried off by the Eleans.

689. βίη Ἡρακληείη. That is, *Hercules himself.* See on Il. B. 658. The history of this great personage is involved in fable; at the same time that Homer has left little room for doubt, as to his real existence. He is not represented by him as that vagabond savage which later poets have made him; but as a warlike prince, commanding armies, and exerting himself for the good of the injured and oppressed. Of the cause of his expedition against the Pylians, see Apollod. Bibl. I. 6. 2. II. 7. 3.

690. τῶν προτέρων ἐτέων. *In former years.* Schol. ἐν τῷ φθάσαντι χρόνῳ. The genitive is thus used to determine a period of time. See note on Soph. Œd. C. 397. Pent. Gr. p. 130.

694. Of the formulæ ὑβρίζειν τινὰ, and ὑβρίζειν εἰς τινὰ, see note on Eur. Phœn. 629. Pent. Gr. p. 340.

696. *Vulgo* κρινάμενος τρ. *contra metrum.* Barnes inserted the particle γε, and is followed by Heyne, though he seems to prefer Bentley's emendation, κρίνας μῆλα τρ. At all events the Scholiast is right in understanding μῆλα, from a comparison with Od. Φ. 18.

699. ἐλθόντες μετ' ἄεθλα. It seems that in very early times the Greeks had their public games, which were introduced more particularly for festive purposes at the courts of princes, and as solemnities in honour of the dead. The most splendid description of these games, in which prizes were contended for, in various athletic exercises, is given in the account of the funeral of Patroclus, in Il. Ψ. But it does not appear that any periodical festival, like the famous Olympian games, was then instituted. The solemnities mentioned in Homer were merely occasional, and completely distinguished from the Olympian, in which the reward of the victor was merely a chaplet of oleaster, by the intrinsic value of the prizes. The first institution of these games has indeed been referred to a period of antiquity much higher than the age of Homer; and Hercules has been said to have instituted them upon the conquest of Saturn and the Titans. But, at all events, they never attained to any degree of regularity and celebrity till their establishment by Iphitus, king of Elis, B.C. 776. See Strabo, VIII. p. 355. Mitford's *Hist. of Greece,* vol. I. p. 227. West's Dissertation on Pindar, §§ 1. 2.

Θεύσεσθαι· τοὺς δ' αὖθι ἄναξ ἀνδρῶν Αὐγείας 700
Κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
Τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων
Ἐξέλετ' ἄσπετα πολλὰ, τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
Δαιτρεύειν, μή τίς οἱ ἀτεμβόμενος κίοι ἴσης.
Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ δὲ ἄστυ 705
Ἕρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἤματι πάντες
Ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι
Πανσυδίῃ· μετὰ δέ σφι Μολίονε θωρήσσοντο,
Παῖδ' ἔτ' ἐόντ', οὔπω μάλα εἰδότε θούριδος ἀλκῆς.
Ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη, 710
Τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἠμαθόεντος·
Τὴν ἀμφεστρατόωντο, διαῤῥαῖσαι μεμαῶτες.
Ἀλλ' ὅτε πᾶν πεδίον μετεκίαθον, ἄμμι δ' Ἀθήνη
Ἄγγελος ἦλθε, θέουσ' ἀπ' Ὀλύμπου, θωρήσσεσθαι,
Ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν, 715
Ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν· οὐδέ με Νηλεὺς
Εἴα θωρήσσεσθαι, ἀπέκρυψε δέ μοι ἵππους·
Οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.
Ἀλλὰ καὶ ὣς ἱππεῦσι μετέπρεπον ἡμετέροισι,
Καὶ πεζός περ ἐὼν, ἐπεὶ ὣς ἄγε νεῖκος Ἀθήνη. 720
Ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἅλα βάλλων,
Ἐγγύθεν Ἀρήνης, ὅθι μείναμεν Ἠῶ δῖαν
Ἱππῆες Πυλίων, τὰ δ' ἐπέῤῥεεν ἔθνεα πεζῶν.
Ἔνθεν πανσυδίῃ σὺν τεύχεσι θωρηχθέντες
Ἔνδιοι ἱκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο. 725
Ἔνθα Διῒ ῥέξαντες ὑπερμενεῖ ἱερὰ καλὰ,
Ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
Αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην,
Δόρπον ἔπειθ' ἑλόμεσθα κατὰ στρατὸν ἐν τελέεσσι,
Καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσι ἕκαστος 730
Ἀμφὶ ῥοὰς ποταμοῖο· ἀτὰρ μεγάθυμοι Ἐπειοὶ

700. θεύσεσθαι. Schol. δραμεῖσθαι. See Matt. Gr. Gr. § 176, c.

704. ἴσης. Scil. μοίρας. So Lucian, T. III. p. 407. ἐκ τῆς ὁμοίας ἢ πένεσθαι ἢ πλουτεῖν ἅπαντας. Dio Cass. XLIII. p. 270. καὶ ἄδειαν ἐπί τε τῇ ἴσῃ καὶ ἐπὶ τῇ ὁμοίᾳ δοῦναι. See also on Il. A. 128.—Eustath. ἀτεμβόμενος· στερούμενος.

708. Μολίονε. Eurytus and Cteatus, the sons of Actor and Molione. See Il. Ψ. 638. Heyne on Apollod. II. 7. 2. p. 451. It appears by v. 749, that Actor was only their reputed father, since they were really the sons of Neptune.—*Thryoessa* is the same town with Thryon (Il. B. 573), situated near Pylos, upon the river Alpheus. Strabo, VIII. p. 537. A.

713. Of the particle δὲ in the apodosis, see on Il. A. 137.

720. ἄγε. *Directed.* Heyne observes that ἄγειν and ἡγεμονεύειν are sometimes synonymous.

721. The river *Minyas* is the same which was afterwards called *Anigrus*, about half way between Pylos and Thryoessa. Strabo, ubi supra. Pausan. V. 6. 2.

725. ἔνδιοι. *At noon.* So Strabo renders the word; which occurs again in Od. Δ. 450. See on Il. A. 414.

Ἀμφίσταντο δὴ ἄστυ διαπραθέειν μεμαῶτες.
Ἀλλά σφι προπάροιθε φάνη μέγα ἔργον Ἄρηος.
Εὖτε γὰρ Ἠέλιος φαέθων ὑπερέσχεθε γαίης,
Συμφερόμεσθα μάχῃ, Διΐ τ' εὐχόμενοι καὶ Ἀθήνῃ. 735
Ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
Πρῶτος ἐγὼ ἕλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Αὐγείαο,
Πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην,
Ἣ τόσα φάρμακα ᾔδη, ὅσα τρέφει εὐρεῖα χθών. 740
Τὸν μὲν ἐγὼ προσιόντα βάλον χαλκήρεϊ δουρί·
Ἤριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
Στῆν ῥα μετὰ προμάχοισιν· ἀτὰρ μεγάθυμοι Ἐπειοὶ
Ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα,
Ἡγεμόν' ἱππήων, ὃς ἀριστεύεσκε μάχεσθαι. 745
Αὐτὰρ ἐγὼν ἐνόρουσα, κελαινῇ λαίλαπι ἶσος·
Πεντήκοντα δ' ἕλον δίφρους, δύο δ' ἀμφὶ ἕκαστον
Φῶτες ὀδὰξ ἕλον οὖδας, ἐμῷ ὑπὸ δουρὶ δαμέντες.
Καί νύ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα,
Εἰ μὴ σφῶε πατὴρ εὐρυκρείων Ἐνοσίχθων 750
Ἐκ πολέμου ἐσάωσε, καλύψας ἠέρι πολλῇ.
Ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε.
Τόφρα γὰρ οὖν ἑπόμεσθα διὰ σπιδέος πεδίοιο,
Κτείνοντές τ' αὐτούς, ἀνά τ' ἔντεα καλὰ λέγοντες,
Ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους, 755
Πέτρης τ' Ὠλενίης, καὶ Ἀλεισίου ἔνθα κολώνη
Κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνη.
Ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
Ἂψ ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους.
Πάντες δ' εὐχετόωντο θεῶν Διΐ, Νέστορί τ' ἀνδρῶν. 760
Ὣς ἔον, εἴποτ' ἔην γε, μετ' ἀνδράσιν· αὐτὰρ Ἀχιλλεὺς

740. φάρμακα. *Herbs used in pharmacy.* A knowledge of the properties of these plants, which is here attributed to Agamede, seems to have been much cultivated by females in those times. The instances of Circe, Medea, &c. are well known; and a similar skill was possessed by Polydamne, Od. Δ. 228.

753. διὰ σπιδέος πεδίοιο. *Over the extended plain.* Eustathius derives the adjective σπιδὴς from σπίζω, *extendo.* The vulgar reading, δι' ἀσπιδέος, is properly rejected by Heyne.

755. The city *Buprasium* was in the territories of Elis. See Il. B. 615. Of the construction, see on Il. E. 700.

756. Ἀλεισίου κολώνη. Some suppose that this was a hill near *Alisium* (Il. B. 617); but Strabo and others make it the *tomb of Alisius,* son of *Scillus,* and one of the suitors of *Hippodamia.*

760. θεῶν Διΐ, Νέστορί τ' ἀνδρῶν. Pope observes a similarity between this passage and one in the Old Testament: 1 Chron. xxix. 20. LXX. καὶ κάμψαντες τὰ γόνατα προσεκύνησαν Κυρίῳ, καὶ τῷ βασιλεῖ. Here, however, it is evident, that though the gesture was similar, the worship was different; being in the one case *religious,* in the other *civil.* In regard to Nestor, no distinction of this kind is required.

761. ὣς ἔον. Schol. τοιοῦτος ἦν ἐγώ. The conditional εἴποτ' ἔην γε, is not more intelligible here than in Il. Γ. 180.

Οἷος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἴω
Πολλὰ μετακλαύσεσθαι, ἐπεί κ' ἀπὸ λαὸς ὄληται.
Ὦ πέπον, ἦ μέν σοί γε Μενοίτιος ὧδ' ἐπέτελλεν
Ἤματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.— 765
Νῶϊ δέ τ' ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
Πάντα μάλ' ἐν μεγάροις ἠκούομεν, ὡς ἐπέτελλε·
Πηλῆος δ' ἱκόμεσθα δόμους εὖ ναιετάοντας,
Λαὸν ἀγείροντες κατ' Ἀχαιΐδα πουλυβότειραν.
Ἔνθάδ' ἔπειθ' ἥρωα Μενοίτιον εὕρομεν ἔνδον, 770
Ἠδέ σε, πὰρ δ' Ἀχιλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
Πίονα μηρία καῖε βοὸς Διῒ τερπικεραύνῳ
Αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,
Σπένδων αἴθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσι.
Σφῶϊ μὲν ἀμφὶ βοὸς ἕπετον κρέα, νῶϊ δ' ἔπειτα 775
Στῆμεν ἐνὶ προθύροισι· ταφὼν δ' ἀνόρουσεν Ἀχιλλεύς,
Ἐς δ' ἄγε χειρὸς ἑλὼν, κατὰ δ' ἑδριάασθαι ἄνωγε,
Ξείνιά τ' εὖ παρέθηκεν, ἅτε ξείνοις θέμις ἐστίν.
Αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος,
Ἦρχον ἐγὼ μύθοιο, κελεύων ὔμμ' ἅμ' ἕπεσθαι. 780
Σφὼ δὲ μάλ' ἠθέλετον, τὼ δ' ἄμφω πόλλ' ἐπέτελλον.
Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ,
Αἰὲν ἀριστεύειν, καὶ ὑπείροχον ἔμμεναι ἄλλων.
Σοὶ δ' αὖθ' ὧδ' ἐπέτελλε Μενοίτιος, Ἄκτορος υἱός·
Τέκνον ἐμὸν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς, 785
Πρεσβύτερος δὲ σὺ ἐσσί· βίῃ δ' ὅγε πολλὸν ἀμείνων·
Ἀλλ' εὖ οἱ φᾶσθαι πυκινὸν ἔπος, ἠδ' ὑποθέσθαι,
Καί οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθόν περ.
Ὣς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεαι· ἀλλ' ἔτι καὶ νῦν
Ταῦτ' εἴποις Ἀχιλῆϊ δαΐφρονι, αἴ κε πίθηται. 790
Τίς δ' οἶδ', εἴ κέν οἱ, σὺν δαίμονι, θυμὸν ὀρίναις
Παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.

762. οιος τῆς ἀρετῆς ἀπονήσεται. *Will benefit himself alone by his valour.*

766. νῶϊ δὲ κ. τ. λ. This relation, to v. 784, is parenthetical.

773. αὐλῆς ἐν χόρτῳ. The noun χόρτος properly signifies *grass, herbage;* so that αὐλῆς χόρτος may be taken simply as a periphrasis for αὐλή. Compare Il. Ω. 640; and see Schneid. Lex. in v. Others interpret χόρτος of a low wall raised in front of the court-yard. Schol. ἐν τῷ περιφράγματι τῆς αὐλῆς· χόρτοι δὲ οἱ τρόχαλοι. Etym. M. in v. χόρτος: — χόρτῳ ἀντὶ τειχέων ἐχρῶντο. See also Athen. Deip. V. 3. Arrian. Exped. III. 2. The sacrifices of the ancients were offered in the open air. The ἄλεισος was *a wrought goblet;* from *a priv.* and λεῖος, *smooth.* Compare Il. Ω. 429.

780. ὔμμε. Achilles and Patroclus.

781. τὼ δ' ἄμφω. Menœtius and Peleus.

783. αἰὲν ἀριστεύειν. Repeated from Il. Z. 205.

788. εἰς ἀγαθόν περ. *In rebus honestis quidem.* Ernesti.

792. ἀγαθὴ δὲ κ.τ.λ. Cicero de Amicit. 13. *Plurimum in amicitia amicorum benè suadentium valet auctoritas.* Of the expression σὺν δαίμονι, in the preceding

Εἰ δέ τινα φρεσὶν ᾗσι θεοπροπίην ἀλεείνει,
Καί τινά οἱ πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
'Αλλά σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἑπέσθω 795
Μυρμιδόνων, αἴ κέν τι φόως Δαναοῖσι γένηαι.
Καί τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
Αἴ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι υἷες 'Αχαιῶν
Τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο. 800
'Ρεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας ἀϋτῇ
Ὤσαισθε προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.
Ὣς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
Βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην 'Αχιλῆα.
'Αλλ' ὅτε δὴ κατὰ νῆας 'Οδυσσῆος θείοιο 805
Ἷξε θέων Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
Ἤην, τῇ δὴ καί σφι θεῶν ἐτετεύχατο βωμοὶ,
Ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντιβόλησε,
Διογενὴς Εὐαιμονίδης, κατὰ μηρὸν ὀϊστῷ,
Σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἱδρὼς 810
Ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἕλκεος ἀργαλέοιο
Αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.
Τὸν δὲ ἰδὼν ᾤκτειρε Μενοιτίου ἄλκιμος υἱὸς,
Καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
Ἆ δειλοὶ, Δαναῶν ἡγήτορες ἠδὲ μέδοντες, 815
Ὣς ἄρ' ἐμέλλετε τῆλε φίλων καὶ πατρίδος αἴης
Ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ;
'Αλλ' ἄγε μοι τόδε εἰπὲ, Διοτρεφὲς Εὐρύπυλ' ἥρως,
Ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἕκτορ' 'Αχαιοὶ,
Ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες; 820
Τὸν δ' αὖτ' Εὐρύπυλος πεπνυμένος ἀντίον ηὔδα·
Οὐκέτι, Διογενὲς Πατρόκλεις, ἄλκαρ 'Αχαιῶν
Ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνῃσι πεσέονται.
Οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
'Εν νηυσὶ κέαται βεβλημένοι οὐτάμενοί τε 825
Χερσὶν ὕπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.
'Αλλ' ἐμὲ μὲν σὺ σάωσον, ἄγων ἐπὶ νῆα μέλαιναν·
Μηροῦ δ' ἔκταμ' ὀϊστὸν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν

line, see on Il. I. 49; and of the verb *παρειπεῖν*, whence also *παραίφασις*, on Il. A. 555.

800. *ὀλίγη δὲ κ. τ. λ.* The verb *ἔστι* must be supplied. Compare Il. Γ. 200.

806. *ἵνα σφ' ἀγορή τε κ. τ. λ.* The Scholiast says that there was an open space in front of the Grecian ships, *ὅπου αὐτοῖς τά τε ὤνια ἐπιπράσκετο, καὶ τὰ δικαστήρια ἐγίγνετο· ὅπου καὶ τῶν πλευσάντων ἑκάστων πατρῴων θεῶν βωμοὶ κατεσκευασμένοι ἦσαν.*

812. *κελάρυζε.* See on Il. Φ. 261.—*γε μέν. Nevertheless.* See on Il. E. 516.

823. *ἐν νηυσὶ πεσέονται.* See on Il. I. 234.

Νίζʼ ὕδατι λιαρῷ· ἐπὶ δʼ ἤπια φάρμακα πάσσε,
Ἐσθλὰ, τά σε προτὶ φασὶν Ἀχιλλῆος δεδιδάχθαι, 830
Ὃν Χείρων ἐδίδαξε, δικαιότατος Κενταύρων.
Ἰητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,
Τὸν μὲν ἐνὶ κλισίῃσιν ὀΐομαι ἕλκος ἔχοντα,
Χρηΐζοντα καὶ αὐτὸν ἀμύμονος ἰητῆρος,
Κεῖσθαι· ὁ δʼ ἐν πεδίῳ Τρώων μένει ὀξὺν ἄρηα. 835
Τὸν δʼ αὖτε προσέειπε Μενοιτίου ἄλκιμος υἱός·
Πῶς τʼ ἄρʼ ἔοι τάδε ἔργα; τί ῥέξομεν, Εὐρύπυλʼ ἥρως;
Ἔρχομαι, ὄφρʼ Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,
Ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὖρος Ἀχαιῶν·
Ἀλλʼ οὐδʼ ὥς περ σεῖο μεθήσω τειρομένοιο. 840
Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
Ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
Ἔνθα μιν ἐκτανύσας, ἐκ μηροῦ τάμνε μαχαίρῃ
Ὀξὺ βέλος περιπευκὲς, ἀπʼ αὐτοῦ δʼ αἷμα κελαινὸν
Νίζʼ ὕδατι λιαρῷ· ἐπὶ δὲ ῥίζαν βάλε πικρὴν, 845
Χερσὶ διατρίψας, ὀδυνήφατον, ἥ οἱ ἁπάσας
Ἔσχʼ ὀδύνας· τὸ μὲν ἕλκος ἐτέρσετο, παύσατο δʼ αἷμα.

831. *δικαιότατος Κ.* Eur. Iph. A. 828. *Ἐγὼ δʼ ἐν ἀνδρὸς εὐσεβεστάτου τραφεὶς, Χείρωνος, ἔμαθον τοὺς τρόπους ἁπλοῦς ἔχειν.* See also Orph. Arg. 371. Xen. de Venat. c. 1. Clem. Alex. Strom. I. p. 306. With respect to Chiron's skill in medicine, compare Il. Δ. 219.

832. *ἰητροὶ μὲν γὰρ κ. τ. λ.* The nominative is here used absolutely for the genitive, by an anacoluthon similar to those noticed on Il. B. 353; or the verb *εἰσὶ* may be supplied as in Il. K. 437.

837. *πῶς τʼ ἄρʼ ἔοι τάδε ἔργα;* *Quo evadent res? quid de his fiet?* Heyne.

843. *ἐκτανύσας.* Scil. *Patroclus.*

ΤΗΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Μʹ.

ʼΕπιγραφαί.

ΤΕΙΧΟΜΑΧΙΑ.

ʼΆλλως.

ΜΥ δὲ, μάχη πρὸς τεῖχος· ὁ δʼ ἔνθορε φαίδιμος Ἕκτωρ.

THE ARGUMENT.

THE BATTLE AT THE GRECIAN WALL.

The Greeks having retired into their entrenchments, Hector attempts to force them; but it proving impossible to pass the ditch, Polydamas advises to quit their chariots, and manage the attack on foot (vv. 1—79). The Trojans follow his counsel, and, having divided their army into five bodies of foot, begin the assault (80—107). Asius, rejecting the proposal, is beaten back with great loss (108—194). Upon the signal of an eagle with a serpent in his talons, which appeared on the left hand of the Trojans, Polydamas endeavours to withdraw them again (195—229). This Hector opposes, and continues the attack: in which, after many actions, Sarpedon makes the first breach in the wall (230—399). The Lycians however, after great exertions, being repulsed, Hector, casting a stone of vast size, forces open one of the gates, and enters at the head of his troops, who victoriously pursue the Greeks even to their ships (400—471).

ʽΩΣ ὁ μὲν ἐν κλισίῃσι Μενοιτίου ἄλκιμος υἱὸς
ʼΙᾶτʼ Εὐρύπυλον βεβλημένον· οἱ δὲ μάχοντο
ʼΑργεῖοι καὶ Τρῶες ὁμιλαδὸν, οὐδʼ ἄρʼ ἔμελλε
Τάφρος ἔτι σχήσειν Δαναῶν, καὶ τεῖχος ὕπερθεν
Εὐρὺ, τὸ ποιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον 5
Ἤλασαν.—οὐδὲ θεοῖσι δόσαν κλειτὰς ἑκατόμβας,—
Ὄφρα σφι νῆάς τε θοὰς καὶ ληΐδα πολλὴν
ʼΕντὸς ἔχον ῥύοιτο· θεῶν δʼ ἀέκητι τέτυκτο

8. θεῶν δʼ ἀέκητι κ. τ. λ. Æsch. Agam. 1463. τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται; Virg. Æn. II. 402. *Heu! nihil invitis fas quemquam fidere Divis.* Pope observes that Homer here teaches a truth conformable to Sacred Scripture. Psalm cxxvi. 1.

Ἀθανάτων· τὸ καὶ οὔ τι πολὺν χρόνον ἔμπεδον ἦεν.
Ὄφρα μὲν Ἕκτωρ ζωὸς ἔην, καὶ μήνι᾽ Ἀχιλλεὺς, 10
Καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλε,
Τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν·
Αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
Πολλοὶ δ᾽ Ἀργείων, οἱ μὲν δάμεν, οἱ δὲ λίποντο,
Πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ, 15
Ἀργεῖοι δ᾽ ἐν νηυσὶ φίλην ἐς πατρίδ᾽ ἔβησαν,
Δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
Τεῖχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγάγοντες,
Ὅσσοι ἀπ᾽ Ἰδαίων ὀρέων ἅλαδε προρέουσι,
Ῥῆσός θ᾽, Ἑπτάπορός τε, Κάρησός τε, Ῥοδίος τε, 20
Γρήνικός τε, καὶ Αἴσηπος, δῖός τε Σκάμανδρος,
Καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλειαι
Κάππεσον ἐν κονίῃσι, καὶ ἡμιθέων γένος ἀνδρῶν.
Τῶν πάντων ὁμόσε στόματ᾽ ἔτραπε Φοῖβος Ἀπόλλων,
Ἐννῆμαρ δ᾽ ἐς τεῖχος ἵει ῥόον· ὗε δ᾽ ἄρα Ζεὺς 25
Συνεχὲς, ὄφρα κε θᾶσσον ἁλίπλοα τείχεα θείη.
Αὐτὸς δ᾽ Ἐννοσίγαιος ἔχων χείρεσσι τρίαιναν
Ἡγεῖτ᾽· ἐκ δ᾽ ἄρα πάντα θεμείλια κύμασι πέμπε
Φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοὶ,
Λεῖα δ᾽ ἐποίησε παρ᾽ ἀγάῤῥοον Ἑλλήσποντον· 30
Αὖτις δ᾽ ἠϊόνα μεγάλην ψαμάθοισι κάλυψε,
Τεῖχος ἀμαλδύνας· ποταμοὺς δ᾽ ἔτρεψε νέεσθαι
Καῤῥόον, ᾗπερ πρόσθεν ἵεν καλλίῤῥοον ὕδωρ.
Ὣς ἄρ᾽ ἔμελλον ὄπισθε Ποσειδάων καὶ Ἀπόλλων
Θησέμεναι· τότε δ᾽ ἀμφὶ μάχη τ᾽ ἐνοπή τε δεδήει 35
Τεῖχος ἐΰδμητον, κανάχιζε δὲ δούρατα πύργων

LXX. Ἐὰν μὴ Κύριος οἰκοδομήσῃ οἶκον, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες. Acts v. 38. ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται. Of the word *ἀέκητι*, see on Il. Λ. 666.

17. *δὴ τότε μητιόωντο κ. τ. λ.* Of the reason for introducing this episode, respecting the destruction of this wall, see on Il. H. 447.

18. *ποταμῶν μένος εἰσαγάγοντες, κ.τ.λ.* Compare Gen. vii. 11, 12.

22. *βοάγρια.* *Shields covered with bull-hides.* Schol. τὰ τῶν βοῶν ἀγρεύματα, τουτέστι, τὰς ἐκ βυρσῶν κατεσκευασμένας ἀσπίδας. See on Il. Ξ. 509. Virg. Æn. I. 104. *ubi tot Simois correpta sub undis Scuta virum, galeasque, et fortia corpora volvit.* The names of most of the rivers in the preceding enumeration are to be met with in no other author. See Strab. XIII. p. 898. Plin. H. N. V. 30.

23. *κάππεσον ἐν κονίῃσι.* That is, *on the banks of the Simois.*

26. *ἁλίπλοα.* *Quibus aqua superfusa erat: aquis mersa, obruta.* Heyne.

28. *κύμασι ἐξέπεμπε.* For *εἰς κύματα*, *into the sea.* See on Il. K. 391. The same construction is also used by the Latin poets. Virg. Æn. X. 682. *Fluctibus an jaciat mediis*; for *in fluctus.* XII. 256. *Projecit fluvio prædam*; for, *in fluvium.* With the passage itself, compare Virg. Æn. II. 608. *Neptunus muros, magnoque emota tridenti Fundamenta quatit, totamque a sedibus urbem Eruit.*

36. *δούρατα πύργων.* *The planks of the towers*; as *δοῦρα νεῶν*, in Il. B. 135. Compare infra vv. 152. 339. Il. I. 569. Π. 105.

Βαλλόμεν'· Ἀργεῖοι δὲ, Διὸς μάστιγι δαμέντες,
Νηυσὶν ἔπι γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,
Ἕκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·
Αὐτὰρ ὅγ', ὡς τὸ πρόσθεν, ἐμάρνατο ἶσος ἀέλλῃ. 40
Ὡς δ' ὅταν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτῇσι
Κάπριος ἠὲ λέων στρέφεται, σθένεϊ βλεμεαίνων·
Οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
Ἀντίοι ἵστανται, καὶ ἀκοντίζουσι θαμειὰς
Αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὔποτε κυδάλιμον κῆρ 45
Ταρβεῖ, οὐδὲ φοβεῖται· ἀγηνορίη δέ μιν ἔκτα·
Ταρφέα τε στρέφεται, στίχας ἀνδρῶν πειρητίζων,
Ὅππῃ τ' ἰθύσῃ, τῇ τ' εἴκουσι στίχες ἀνδρῶν·
Ὣς Ἕκτωρ ἀν' ὅμιλον ἰὼν εἱλίσσεθ', ἑταίρους
Τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι 50
Τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
Χείλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
Εὐρεῖ', οὔτ' ἄρ' ὑπερθορέειν σχεδὸν, οὔτε περῆσαι
Ῥηϊδίη· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
Ἕστασαν ἀμφοτέρωθεν, ὕπερθεν δὲ σκολόπεσσιν 55
Ὀξέσιν ἠρήρει, τοὺς ἕστασαν υἷες Ἀχαιῶν
Πυκνοὺς καὶ μεγάλους, δηΐων ἀνδρῶν ἀλεωρήν.
Ἔνθ' οὔ κεν ῥέα ἵππος ἐΰτροχον ἅρμα τιταίνων
Ἐσβαίη· πεζοὶ δὲ μενοίνεον, εἰ τελέουσι.
Δὴ τότε Πουλυδάμας θρασὺν Ἕκτορα εἶπε παραστάς· 60
Ἕκτορ τ', ἠδ' ἄλλοι Τρώων ἀγοὶ ἠδ' ἐπικούρων,
Ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους.

37. Διὸς μάστιγι δαμέντες. Schol. Vill. τῇ Διὸς γνώμῃ τὰς ψυχὰς κεκακωμένοι· Διὸς δὲ μάστιξ ὁ κεραυνός. The noun μάστιξ, as applied to the gods, designates *the terror* which they inspire in their anger; as Jupiter by his thunder. Compare Æsch. Theb. 604; and to the instances there cited, Pent. Gr. p. 49, add the following: Æsch. Prom. 713. μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι. Agam. 625. μάστιγι, τὴν Ἄρης φιλεῖ. Soph. *Fragm. ap. Stobæum*, Tit. CXIII. ὅταν δὲ δαίμων Μάστιγ' ἐρείσῃ. Eurip. Rhes. 36. Πανὸς τρομερᾷ Μάστιγι. Pind. Pyth. IV. 390. μάστιγι Πειθοῦς. Hor. Od. III. 26. 11. *sublimi flagello Tange Chloën semel arrogantem.* A similar mode of expression is not unfrequent in the Sacred Writings. Compare 2 Sam. vii. 14. Job ix. 34. Psalm lxxxix. 32. Lament. iii. 1; and see Lowth. de Poes. Hebr. p. 167.

41. ὡς δ' ὅταν κ.τ.λ. Virg. Æn. IX. 551. *Ut fera, quæ, densa venantum septa corona, Contra tela furit, seseque haud nescia morti Injicit, et saltu supra venabula fertur: Haud aliter &c.* The point of the comparison is contained in the verb στρέφεται, which is repeated in v. 47, and denotes the manner in which a beast continually turns upon his assailants, as he looks around for an opening by which he may escape. So Demetrius Phalereus, § 8. Ὥσπερ τὰ θηρία συστρέψαντα ἑαυτὰ μάχεται, τοιαύτη τις ἂν εἴη συστροφὴ καὶ λόγου, καθάπερ ἐσπειραμένου πρὸς δεινότητα. It should be observed that στρέφεται (v. 42) is the old form of the subjunctive; for ὅταν, constructed with an indicative, is of very rare occurrence. See on Il. A. 62.

54. κρημνοὶ ἐπηρεφέες. *Overhanging ridges.* So Od. K. 131. ἐπηρεφέας πέτρας.

59. μενοίνεον, εἰ τελέουσι. *Doubted whether they could accomplish it.* Compare Il. N. 79.

60. Ἕκτορα εἶπε. Subaud. πρός. The same construction of the verb εἰπεῖν is frequent in Homer. Compare infra v. 210. N. 725. P. 237. 334. 651. and elsewhere.

῞Η δὲ μάλ' ἀργαλέη περάαν· σκόλοπες γὰρ ἐν αὐτῇ
'Οξέες ἑστᾶσι, προτὶ δ' αὐτοὺς τεῖχος 'Αχαιῶν,
῎Ενθ' οὔπως ἐστὶ καταβήμεναι, οὐδὲ μάχεσθαι 65
'Ιππεῦσι· στεῖνος γὰρ, ὅθι τρώσεσθαι ὀΐω.
Εἰ μὲν γὰρ δὴ πάγχυ κακὰ φρονέων ἀλαπάζει
Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετ' ἀρήγειν,
῏Η τ' ἂν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
Νωνύμνους ἀπολέσθαι ἀπ' ῎Αργεος ἐνθάδ' 'Αχαιούς· 70
Εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
'Εκ νηῶν, καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
Οὐκέτ' ἔπειτ' ὀΐω οὐδ' ἄγγελον ἀπονέεσθαι
῎Αψοῤῥον προτὶ ἄστυ, ἑλιχθέντων ὑπ' 'Αχαιῶν.
'Αλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες· 75
῞Ιππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
Αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
῞Εκτορι πάντες ἑπώμεθ' ἀολλέες· αὐτὰρ 'Αχαιοὶ
Οὐ μενέουσ', εἰ δή σφιν ὀλέθρου πείρατ' ἐφῆπται.
῝Ως φάτο Πουλυδάμας, ἅδε δ' ῞Εκτορι μῦθος ἀπήμων. 80
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·
Οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,
'Αλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον ῞Εκτορα δῖον.
'Ηνιόχῳ μὲν ἔπειτα ἑῷ ἐπέτελλεν ἕκαστος,
῞Ιππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ· 85
Οἳ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
Πένταχα κοσμηθέντες ἅμ' ἡγεμόνεσσιν ἕποντο.
Οἳ μὲν ἅμ' ῞Εκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
Οἳ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
Τεῖχος ῥηξάμενοι κοίλῃς ἐπὶ νηυσὶ μάχεσθαι· 90
Καί σφιν Κεβριόνης τρίτος εἵπετο· παρ' δ' ἄρ' ὄχεσφιν
῎Αλλον, Κεβριόναο χερείονα, κάλλιπεν ῞Εκτωρ.
Τῶν δ' ἑτέρων Πάρις ἦρχε, καὶ 'Αλκάθοος, καὶ 'Αγήνωρ·
Τῶν δὲ τρίτων ῞Ελενος καὶ Δηΐφοβος θεοειδής,
Υἷε δύω Πριάμοιο, τρίτος δ' ἦν ῎Ασιος ἥρως, 95
῎Ασιος 'Υρτακίδης, ὃν 'Αρίσβηθεν φέρον ἵπποι
Αἴθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

66. στεῖνος γὰρ, ὅθι κ.τ.λ. *For the passage*, scil. on the farther side of the ditch, *is narrow; wherein I expect that they*, i.e. the chariots, *will be endangered.* The particle γὰρ, in the following line, is elliptic, and the argument seems to run thus: *I say the attempt is hazardous, for Jupiter may indeed assist the Trojans, in which case I should wish that the deed were done immediately, and the Greeks destroyed: but if they should turn upon us, not a man would be left to tell the tale.*

67. ἀλαπάζει. Scil. *Achivos.*

69. τοῦτο. Scil. τὸ ἐλαύνειν ἵππους διὰ τάφρον. Before ἀπολέσθαι, in the next clause, ὥστε must be supplied.

71. παλίωξις. Schol. παλινδίωξις· οὕτω γὰρ καλεῖται ἡ τῶν διωκόντων φυγή.

79. ὀλέθρου πείρατ' ἐφῆπται. See on Il. Β. 15. Ζ. 143.

Τῶν δὲ τετάρτων ἦρχεν ἐῢς πάϊς Ἀγχίσαο,
Αἰνείας· ἅμα τῷγε δύω Ἀντήνορος υἷε,
Ἀρχέλοχός τ', Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100
Σαρπηδὼν δ' ἡγήσατ' ἀγακλειτῶν ἐπικούρων,
Πρὸς δ' ἕλετο Γλαῦκον καὶ ἀρήϊον Ἀστεροπαῖον·
Οἳ γάρ οἱ εἴσαντο διακριδὸν εἶναι ἄριστοι
Τῶν ἄλλων μετά γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
Οἳ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῇσι βόεσσι, 105
Βάν ῥ' ἰθὺς Δαναῶν λελιημένοι· οὐδέ τ' ἔφαντο
Σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσι πεσέεσθαι.
Ἔνθ' ἄλλοι Τρῶες τηλέκλητοί τ' ἐπίκουροι
Βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
Ἀλλ' οὐχ Ὑρτακίδης ἔθελ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
Αὖθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
Αλλὰ σὺν αὐτοῖσι πέλασε νήεσσι θοῇσι,
Νήπιος· οὐδ' ἄρ' ἔμελλε, κακὰς ὑπὸ Κῆρας ἀλύξας,
Ἵπποισι καὶ ὄχεσφιν ἀγαλλόμενος, παρὰ νηῶν
Ἂψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν· 115
Πρόσθεν γάρ μιν Μοῖρα δυσώνυμος ἀμφεκάλυψεν
Ἔγχεϊ Ἰδομενῆος ἀγαυοῦ Δευκαλίδαο.
Εἴσατο γὰρ νηῶν ἐπ' ἀριστερὰ, τῇ περ Ἀχαιοὶ
Ἐκ πεδίου νίσσοντο σὺν ἵπποισι καὶ ὄχεσφι·
Τῇ ῥ' ἵππους τε καὶ ἅρμα διήλασεν, οὐδὲ πύλῃσιν 120
Εὗρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὀχῆα,
Ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἑταίρων
Ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.
Τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε· τοὶ δ' ἅμ' ἕποντο
Ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125
Σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσι πεσέεσθαι,
Νήπιοι· ἐν δὲ πύλῃσι δύ' ἀνέρας εὗρον ἀρίστους,
Υἷας ὑπερθύμους Λαπιθάων αἰχμητάων·

104. *ἔπρεπε διὰ πάντων.* For *διέπρεπε πάντων*, i.e. *διαπρεπέστατος ἦν*. Verbs which convey the idea of a comparison are usually constructed with a genitive. See Matt. Gr. Gr. § 336.

106. *οὐδέ τ' ἔφαντο κ.τ.λ.* See on Il. I. 234.

113. *οὐδ' ἄρ' ἔμελλε κ.τ.λ.* Asius falls by the hand of Idomeneus, in Il. N. 384.

117. *Δευκαλίδαο.* See on Il. Δ. 488.

118. *εἴσατο.* This is here the first aorist middle of *εἶμι*, *to go.*

127. *ἐν δὲ πύλῃσι δύ' ἀνέρας κ.τ.λ.* These two heroes are the prototypes of Pandarus and Bitias in Virg. Æn. IX. 675. Macrob. Saturn. V. 11. *Græci milites* Polypœtes *et* Leonteus *stant pro portis, et immobiles Asium advenientem hostem, velut fixæ arbores, opperiuntur. Hactenus est Græca descriptio. Verum Virgiliana* Bitian *et* Pandarum *portam ultro recludere facit, oblaturos hosti, quod per tota quærebat, ut compos castrorum fieret, per hoc futurus in hostium potestate. Et geminos heroes modo* turres *vocat, modo describit luce cristarum coruscos. Nec arborum, ut ille, similitudinem prætermisit; sed uberius eam pulchriusque descripsit.*

128. *Λαπιθάων.* See Diod. Sic. IV. 69. Schol. Apoll. Rhod. I. 41. Heyne ad Apoll. Bibl. p. 275.

Τὸν μὲν, Πειριθόου υἷα, κρατερὸν Πολυποίτην,
Τὸν δὲ, Λεοντῆα, βροτολοιγῷ ἶσον Ἄρηϊ. 130
Τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλάων
Ἕστασαν, ὡς ὅτε τε δρύες οὔρεσιν ὑψικάρηνοι,
Αἵτ' ἄνεμον μίμνουσι καὶ ὑετὸν ἤματα πάντα,
Ῥίζῃσι μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·
Ὣς ἄρα τὼ, χείρεσσι πεποιθότες ἠδὲ βίηφι, 135
Μίμνον ἐπερχόμενον μέγαν Ἄσιον, οὐδὲ φέβοντο.
Οἱ δ' ἰθὺς πρὸς τεῖχος ἐΰδμητον, βόας αὔας
Ὑψόσ' ἀνασχόμενοι, ἔκιον μεγάλῳ ἀλαλητῷ
Ἄσιον ἀμφὶ ἄνακτα, καὶ Ἰαμενὸν, καὶ Ὀρέστην,
Ἀσιάδην τ' Ἀδάμαντα, Θόωνά τε, Οἰνόμαόν τε. 140
Οἱ δ' ἤτοι εἵως μὲν ἐϋκνήμιδας Ἀχαιοὺς
Ὄρνυον, ἔνδον ἐόντες, ἀμύνεσθαι περὶ νηῶν·
Αὐτὰρ ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησαν
Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχή τε φόβος τε,
Ἐκ δὲ τὼ ἀΐξαντε πυλάων πρόσθε μαχέσθην, 145
Ἀγροτέροισι σύεσσιν ἐοικότε, τώ τ' ἐν ὄρεσσιν
Ἀνδρῶν ἠδὲ κυνῶν δέχαται κολοσυρτὸν ἰόντα,
Δοχμώ τ' ἀΐσσοντε περὶ σφίσιν ἄγνυτον ὕλην,
Πρυμνὴν ἐκτάμνοντες· ὑπαὶ δέ τε κόμπος ὀδόντων
Γίγνεται, εἰσόκε τίς τε βαλὼν ἐκ θυμὸν ἕληται· 150
Ὣς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς
Ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
Λαοῖσι καθύπερθε πεποιθότες ἠδὲ βίηφιν.
Οἱ δ' ἄρα χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων
Βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν, καὶ κλισιάων, 155
Νηῶν τ' ὠκυπόρων· νιφάδες δ' ὡς πίπτον ἔραζε,
Ἅς τ' ἄνεμος ζαὴς, νέφεα σκιόεντα δονήσας,
Ταρφειὰς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
Ὣς τῶν ἐκ χειρῶν βέλεα ῥέον, ἠμὲν Ἀχαιῶν
Ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὖον ἀΰτευν, 160
Βαλλόμεναι μυλάκεσσι, καὶ ἀσπίδες ὀμφαλόεσσαι.

137. *οἱ δ' Ἄσιον ἀμφί.* See on Il. Γ. 146.—*βόας αὔας.* Schol. *βύρσας ξηρὰς, τουτέστιν ἀσπίδας.*

141. *οἱ δ' ἤτοι.* Polypœtes and Leonteus. The dual is used in v. 145.

144. *ἀτάρ.* *And.* Of this sense of the particle, see on Il. A. 282.

147. *δέχαται.* Schol. *ἐκδέχονται.* See Matt. Gr. Gr. §§ 164. 503. 2.

149. *πρυμνὴν ἐκτάμνοντες.* See on Il. E 292.

154. *οἱ δ' ἄρα.* Scil. *λαοί.*

156. *νιφάδες δ' ὡς κ. τ. λ.* Compare Virg. Æn. IX. 666. X. 801. XI. 610. The latter clause of the comparison is evidently contained in v. 159.

160. *αὖον ἀΰτευν.* Literally, *sounded dryly;* i.e. *harshly.* So Il. N. 409. *καρφαλέον ἄϋσεν.* Virg. Georg. I. 357. Aridus *altis Montibus audiri fragor.*

161. *μυλάκεσσι.* Simply, *huge stones,* in general. Virg. Æn. VIII. 250. *Vastis* molaribus *instat.* Compare Æn. II. 438. sqq. IX. 509. sqq. 666. sqq. XI. 610.

Δή ῥα τότ' ᾤμωξέν τε καὶ ὢ πεπλήγετο μηρὼ
Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ηὔδα·
Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
Πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἥρωας Ἀχαιοὺς 165
Σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους·
Οἳ δ', ὥς τε σφῆκες μέσον αἰόλοι, ἠὲ μέλισσαι,
Οἰκία ποιήσωνται ὁδῷ ἔπι παιπαλοέσσῃ,
Οὐδ' ἀπολείπουσι κοῖλον δόμον, ἀλλὰ μένοντες
Ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων· 170
Ὣς οἵγ' οὐκ ἐθέλουσι πυλάων, καὶ δύ' ἐόντε,
Χάσσασθαι, πρίν γ' ἠὲ κατακτάμεν' ἠὲ ἁλῶναι.
Ὣς ἔφατ', οὐδὲ Διὸς πεῖθε φρένα ταῦτ' ἀγορεύων·
Ἕκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
Ἄλλοι δ' ἀμφ' ἄλλῃσι μάχην ἐμάχοντο πύλῃσιν. 175
Ἀργαλέον δέ με ταῦτα, θεὸν ὥς, πάντ' ἀγορεῦσαι.
Πάντῃ γὰρ περὶ τεῖχος ὀρώρει θεσπιδαὲς πῦρ
Λάϊνον· Ἀργεῖοι δὲ, καὶ ἀχνύμενοί περ, ἀνάγκῃ
Νηῶν ἠμύνοντο· θεοὶ δ' ἀκαχείατο θυμὸν
Πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάῤῥοθοι ἦσαν. 180
Σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτῆτα.
Ἔνθ' αὖ Πειριθόου υἱὸς, κρατερὸς Πολυποίτης,
Δουρὶ βάλε Δάμασον κυνέης διὰ χαλκοπαρῄου·
Οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν· ἀλλὰ διαπρὸ
Αἰχμὴ χαλκείη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ 185
Ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
Αὐτὰρ ἔπειτα Πύλωνα καὶ Ὄρμενον ἐξενάριξεν.
Υἱὸν δ' Ἀντιμάχοιο Λεοντεὺς, ὄζος Ἄρηος,
Ἱππόμαχον βάλε δουρὶ, κατὰ ζωστῆρα τυχήσας.
Αὖτις δ', ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὀξὺ, 190
Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὁμίλου,

163. *ἀλαστήσας ἔπος ηὔδα.* This speech of Asius is very extravagant. He exclaims against Jupiter for a breach of promise, not because he had broken his word, but because he had not fulfilled his own vain imaginations. POPE: from Eustathius. Heyne observes, that the verb *ἀλαστεῖν* is more than *ἀγανακτεῖν*, and signifies *cum indignatione dolere.* It occurs again in Il. O. 21. Schol. *ἀλαστήσας· δεινοπαθήσας.*

167. *σφῆκες μέσον αἰόλοι κ. τ. λ.* See Aristot. H. An. IX. 28. 1. Plin. H. N. XI. 21.

168. *παιπαλοέσσῃ.* Schol. *τῇ πολλὰς ἐκτομὰς ἐχούσῃ, τῇ τραχείᾳ.* Heyne derives the word from *παιπάλη* or *παίπαλον*, *lapillus.* See Schneid. Lex. in v.

169. *ἀλλὰ μένοντες κ. τ. λ.* Compare Deut. i. 44.

175. *ἄλλοι δ' ἀμφ' ἄλλῃσι κ. τ. λ.* This and the six following lines were rejected by the ancient commentators; and Knight, Wolf, and others agree in this condemnation. Bentley discards the first verse only.

178. *λάϊνον.* Heyne and others refer this epithet to *πῦρ*, and not to *τεῖχος*. The figure is not only extremely harsh, but unnecessary; as the allusion is probably not to the stones, but to *burning brands*, which were frequently used upon such occasions. Virg. Æn. IX. 568. *Ardentes tædas alii ad fastigia jactant.* So the Scholiast: *τὸ τεῖχός ἐστι λάϊνον· οἱ δὲ καὶ τὸ πῦρ.*

179. *ἀκαχείατο.* This form is not found elsewhere. See Matt. Gr. Gr. § 26.

Πλῆξ' αὐτοσχεδίην· ὁ δ' ἄρ' ὕπτιος οὔδει ἐρείσθη.
Αὐτὰρ ἔπειτα Μένωνα, καὶ Ἰαμενὸν, καὶ Ὀρέστην,
Πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.
Ὄφρ' οἳ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195
Τόφρ' οἱ Πουλυδάμαντι καὶ Ἕκτορι κοῦροι ἕποντο,
Οἳ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
Τεῖχός τε ῥήξειν, καὶ ἐνιπρήσειν πυρὶ νῆας.
Οἵ ῥ' ἔτι μερμήριζον, ἐφεσταότες παρὰ τάφρῳ·
Ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200
Αἰετὸς ὑψιπέτης, ἐπ' ἀριστερὰ, λαὸν ἐέργων,
Φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον,
Ζωὸν, ἔτ' ἀσπαίροντα· καὶ οὔπω λήθετο χάρμης·
Κόψε γὰρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρὴν,
Ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἕθεν ἧκε χαμᾶζε, 205
Ἀλγήσας ὀδύνῃσι, μέσῳ δ' ἐνὶ κάββαλ' ὁμίλῳ·
Αὐτὸς δὲ κλάγξας πέτετο πνοιῇσ' ἀνέμοιο.
Τρῶες δ' ἐῤῥίγησαν, ὅπως ἴδον αἰόλον ὄφιν
Κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
Δὴ τότε Πουλυδάμας θρασὺν Ἕκτορα εἶπε παραστάς· 210
Ἕκτορ, ἀεὶ μέν πώς μοι ἐπιπλήσσεις ἀγορῇσιν,
Ἐσθλὰ φραζομένῳ· ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε
Δῆμον ἐόντα παρὲξ ἀγορευέμεν, οὔτ' ἐνὶ βουλῇ,
Οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·

192. *αὐτοσχεδίην.* See on Il. E. 830.

200. *ὄρνις γάρ σφιν ἐπῆλθε κ.τ.λ.* Virgil has imitated this passage in Æn. XI. 751. *Utque volans alte raptum cum fulva draconem Fert aquila, implicuitque pedes, atque unguibus hæsit; Saucius at serpens sinuosa volumina versat, Arrectisque horret squamis, et sibilat ore, Arduus insurgens; illa haud minus urget obunco Luctantem rostro; simul æthera verberat alis.* Macrobius (Saturn. V. 13) compares this with Homer, and gives the preference to the original, on account of Virgil having omitted the omen. *His prætermissis (quod sinistrâ veniens vincentium prohibebat accessum, et accepto a serpente morsu prædam dolore dejecit, factoque tripudio solistimo, cum clamore dolorem testante, prætervolat), quæ animam parabolæ dabant, velut exanime in Latinis versibus corpus remansit.* But this criticism might have been spared, had he considered that Virgil had no design or occasion to make an omen of it; but took it only as a natural image, to paint the posture of two warriors struggling with each other. Pope. Cicero has translated the passage; *de Divinat.* I. 47. Compare also Virg. Æn. XII. 247. sqq. Of the contest between the eagle and the serpent, Pliny observes in N. H. X. 4. *Acrior est* aquilæ *cum dracone pugna, multoque magis anceps, etiamsi in aëre. Ova hic consectatur aquilæ aviditate malefica; at illa ob hoc rapit ubicunque visum.* See also Aristot. H. An. VIII. 6. 2. IX. 2. 3.

203. *οὔπω λήθετο χάρμης.* That is, *οὔπω ληθόμενον.*

205. *ἰδνωθεὶς ὀπίσω.* Schol. *συνειλήσας ἑαυτόν.* See on Il. B. 266.

207. *πέτετο πνοιῇσ' ἀνέμοιο.* *Flew with the wind;* i. e. *in the direction of the wind;* in order to increase her speed. Schol. Vill. *λείπει τὸ ἅμα.*

212. *οὐδὲ ἔοικε.* Scil. *σοί.* *You do not approve.* In the next line Bentley would read *δήμου ὄντα,* as in Il. B. 198. But *δῆμος* is here used in the sense of *ἀνὴρ δήμου* or *δημότης.* Thus also, in Hor. Epist. I. 1. 5. *Plebs eris,* for *plebeius.*

213. *παρέξ.* *Præter id quod tu in medium protulisti; contra quam tu censebas.* Heyne. This kingly impatience of advice is admirably pourtrayed in Horat. Sat. II. 3. 188. Hector, however, afterwards expresses his sorrow at having rejected the counsel of Polydamas.

Νῦν δ' αὖτ' ἐξερέω, ὥς μοι δοκεῖ εἶναι ἄριστα. 215
Μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν·
Ὧδε γὰρ ἐκτελέεσθαι ὀΐομαι, εἰ ἐτεόν γε
Τρωσὶν ὅδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,
Αἰετὸς ὑψιπέτης, ἐπ' ἀριστερὰ, λαὸν ἐέργων,
Φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον, 220
Ζωὸν, ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί' ἱκέσθαι,
Οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἑοῖσιν·
Ὣς ἡμεῖς, εἴπερ τε πύλας καὶ τεῖχος Ἀχαιῶν
Ῥηξόμεθα σθένεϊ μεγάλῳ, εἴξωσι δ' Ἀχαιοὶ,
Οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
Πολλοὺς γὰρ Τρώων καταλείψομεν, οὕς κεν Ἀχαιοὶ
Χαλκῷ δηώσωσιν ἀμυνόμενοι περὶ νηῶν.
Ὧδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
Εἰδείη τεράων, καί οἱ πειθοίατο λαοί.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἕκτωρ· 230
Πουλυδάμα, σὺ μὲν οὐκ ἔτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
Οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
Εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
Ἐξ ἄρα δή τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοὶ,
Ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
Βουλέων, ἅς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
Τύνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις
Πείθεσθαι· τῶν οὔ τι μετατρέπομ', οὐδ' ἀλεγίζω,
Εἴτ' ἐπὶ δέξι' ἴωσι πρὸς ἠῶ τ' ἠέλιόν τε,
Εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἠερόεντα. 240
Ἡμεῖς δὲ μεγάλοιο Διὸς πειθώμεθα βουλῇ,
Ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει·
Εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.

227. *δηώσωσιν.* So Heyne, with some MSS. *Vulgo δηώσουσιν*, which is not impossibly correct. See on Il. A. 139.

228. *θεοπρόπος.* See on Il. A. 86.

229. *εἰδείη τεράων.* The more common construction would be *τέρατα*, in the accusative. See Matt. Gr. Gr. § 327. 1.

235. *Ζηνὸς βουλέων.* Scil. in Il. Θ. 170. Λ. 196.

238. *μετατρέπομαι.* See on Il. A. 160.

239. *εἴτ' ἐπὶ δέξι' ἴωσι κ.τ.λ.* See on Il. B. 353.

240. *ποτὶ ζόφον ἠερόεντα. Towards the gloomy west.* See on Il. T. 87. The word *ζόφος* implies generally, *a place of darkness;* and Buttmann (Lexil. II. p. 266) explains it as having some analogy with *νέφος* and *δνόφος*. Compare Il. O. 191. Od. B. 57. Γ. 335. Θ. 29. H. ad Cer. 482.

243. *εἷς οἰωνὸς ἄριστος κ.τ.λ.* Æsch. Theb. 1012. *Ἱερῶν πατρῴων δ' ὅσιος ὢν μομφῆς ἄτερ Τέθνηκεν, οὗπερ τοῖς νέοις θνήσκειν καλόν.* Tyrtæus: *Τιμῆέν τε γάρ ἐστι καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι Γῆς πέρι, καὶ παίδων, κουριδίης τ' ἀλόχου.* Horat. Od. III. 2. 9. *Dulce et decorum est pro patria mori.* Cic. *de Senect.* 4. *Augur cum esset, dicere ausus est, optimis auspiciis ea geri, quæ pro reipublicæ salute gererentur; quæ contra rempublicam ferrentur, contra auspicia fieri.* The verse is cited in Arist. Rhet. II. 21. Cic. Epist. Attic. II. 3. Diod. Sic. XV. 52. Lucian. Encom. Demosth. *sub init.* Stob. Serm. 38; and parodied by Pyrrhus, *ap. Plutarch. εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ Πύῤῥου.* So with the substitution of *δεῖπνον*, by an unknown writer, in Athen. Deip. VI. With the en-

Τίπτε σὺ δείδοικας πόλεμον καὶ δηϊοτῆτα;
Εἴπερ γάρ τ' ἄλλοι γε περικτεινώμεθα πάντες 245
Νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
Οὐ γάρ τοι κραδίη μενεδήϊος, οὐδὲ μαχήμων.
Εἰ δὲ σὺ δηϊοτῆτος ἀφέξεαι, ἠέ τιν' ἄλλον
Παρφάμενος ἐπέεσσιν ἀποστρέψεις πολέμοιο,
Αὐτίκ' ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσεις. 250
Ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο
Ἠχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραυνος
Ὦρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
Ἥ ῥ' ἰθὺς νηῶν κονίην φέρεν· αὐτὰρ Ἀχαιῶν
Θέλγε νόον, Τρωσὶ δὲ καὶ Ἕκτορι κῦδος ὄπαζε. 255
Τοῦ περ δὴ τεράεσσι πεποιθότες ἠδὲ βίηφι
Ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
Κρόσσας μὲν πύργων ἔρυον, καὶ ἔρειπον ἐπάλξεις,
Στήλας τε προβλῆτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοὶ
Πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260
Τὰς οἵ γ' αὖ ἔρυον, ἔλποντο δὲ τεῖχος Ἀχαιῶν
Ῥήξειν· οὐ δὲ νύ πω Δαναοὶ χάζοντο κελεύθου·
Ἀλλ' οἵγε, ῥινοῖσι βοῶν φράξαντες ἐπάλξεις,
Βάλλον ἀπ' αὐτάων δηΐους ὑπὸ τεῖχος ἰόντας.
Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265
Πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν·
Ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσι
Νείκεον, ὅντινα πάγχυ μάχης μεθιέντα ἴδοιεν·
Ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος, ὅς τε μεσήεις,
Ὅς τε χερειότερος,—ἐπεὶ οὔπω πάντες ὁμοῖοι 270
Ἀνέρες ἐν πολέμῳ,—νῦν ἔπλετο ἔργον ἅπασι·
Καὶ δ' αὐτοὶ τόδε που γινώσκετε· μή τις ὀπίσσω
Τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκούσας·

tire speech of Hector, compare that of Turnus in Virg. Æn. IX. 128. sqq.

245. *εἴπερ γάρ τ' ἄλλοι κ.τ.λ.* See on Il. E. 258.

247. *μενεδήϊος.* Schol. *μένων τοὺς πολεμίους ἐν τῇ μάχῃ, πολεμικός.* Of the same origin are the adjectives of frequent recurrence, *μενεπτόλεμος* and *μενεχάρμης.* The sentiment is the same in Pind. Olymp. I. 130. *ὁ μέγας δὲ κίνδυνος ἄναλκιν οὐ φῶτα λαμβάνει.* Compare also Virg. Æn. XI. 408.

255. *θέλγε νόον.* The true derivative meaning of the verb *θέλγειν*, from *θέλω* and *ἄγω*, is *to lead at will;* whence it generally signifies *to soothe.* Here, however, and elsewhere, it is used in a bad sense, *to dispirit, to dishearten.* Schol. *ἠπάτα, ἔβλαπτε.* Compare Il. N. 435. O. 594. Φ. 604. Ernesti observes, that the verb *delinire* is sometimes used in a like signification in Latin. Thus Plaut. Amphit. II. 2. 214. *Delenitus sum profecto ita, ut me qui sim nesciam.*

258. *κρόσσας πύργων.* *The pinnacles.* Eustath. *τὰς ἄκρας τῶν πύργων.* The *ἐπάλξεις* were *battlements,* or *parapets.*

259. *στήλας προβλῆτας.* *Buttresses.* Eustath. *τὰ ἐξέχοντα τῶν θεμελίων· ἕτεροι δέ φασι, τὰς λεγομένας ἀντήρειδας.* Homer himself explains the term in the next line.

267. *ἄλλον μειλιχίοις, ἄ. στ. ἐπ. Νείκεον.* A zeugma.

273. *ὁμοκλητῆρος.* Schol. *τοῦ ἐγκελευομένου, τοῦ ἀπειλοῦντος.* Eustathius refers the word to Hector; and so Clarke in his

Ἀλλὰ πρόσω ἵεσθε, καὶ ἀλλήλοισι κέλεσθε,
Αἴ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητὴς, 275
Νεῖκος ἀπωσαμένους, δηΐους προτὶ ἄστυ δίεσθαι.
Ὣς τώγε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.
Τῶν δ', ὥστε νιφάδες χιόνος πίπτωσι θαμειαὶ
Ἤματι χειμερίῳ, ὅτε τ' ὤρετο μητιέτα Ζεὺς
Νιφέμεν ἀνθρώποισι, πιφαυσκόμενος τὰ ἃ κῆλα· 280
Κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
Ὑψηλῶν ὀρέων κορυφὰς, καὶ πρώονας ἄκρους,
Καὶ πεδία λωτεῦντα, καὶ ἀνδρῶν πίονα ἔργα·
Καί τ' ἐφ' ἁλὸς πολιῆς κέχυται λιμέσι τε καὶ ἀκταῖς,
Κῦμα δέ μιν προσπλάζον ἐρύκεται, ἄλλα τε πάντα 285
Εἰλύαται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
Ὣς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαὶ,
Αἱ μὲν ἄρ' ἐς Τρῶας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
Βαλλομένων· τὸ δὲ τεῖχος ὕπερ πᾶν δοῦπος ὀρώρει.
Οὐδ' ἄν πω τότε γε Τρῶες καὶ φαίδιμος Ἕκτωρ 290
Τείχεος ἐῤῥήξαντο πύλας καὶ μακρὸν ὀχῆα,
Εἰ μὴ ἄρ' υἱὸν ἑὸν Σαρπηδόνα μητιέτα Ζεὺς
Ὦρσεν ἐπ' Ἀργείοισι, λέονθ' ὣς βουσὶν ἕλιξιν.
Αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' ἐΐσην,
Καλὴν, χαλκείην, ἐξήλατον, ἣν ἄρα χαλκεὺς 295
Ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς,
Χρυσείῃς ῥάβδοισι διηνεκέσι περὶ κύκλον·
Τὴν ἄρ' ὅγε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
Βῆ ῥ' ἴμεν, ὥστε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευὴς
Δηρὸν ἔῃ κρειῶν, κέλεται δέ ἑ θυμὸς ἀγήνωρ, 300
Μήλων πειρήσοντα, καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
Εἴπερ γάρ χ' εὕρῃσι παρ' αὐτόφι βώτορας ἄνδρας
Σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
Οὔ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δίεσθαι,

version. Heyne renders it, *ejus qui ad fugam concitat.* The former interpretation accords best with the usual signification of the verb ὁμοκλεῖν.

278. ὥστε νιφάδες κ. τ. λ. In this simile, as in that at Il. K. 5, the point of comparison mainly consists in the rapid succession of the flakes of snow, and the thick shower of missiles. As a whole, however, nothing can be more beautiful than the picture of a heavy fall of snow on a wintry day.

284. κέχυται. Scil. ἡ χιών. The construction in the following line runs thus: κῦμα δὲ προσπλάζον (λιμέσι καὶ ἀκταῖς) ἐρύκεταί μιν, κ. τ. λ. i. e. *the waves beating upon the shore protect it,* viz. from being covered with snow; *but all other places are overlaid with it, &c.* This is Heyne's method; and it appears the most simple and satisfactory. The passage, however, is extremely difficult.

299. ὥστε λέων κ.τ.λ. Compare Virg. Æn. X. 713. Dacier cites the noble simile in Isaiah xxxi. 4.

301. δόμον. Schol. τὴν ἔπαυλιν. The Scholiast explains πυκινὸς by ἀσφαλὴς, *secure,* i. e. *closely watched.* See on Il. B. 55.

304. The construction is: οὐ μέμονε δίεσθαι, ἀπείρητος σταθμοῖο. Schol. δίεσθαι· διωχθῆναι.

Ἀλλ' ὅγ' ἄρ' ἢ ἥρπαξε μετάλμενος, ἠὲ καὶ αὐτὸς 305
Ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
Ὥς ῥα τότ' ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
Τεῖχος ἐπαΐξαι, διά τε ῥήξασθαι ἐπάλξεις.
Αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἱππολόχοιο·
Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα 310
Ἕδρῃ τε, κρέασί τ', ἠδὲ πλείοις δεπάεσσιν,
Ἐν Λυκίῃ; πάντες δὲ, θεοὺς ὥς, εἰσορόωσι;
Καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
Καλὸν, φυταλιῆς καὶ ἀρούρης πυροφόροιο;
Τῷ νῦν χρὴ Λυκίοισι μετὰ πρώτοισιν ἐόντας 315
Ἑστάμεν, ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι,
Ὄφρα τις ὧδ' εἴπῃ Λυκίων πύκα θωρηκτάων·
Οὐ μὰν ἀκληεῖς Λυκίην κατακοιρανέουσιν
Ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα,
Οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἲς 320
Ἐσθλὴ, ἐπεὶ Λυκίοισι μετὰ πρώτοισι μάχονται.
Ὦ πέπον, εἰ μὲν γὰρ, πόλεμον περὶ τόνδε φυγόντε,
Αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τε
Ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην,
Οὔτε κέ σε στέλλοιμι μάχην ἐς κυδιάνειραν· 325
Νῦν δ',—ἔμπης γὰρ Κῆρες ἐφεστᾶσι θανάτοιο
Μυρίαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν, οὐδ' ὑπαλύξαι,—
Ἴομεν, ἠέ τῳ εὖχος ὀρέξομεν, ἠέ τις ἡμῖν.
Ὣς ἔφατ'· οὐδὲ Γλαῦκος ἀπετράπετ', οὐδ' ἀπίθησε·
Τὼ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330
Τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῶο Μενεσθεύς·
Τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
Πάπτηνε δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο
Ἡγεμόνων, ὅς τις οἱ ἀρὴν ἑτάροισιν ἀμύναι·

311. ἕδρῃ τε, κ.τ.λ. See on Il. Θ. 162. Z. 194.

320. ἔξαιτον. Eustath. ἐκ τοῦ ἐξαίρετον συγκέκοπται. It is evident that the verb ἔδουσι does not exactly apply here, but πίνουσι must be inferred. See on Il. A. 532.—In the following clause the words ἐστὶν αὐτοῖς must be supplied.

322. ὦ πέπον, εἰ μὲν γὰρ, κ.τ.λ. This noble passage has been frequently imitated, and the following parallels, among others, have been repeatedly pointed out. Demosth. de Coron. § 20. Πέρας μὲν γὰρ ἅπασιν ἀνθρώποις ἐστὶ τοῦ βίου ὁ θάνατος, κἂν ἐν οἰκίσκῳ τις αὐτὸν καθείρξας τηρῇ. See Lucian. Encom. Demosth. *sub init.* Plutarch. *de Fort. Alex.* I. Theopompus *ap. Clem. Alex.* Strom. 6. εἰ μὲν γὰρ ἦν, τὸν παρόντα διαφυγόντες, ἀδεῶς διάγειν τὸν ἐπίλοιπον χρόνον, οὐκ ἂν ἦν θαυμαστὸν φιλοψυχεῖν· νῦν δὲ τοσαῦται κῆρες τῷ βίῳ παραπεφύκασιν, ὥστε τὸν ἐν ταῖς μάχαις θάνατον αἱρετώτερον εἶναι δοκεῖν. Cic. Philipp. X. 10. *Quod si Immortalitas consequeretur præsentis periculi fugam, &c. Cum vero dies et noctes omnia nos undique fata circumstent, non est viri dubitare eum spiritum, quem naturæ debeat, Patriæ reddere.* Virg. Æn. X. 467. *Stat sua cuique dies; breve et irreparabile tempus Omnibus est vitæ: sed famam extendere factis, Hoc virtutis opus.* Compare Hor. Od. II. 3. 25. III. 1. 14.

328. ἠέ τῳ εὖχος κ.τ.λ. Virg. Æn. X. 449. *Aut spoliis ego jam raptis laudabor opimis, Aut leto insigni.*

Ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335
Ἑσταότας, Τεῦκρόν τε νέον κλισίηθεν ἰόντα
Ἐγγύθεν· ἀλλ' οὔπως οἱ ἔην βώσαντι γεγωνεῖν·
Τόσσος γὰρ κτύπος ἦεν, ἀϋτὴ δ' οὐρανὸν ἷκε
Βαλλομένων σακέων τε καὶ ἱπποκόμων τρυφαλειῶν
Καὶ πυλέων· πάσας γὰρ ἐπῴχετο· τοὶ δὲ κατ' αὐτὰς 340
Ἱστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
Αἶψα δ' ἐπ' Αἴαντα προΐει κήρυκα Θοώτην·
Ἔρχεο, δῖε Θοῶτα, θέων Αἴαντα κάλεσσον,
Ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἁπάντων
Εἴη, ἐπεὶ τάχα τῇδε τετεύξεται αἰπὺς ὄλεθρος. 345
Ὧδε γὰρ ἔβρισαν Λυκίων ἀγοὶ, οἳ τὸ πάρος περ
Ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
Εἰ δέ σφι καὶ κεῖθι πόνος καὶ νεῖκος ὄρωρεν,
Ἀλλά περ οἶος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
Καί οἱ Τεῦκρος ἅμ' ἑσπέσθω, τόξων εὖ εἰδώς. 350
Ὣς ἔφατ'· οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας·
Βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
Στῆ δὲ παρ' Αἰάντεσσι κιὼν, εἶθαρ δὲ προσηύδα·
Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
Ἠνώγει Πετεῶο Διοτρεφέος φίλος υἱὸς 355
Κεῖσ' ἴμεν, ὄφρα πόνοιο μίνυνθά περ ἀντιάσητον·
Ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἁπάντων
Εἴη, ἐπεὶ τάχα κεῖθι τετεύξεται αἰπὺς ὄλεθρος.
Ὧδε γὰρ ἔβρισαν Λυκίων ἀγοὶ, οἳ τὸ πάρος περ
Ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας. 360
Εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
Ἀλλά περ οἶος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
Καί οἱ Τεῦκρος ἅμ' ἑσπέσθω, τόξων εὖ εἰδώς.
Ὣς ἔφατ'· οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
Αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365
Αἶαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
Ἑσταότες Δαναοὺς ὀτρύνετον ἶφι μάχεσθαι·
Αὐτὰρ ἐγὼ κεῖσ' εἶμι, καὶ ἀντιόω πολέμοιο·

340. *πάσας γὰρ ἐπῴχετο.* Scil. *πύλας.* The MSS. and Edd. vary, for the most part, between *πᾶσαι γὰρ ἐπώχατο*, and *πάσας γὰρ ἐπώχατο* or *ἐπῴχατο*. Heyne gives the former, and deduces the verb from *ἐποίγω*, which he translates *occludo*; thus reversing the true signification of the word. Others, therefore, form it from *ἐπέχω*, of which they imagine a perfect *ἐπώχα*, and thence a pluperf. pass. *ἐπώγμην*. The other reading seems infinitely preferable, with the substitution of *ἐπῴχετο* for *ἐπῴχατο*, upon the authority of three MSS. In this case the noun *κτύπος* or *ἀϋτὴ* must be repeated, and the verb will be *ἐποίχομαι*, in its usual sense of *accedo*, *irruo*. Compare Il. A. 50. E. 330. P. 215. Od. Δ. 451.

346. *ἔβρισαν.* For *βρίθουσιν*, *urgent*; aorist for present. See Matt. Gr. Gr. § 506.—Of the syntax, and of the adjective *ζαχρηεῖς* in the next line, see on Il. A. 553. E. 525.

Αἶψα δʼ ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπαμύνω.
ʽΩς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
Καί οἱ Τεῦκρος ἅμʼ ἦε κασίγνητος καὶ ὄπατρος·
Τοῖς δʼ ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
Εὖτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο,
Τείχεος ἐντὸς ἰόντες,—ἐπειγομένοισι δʼ ἵκοντο,
Οἱ δʼ ἐπʼ ἐπάλξεις βαῖνον, ἐρεμνῇ λαίλαπι ἶσοι, 375
Ἴφθιμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες,
Σὺν δʼ ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δʼ ἀϋτή.
Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Σαρπήδοντος ἑταῖρον, Ἐπικλῆα μεγάθυμον,
Μαρμάρῳ ὀκριόεντι βαλὼν, ὅ ῥα τείχεος ἐντὸς 380
Κεῖτο μέγας παρʼ ἔπαλξιν ὑπέρτατος· οὐδέ κέ μιν ῥέα
Χείρεσσʼ ἀμφοτέρῃς ἔχοι ἀνὴρ, οὐδὲ μάλʼ ἡβῶν,
Οἷοι νῦν βροτοί εἰσʼ· ὁ δʼ ἄρʼ ὑψόθεν ἔμβαλʼ ἀείρας,
Θλάσσε δὲ τετράφαλον κυνέην, σὺν δʼ ὀστέʼ ἄραξε
Πάντʼ ἄμυδις κεφαλῆς· ὁ δʼ ἄρʼ, ἀρνευτῆρι ἐοικὼς, 385
Κάππεσʼ ἀφʼ ὑψηλοῦ πύργου, λίπε δʼ ὀστέα θυμός.
Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδʼ ʽΙππολόχοιο,
Ἰῷ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
Ἧ ῥʼ ἴδε γυμνωθέντα βραχίονα· παῦσε δὲ χάρμης.
Ἂψ δʼ ἀπὸ τείχεος ἆλτο λαθὼν, ἵνα μή τις Ἀχαιῶν 390
Βλήμενον ἀθρήσειε, καὶ εὐχετοῷτʼ ἐπέεσσι.
Σαρπήδοντι δʼ ἄχος γένετο, Γλαύκου ἀπιόντος,
Αὐτίκʼ ἐπεί τʼ ἐνόησεν· ὅμως δʼ οὐ λήθετο χάρμης·
Ἀλλʼ ὅγε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
Νύξʼ, ἐκ δʼ ἔσπασεν ἔγχος· ὁ δʼ ἑσπόμενος πέσε δουρὶ 395
Πρηνὴς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
Σαρπηδὼν δʼ ἄρʼ ἔπαλξιν ἑλὼν χερσὶ στιβαρῇσιν
Ἕλχʼ· ἡ δʼ ἕσπετο πᾶσα διαμπερές· αὐτὰρ ὕπερθεν

374. *ἐπειγομένοισι δʼ ἵκοντο.* Heyne properly understands this clause to be parenthetical: *veniebant autem, dum illi vel maxime urgebantur ab hoste.*

379. *Σαρπήδοντος.* In Il. Π. 533. *Σαρπηδόνος.* Though both forms are used by the poets, the latter only is employed by prose writers, and in Latin. Compare Herod. I. 173.

380. *μαρμάρῳ ὀκριόεντι.* Properly, *μάρμαρος*, or *πέτρος μάρμαρος*, is a stone, white and polished as marble; but used here and commonly for *any stone whatever.* Compare Il. Π. 735. Od. I. 499. Theocr. Id. XXII. 211. Eur. Phœn. 1416. Hence the verb *μαρμαίρειν* (Il. N. 22), and the adjective *μαρμάρεος* (Il. P. 594). Of *ὀκριόεις*, see on Il. Δ. 518.

383. *οἷοι νῦν βροτοί εἰσι.* See on Il. E. 303. To the observations there offered, it may be added, that as Homer's heroes were chiefly sons or grandsons of gods or goddesses, it was natural to represent them as endowed with superior abilities to the men of his own days, who were somewhat farther removed from such lofty origin. This reason is expressly assigned in Hesiod. Theogon. 1019. *Αὗται γὰρ, θνητοῖς παρʼ ἀνδράσι εὐνηθεῖσαι, Ἀθάναται γείναντο θεοῖς ἐπιείκελα τεκνά.* See Mitford's *Hist. of Greece*, vol. I. p. 123.

385. *ἀρνευτῆρι.* *A diver*, or *tumbler.* Schol. *κυβιστῇ, ἢ δύτῃ· καὶ οὗτοι γὰρ ἐπὶ κεφαλὴν ἑαυτοὺς ῥίπτουσι.*

Τεῖχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.
Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ', ὁ μὲν ἰῷ 400
Βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν
'Ασπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς Κῆρας ἄμυνε
Παιδὸς ἑοῦ, μὴ νηυσὶν ἐπὶ πρύμνῃσι δαμείη·
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· οὐ δὲ διαπρὸ
Ἤλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405
Χώρησε δ' ἄρα τυτθὸν ἐπάλξιος· οὐ δ' ὅγε πάμπαν
Χάζετ', ἐπεί οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.
Κέκλετο δ' ἀντιθέοισιν ἑλιξάμενος Λυκίοισιν·
Ὦ Λύκιοι, τί δ' ἄρ' ὧδε μεθίετε θούριδος ἀλκῆς;
'Αργαλέον δέ μοι ἐστὶ, καὶ ἰφθίμῳ περ ἐόντι, 410
Μούνῳ ῥηξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
'Αλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.
Ὣς ἔφαθ'· οἱ δὲ, ἄνακτος ὑποδδείσαντες ὁμοκλὴν,
Μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
'Αργεῖοι δ' ἑτέρωθεν ἐκαρτύναντο φάλαγγας 415
Τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνετο ἔργον.
Οὔτε γὰρ ἴφθιμοι Λύκιοι Δαναῶν ἐδύναντο
Τεῖχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον·
Οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
Τείχεος ἂψ ὤσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
'Αλλ' ὥστ' ἀμφ' οὔροισι δύ' ἀνέρε δηριάασθον,
Μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,
Ὥ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης·
Ὣς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
Δῄουν ἀλλήλων ἀμφὶ στήθεσσι βοείας 425
'Ασπίδας εὐκύκλους, λαισήϊά τε πτερόεντα.
Πολλοὶ δ' οὐτάζοντο κατὰ χρόα νηλέϊ χαλκῷ,
'Ημὲν ὅτῳ στρεφθέντι μετάφρενα γυμνωθείη
Μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.

402. *ἀσπίδος ἀμφιβρότης*. See on Il. B. 389.

403. *παιδὸς ἑοῦ*. According to the Schol. Brev. Jupiter had three sons by Europa, with whom he consorted under the figure of a bull, viz. Minos, Sarpedon, and Rhadamanthus. All great metamorphoses, however, seem to be posterior to the time of Homer, who makes Sarpedon the son of Jupiter by Laodamia, daughter of Bellerophon. See Il. Z. 198.

416. *ἔργον*. That is, *μάχη*, as in Il. Π. 208. Compare Od. Φ. 73. 106. X. 149.

420. *ἐπει τὰ πρῶτα πέλασθεν*. *Cum semel vallum invasissent*. Heyne.

421. *ὥστ' ἀμφ' οὔροισι κ.τ.λ.* This simile is wonderfully proper, and has one circumstance that is seldom to be found in Homer's allusions: it corresponds in every point with the subject it was intended to illustrate. The measures of the two neighbours represent the spears of the combatants; the confines of the field show that they engaged hand to hand; and the wall which divides the armies gives us a lively idea of the huge stones, which were fixed to determine the bounds of adjoining fields. Pope: from Eustathius.

423. *περὶ ἴσης*. Scil. *μοίρας*. See on Il. Λ. 704.

426. *λαισήϊα*. See on Il. E. 453.

Πάντη δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν 430
Ἐῤῥάδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
Ἀλλ' οὐδ' ὧς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν·
Ἀλλ' ἔχον, ὥστε τάλαντα γυνὴ χερνῆτις ἀληθὴς,
Ἥ τε, σταθμὸν ἔχουσα καὶ εἴριον, ἀμφὶς ἀνέλκει
Ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρηται· 435
Ὣς μὲν τῶν ἐπὶ ἶσα μάχη τέτατο πτόλεμός τε,
Πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἕκτορι δῶκε
Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.
Ἤϋσε δὲ διαπρύσιον Τρώεσσι γεγωνώς·
Ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τεῖχος 440
Ἀργείων, καὶ νηυσὶν ἐνίετε θεσπιδαὲς πῦρ.
Ὣς φάτ' ἐποτρύνων· οἱ δ' οὔασι πάντες ἄκουον,
Ἴθυσαν δ' ἐπὶ τεῖχος ἀολλέες· οἱ μὲν ἔπειτα
Κροσσάων ἐπέβαινον, ἀκαχμένα δούρατ' ἔχοντες·
Ἕκτωρ δ' ἁρπάξας λᾶαν φέρεν, ὅς ῥα πυλάων 445
Ἑστήκει πρόσθε, πρυμνὸς παχὺς, αὐτὰρ ὕπερθεν
Ὀξὺς ἔην· τὸν δ' οὔ κε δύ' ἀνέρε δήμου ἀρίστω
Ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
Οἷοι νῦν βροτοί εἰσ', ὁ δέ μιν ῥέα πάλλε καὶ οἶος·
Τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω. 450
Ὡς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἰὸς,
Χειρὶ λαβὼν ἑτέρῃ, ὀλίγον τέ μιν ἄχθος ἐπείγει·
Ὣς Ἕκτωρ ἰθὺς σανίδων φέρε λᾶαν ἀείρας,
Αἵ ῥα πύλας εἴρυντο πύκα στιβαρῶς ἀραρυίας,
Δικλίδας, ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
Εἶχον ἐπημοιβοὶ, μία δὲ κληῒς ἐπαρήρει.
Στῆ δὲ μαλ' ἐγγὺς ἰὼν, καὶ ἐρεισάμενος βάλε μέσσας,
Εὖ διαβὰς, ἵνα μή οἱ ἀφαυρότερον βέλος εἴη,

431. ἐῤῥάδατο. For ἐῤῥασμένοι ἦσαν, from ῥάζειν, which is equivalent with ῥαίνειν. Compare Od. Υ. 354.

433. ἀλλ' ἔχον. *Ita se habebant.* So Il. N. 557. οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας. The adjective χέρνης, or χερνήτης, and in the feminine χερνῆτις, implies *one who lives by manual labour,* παρὰ τὸ χειρὶ νήθειν. Terent. Andr. I. 48. *vitam parce ac duriter agebat, lana ac tela victum quæritans.* Compare Virg. Æn. VIII. 468. Schol. ἀληθής· δικαία καὶ ἀκριβής. See Musgrave on Eurip. Orest. 424. The author of the Life of Homer, attributed to Herodotus, has preserved a tradition, that the poet alludes in this simile to the occupation of his own mother. See Prelim. Obss. sect. I.

446. πρυμνὸς παχύς. *Broad at the bottom:* in opposition to ὕπερθεν ὀξύς. These adjectives are generally construed separately, but Ernesti properly takes them in connexion. See on Il. E. 292. With the passage compare Virg. Æn. XII. 896.

450. Possibly this line is an interpolation.

452. χειρὶ λαβών. The participle λαβὼν is here redundant. See note on Soph. Œd. T. 607. Pent. Gr. p. 46. Dorville on Chariton, p. 591. Thus in English the word *got* is generally, not to say always, superfluous.

455. δικλίδας. Schol. διθύρους.

456. ἐπημοιβοί. Schol. Vill. εἰς μέσον συνάπτοντες.

458. εὖ διαβάς. Ernesti properly translates it, *magno gradu.* See Wesseling on Diod. Sic. I. extr. So Tyrtæus *ap. Lycurg.* § 28. εὖ διαβὰς μενέτω.

῾Ρῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
Βριθοσύνῃ, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460
᾿Εσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
Λᾶος ὑπὸ ῥιπῆς· ὁ δ' ἄρ' ἔσθορε φαίδιμος ῞Εκτωρ,
Νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
Σμερδαλέῳ, τὸν ἕεστο περὶ χροΐ· δοιὰ δὲ χερσὶ
Δοῦρ' ἔχεν· οὐκ ἄν τίς μιν ἐρυκάκοι ἀντιβολήσας 465
Νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὄσσε δεδήει.
Κέκλετο δὲ Τρώεσσιν, ἑλιξάμενος καθ' ὅμιλον,
Τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
Αὐτίκα δ' οἳ μὲν τεῖχος ὑπέρβασαν, οἳ δὲ κατ' αὐτὰς
Ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δὲ φόβηθεν 470
Νῆας ἀνὰ γλαφυράς· ὅμαδος δ' ἀλίαστος ἐτύχθη.

459. *θαιρούς. The hinges.* Eustath. *θαιρός· στρόφιγξ θύρας.*

463. *ὑπώπια. In his countenance.* Eustath. *ὑπώπια λέγει τὰ ὑπὸ τοὺς ὀφθαλμοὺς ἁπλῶς μέρη, τὴν πρόσοψιν· οἱ δὲ ὕστερον ὑπώπιά φασι τὰς περὶ τοὺς ὀφθαλμοὺς πληγάς.* This latter sense is affixed to the word in Aristoph. Vesp. 1386. Pac. 546. See Lamb. Bos on 1 Cor. ix. 27, where the verb *ὑπωπιάζειν* is applied metaphorically.

ΤΗΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Ν′

ʼΕπιγραφαί.

ʽΗ ʼΕΠΙ ΤΑΙΣ ΝΑΥΣΙ ΜΑΧΗ.

῎Αλλως.

ΝΥ δ', ἐπὶ νηυσὶ μάχῃ Δαναοῖς ἤμυνε Ποσειδῶν.

THE ARGUMENT.

THE ACTS OF IDOMENEUS.

Neptune, concerned for the loss of the Greeks, upon seeing the fortifications forced by Hector, who had entered the gate near the station of the Ajaxes, assumes the shape of Calchas, and inspires those heroes to oppose him (vv. 1—82). Then he encourages the other Greeks, who had retired to their vessels (83—124). The Ajaxes form their troops in a close phalanx, and put a stop to Hector and the Trojans; several deeds of valour are performed; Meriones, losing his spear in the encounter, repairs to seek another at the tent of Idomeneus (125—168). This occasions a conversation between these two warriors, who return together to the battle (169—329). Idomeneus signalizes his courage above the rest; he kills Othryoneus, Asius, and Alcathous: Deiphobus and Æneas march against him, and at length Idomeneus retires (330—515). Deiphobus wounds Antilochus, who is saved by Neptune: Menelaus wounds Helenus, and kills Pisander (516—642). After great exertions on both sides, the Trojans are repulsed in the left wing; Hector still keeps his ground against the Ajaxes, till, being galled by the Locrian slingers and archers, Polydamas advises to call a council of war (643—747). Hector approves his advice, but goes first to rally the Trojans; upbraids Paris, rejoins Polydamas, meets Ajax again, and renews the attack (748—837).

The eight and twentieth day still continues. The scene is between the Grecian wall and the sea-shore.

ΖΕΥΣ δ' ἐπεὶ οὖν Τρῶάς τε καὶ ῞Εκτορα νηυσὶ πέλασσε,
Τοὺς μὲν ἔα παρὰ τῇσι πόνον τ' ἐχέμεν καὶ ὀϊζὺν
Νωλεμέως· αὐτὸς δὲ πάλιν τρέπεν ὄσσε φαεινὼ,
Νόσφιν ἐφ' ἱπποπόλων Θρῃκῶν καθορώμενος αἶαν,

4. ἱπποπόλων. Schol. περὶ ἵππους πολούντων, ἐξ οὗ πολεμικῶν. So the Thracians are called in Eur. Hec. 9. φίλιππος λαός. Compare Thucyd. II. 96.

Μυσῶν τ' ἀγχεμάχων, καὶ ἀγαυῶν Ἱππημολγῶν 5
Γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.
Ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὄσσε φαεινώ·
Οὐ γὰρ ὅγ' ἀθανάτων τιν' ἐέλπετο ὃν κατὰ θυμὸν
Ἐλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.
Οὐδ' ἀλαοσκοπιὴν εἶχε κρείων Ἐνοσίχθων· 10
Καὶ γὰρ ὁ θαυμάζων ἧστο πτόλεμόν τε μάχην τε
Ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑλησσης
Θρηϊκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
Φαίνετο δὲ Πριάμοιο πόλις, καὶ νῆες Ἀχαιῶν.
Ἔνθ' ἄρ' ὅγ' ἐξ ἁλὸς ἕζετ' ἰών, ἐλέαιρε δ' Ἀχαιοὺς 15
Τρωσὶν δαμνομένους, Διῒ δὲ κρατερῶς ἐνεμέσσα.
Αὐτίκα δ' ἐξ ὄρεος κατεβήσετο παιπαλόεντος,
Κραιπνὰ ποσὶ προβιβάς· τρέμε δ' οὔρεα μακρὰ καὶ ὕλη
Ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.
Τρὶς μὲν ὀρέξατ' ἰών, τὸ δὲ τέτρατον ἵκετο τέκμωρ, 20

5. ἀγαυῶν Ἱππημολγῶν κ. τ. λ. These *Hippemolgi* were a people of Sarmatia, situated upon the north-eastern coast of the Euxine Sea, remarkable for their homely habits and simple lives. It has been doubted which of the descriptive names here given is the *gentile* denomination, and which the epithet. Some suppose that the people were the same as the *Abii*, mentioned in Q. Curt. VII. 6. *Legati deinde Abiorum Scytharum superveniunt.* He proceeds to call them, in evident reference to this passage of Homer, *justissimos barbarorum.* In agreement with this declaration is the opinion of Arrian and Ammianus Marcellinus. It is far more probable, however, that the people were called *Hippemolgi;* and the origin of the name is immediately explained in the epithet γλακτοφάγων, i. e. γαλακτοφάγων, *from their living upon mares' milk.* In v. 6. ἄβιος is very commonly regarded as an adjective, and is variously explained by those who understand it in this light; according as they derive it from βία *force*, βίος *food*, or βιὸς *a bow.* The former derivation corresponds with the epithet *liber*, which is used by Curtius. The latter, with the α intensive, will represent them as good marksmen, which is a known characteristic of the Scythians. But the derivation from βίος, *vita* or *victus*, would be more probable; though here also commentators are disagreed as to the precise import of the word. Some make the α *intensive;* so that it will be equivalent with μακρόβιος, *long-lived.* Others take α for ἅμα, and explain it ἅμα βίῳ πορεύοντες, as synonymous with the epithets ἁμάξοικος, ἁμαξόβιος, which are applied by some writers to these people, in reference to their wandering mode of life. Hence Justin. Hist. II. 2. *Uxores liberosque secum in plaustris vehunt: quibus pro domibus utuntur.* Horat. Od. III. 24. 9. *Campestres Scythæ, Quorum plaustra vagas rite trahunt domos.* Others again make the α *privative*, in which case the adjective will signify *content with scanty fare;* thus exactly corresponding with the epithet γλακτοφάγων, with which it is joined. Thus Strabo also explains it: VII. p. 478. C. ἀπ' ὀλίγων ἐντελῶς ζῶντας. The simple mode of living of this people is alluded to by Martial: *Vivit et epoto Sarmata pastus equo.* See Plin. N. H. XVIII. 11. Justin also observes: *Hæc continentia illis morum quoque justitiam indidit.* The fact, however, seems to be that Ἄβιοι is a gentile name; though it belongs to a people of Thrace or Scythia, bordering upon, but distinct from, the *Hippemolgi.* It has even been supposed that Ἀγαυοὶ is an appellative noun, but without any satisfactory reason.

8. οὐ γὰρ ὅγ' ἀθανάτων κ. τ. λ. See Il. Θ. 5. 206. 397. Α. 73.

18. τρέμε δ' οὔρεα κ. τ. λ. This passage is extremely majestic and beautiful; and is noticed as such by Longinus (IX. 8). Pope compares it with the splendid description in Psalm lxviii. 8. Compare also Judg. v. 5. Isa. lxiv. 3. The idea of Neptune reaching Ægæ in four strides is imitated in Pind. Pyth. III. 75, cited by Eustathius. There were two towns named *Ægæ;* one in Achaia, the other in Eubœa; and it is uncertain which is here meant. See also Plin. N. H. IV. 11. 18.

Αἰγάς· ἔνθα δέ οἱ κλυτὰ δώματα βένθεσι λίμνης,
Χρύσεα, μαρμαίροντα, τετεύχαται, ἄφθιτα αἰεί.
Ἔνθ' ἐλθὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω,
Ὠκυπέτα, χρυσέῃσιν ἐθείρῃσι κομόωντε.
Χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροΐ· γέντο δ' ἱμάσθλην 25
Χρυσείην, εὔτυκτον, ἑοῦ δ' ἐπεβήσετο δίφρου,
Βῆ δ' ἐλάαν ἐπὶ κυματ'· ἄταλλε δὲ κήτε' ὑπ' αὐτῷ
Πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν ἄνακτα·
Γηθοσύνῃ δὲ θάλασσα διΐστατο· τοὶ δὲ πέτοντο
Ῥίμφα μάλ', οὐδ', ὑπένερθε διαίνετο χάλκεος ἄξων· 30
Τὸν δ' ἐς Ἀχαιῶν νῆας ἐΰσκαρθμοι φέρον ἵπποι.
  Ἔστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
Μεσσηγὺς Τενέδοιο καὶ Ἴμβρου παιπαλοέσσης·
Ἔνθ' ἵππους ἔστησε Ποσειδάων ἐνοσίχθων,
Λύσας ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ 35
Ἔδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσείας,
Ἀῤῥήκτους, ἀλύτους, ὄφρ' ἔμπεδον αὖθι μένοιεν
Νοστήσαντα ἄνακτα· ὁ δ' ἐς στρατὸν ᾤχετ' Ἀχαιῶν.
  Τρῶες δὲ, φλογὶ ἶσοι ἀολλέες ἠὲ θυέλλῃ,
Ἕκτορι Πριαμίδῃ ἄμοτον μεμαῶτες ἕποντο, 40
Ἄβρομοι, αὐΐαχοι· ἔλποντο δὲ νῆας Ἀχαιῶν
Αἱρήσειν, κτενέειν δὲ παρ' αὐτόφι πάντας Ἀχαιούς.
Ἀλλὰ Ποσειδάων γαιήοχος, ἐννοσίγαιος,
Ἀργείους ὤτρυνε, βαθείης ἐξ ἁλὸς ἐλθὼν,
Εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν. 45
Αἴαντε πρώτω προσέφη, μεμαῶτε καὶ αὐτώ·
  Αἴαντε, σφὼ μέν τε σαώσετε λαὸν Ἀχαιῶν,
Ἀλκῆς μνησαμένω, μηδὲ κρυεροῖο φόβοιο.

25. *γέντο.* See on Il. Θ. 43.

27. *ἄταλλε δὲ κήτε' ὑπ' αὐτῷ.* For *ὑπάταλλε αὐτῷ, illi subblandiebantur.* The reading of Longinus is *αὐτοῦ*, which Heyne adopts; but *αὐτῷ* is properly restored by Toup. *in loc.* See v. 19. supra. The passage is imitated by Q. Calaber, V. 93. *τὸν δ' ἑκάτερθεν ἀολλέες ἀμφὶς ἄνακτα Ἀγρόμενοι δελφῖνες ἀπειρέσιον κεχάροντο, Σαίνοντες βασιλῆα.* Virg. Æn. V. 819. *Cæruleo per summa levis volat æquora cursu; Subsidunt undæ, tumidumque sub axe tonanti Sternitur æquor aquis; fugiunt vasto æthere nimbi. Tum variæ comitum facies, immania cete, &c.* Compare Æn. I. 151. Eustath. *ἄταλλε· ἐσκίρτα.*

30. *διαίνετο. Madefactus est.* Hesych. *διαίνεται· βρέχεται, ὑγραίνεται.* Il. Φ. 202. *δίαινε δέ μιν μέλαν ὕδωρ.* Blomfield, in his Gloss. on Æsch. Pers. 263, derives it from an old verb *δίω*, whence also *διερὸς, humidus*, in Od. Z. 201.

31. *ἐΰσκαρθμοι.* Schol. *εὐκίνητοι, ταχεῖς.* From *σκαίρω, salio.* See on Il. B. 814; and compare Σ. 572.

36. *ἀμφὶ δὲ ποσσὶ π. ἔβ. χ.* The practice of *clogging* the legs of horses at grass, which is not yet altogether extinct, is censured in Xen. Cyr. III. 3. 27. Compare Anab. III. 4. 35. See also Theocr. Idyl. XXV. 103.

41. *ἄβρομοι, αὐΐαχοι. Cum magno fremitu et clamore:* in both words the *α*, according to Eustathius, being *intensive.* May not the latter word be compounded of *αὖος, aridus*, and *ἰαχή*? See on Il. M. 160.

48. *κρυεροῖο φόβοιο.* Hesiod. Theog. 657. *ἀρῆς κρυεροῖο.* Op. D. 152. *κρυεροῦ ἀΐδαο.* Arist. Acharn. 1070. *κρυερὰ πάθεα.* See on Il. Z. 344.

Ἄλλῃ μὲν γὰρ ἔγωγ' οὐ δείδια χεῖρας ἀάπτους
Τρώων, οἳ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ· 50
Ἕξουσι γὰρ ἅπαντας ἐϋκνήμιδες Ἀχαιοί·
Τῇ δὲ δὴ αἰνότατον περιδείδια, μή τι πάθωμεν,
Ἡ, ῥ' ὅγ' ὁ λυσσώδης, φλογὶ εἴκελος, ἡγεμονεύει
Ἕκτωρ, ὃς Διὸς εὔχετ' ἐρισθενέος πάϊς εἶναι.
Σφῶϊν δ' ὧδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν, 55
Αὐτώ θ' ἑστάμεναι κρατερῶς, καὶ ἀνωγέμεν ἄλλους·
Τῷ κε καὶ ἐσσύμενόν περ ἐρωήσαιτ' ἀπὸ νηῶν
Ὠκυπόρων, εἰ καί μιν Ὀλύμπιος αὐτὸς ἐγείρει.
Ἦ, καὶ σκηπανίῳ γαιήοχος Ἐννοσίγαιος
Ἀμφοτέρω κεκοπὼς πλῆσε μένεος κρατεροῖο, 60
Γυῖα δὲ θῆκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὕπερθεν.
Αὐτὸς δ', ὥστ' ἴρηξ ὠκύπτερος ὦρτο πέτεσθαι,
Ὅς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθεὶς
Ὁρμήσῃ πεδίοιο διώκειν ὄρνεον ἄλλο·
Ὣς ἀπὸ τῶν ἤϊξε Ποσειδάων ἐνοσίχθων. 65
Τοῖϊν δ' ἔγνω πρόσθεν Ὀϊλῆος ταχὺς Αἴας,
Αἶψα δ' ἄρ' Αἴαντα προσέφη Τελαμώνιον υἱόν·
Αἶαν, ἐπεί τις νῶϊ θεῶν' οἳ Ὄλυμπον ἔχουσι,
Μάντεϊ εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι·—
Οὐδ' ὅγε Κάλχας ἐστὶ, θεοπρόπος οἰωνιστής· 70
Ἴχνια γὰρ μετόπισθε ποδῶν ἠδὲ κνημάων
Ῥεῖ' ἔγνων ἀπιόντος, ἀρίγνωτοι δὲ θεοί περ·
Καὶ δ' ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισι
Μᾶλλον ἐφορμᾶται πολεμίζειν ἠδὲ μάχεσθαι,
Μαιμώωσι δ' ἔνερθε πόδες καὶ χεῖρες ὕπερθε. 75
Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
Οὕτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἄαπτοι
Μαιμῶσι, καί μοι μένος ὤρορε· νέρθε δὲ ποσσὶν
Ἔσσυμαι ἀμφοτέροισι, μενοινώω δὲ καὶ οἶος
Ἕκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι. 80
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Χάρμῃ γηθόσυνοι, τήν σφι θεὸς ἔμβαλε θυμῷ.
Τόφρα δὲ τοὺς ὄπιθεν Γαιήοχος ὦρσεν Ἀχαιοὺς,
Οἳ παρὰ νηυσὶ θοῇσιν ἀνέψυχον φίλον ἦτορ·
Τῶν ῥ' ἅμα τ' ἀργαλέῳ καμάτῳ φίλα γυῖα λέλυντο, 85

51. ἕξουσι. *Will restrain, keep off.* See Lex. Pent. Gr. v. ἔχω.
57. ἐρωήσαιτε. See on Il. Β. 179.
62. ὥστ' ἴρηξ κ. τ. λ. Virg. Æn. XI. 721. *Quam facile accipiter saxo sacer ales ab alto Consequitur pennis sublimem in nube columbam.*

68. Αἶαν, ἐπεί τις κ. τ. λ. The apodosis, or second clause, is wanting, which may be supplied readily from the sense. See on Il. Γ. 59.
71. ἴχνια γὰρ κ. τ. λ. See on Il. Ε. 778.
83. τοὺς ὄπιθεν. *Those in the rear;* near the sea.

Καί σφιν ἄχος κατὰ θυμὸν ἐγίνετο δερκομένοισι
Τρῶας, τοὶ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ.
Τοὺς οἵγ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λεῖβον·
Οὐ γὰρ ἔφαν φεύξεσθαι ὑπ' ἐκ κακοῦ· ἀλλ' Ἐνοσίχθων
Ῥεῖα μετεισάμενος κρατερὰς ὤτρυνε φάλαγγας. 90
Τεῦκρον ἐπὶ πρῶτον καὶ Λήϊτον ἦλθε κελεύων,
Πηνέλεών θ' ἥρωα, Θόαντά τε, Δηΐπυρόν τε,
Μηριόνην τε, καὶ Ἀντίλοχον, μήστωρας ἀϋτῆς.
Τοὺς ὅγ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
Αἰδὼς, Ἀργεῖοι, κοῦροι νέοι· ὔμμιν ἔγωγε 95
Μαρναμένοισι πέποιθα σαωσέμεναι νέας ἁμάς·
Εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λευγαλέοιο,
Νῦν δὴ εἴδεται ἦμαρ ὑπὸ Τρώεσσι δαμῆναι.
Ὢ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι,
Δεινὸν, ὃ οὔποτ' ἔγωγε τελευτήσεσθαι ἔφασκον, 100
Τρῶας ἐφ' ἡμετέρας ἰέναι νέας, οἳ τοπάρος περ
Φυζακινῇς ἐλάφοισιν ἐοίκεσαν, αἵτε καθ' ὕλην
Θώων, πορδαλίων τε, λύκων τ' ἤϊα πέλονται,
Αὔτως ἠλάσκουσαι, ἀνάλκιδες, οὐδ' ἐπὶ χάρμη.
Ὣς Τρῶες τὸ πρίν γε μένος καὶ χεῖρας Ἀχαιῶν 105
Μίμνειν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἠβαιόν·
Νῦν δὲ, ἑκὰς πόλιος, κοίλης ἐπὶ νηυσὶ μάχονται,
Ἡγεμόνος κακότητι, μεθημοσύνῃσί τε λαῶν,
Οἳ, κείνῳ ἐρίσαντες, ἀμυνέμεν οὐκ ἐθέλουσι
Νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς. 110
Ἀλλ' εἰ δὴ καὶ πάμπαν ἐτήτυμον αἴτιός ἐστιν
Ἥρως Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,
Οὕνεκ' ἀπητίμησε ποδώκεα Πηλείωνα,
Ἡμέας γ' οὔπως ἐστὶ μεθιέμεναι πολέμοιο.
Ἀλλ' ἀκεώμεθα θᾶσσον· ἀκεσταί τοι φρένες ἐσθλῶν. 115

90. ῥεῖα μετεισάμενος. Clarke renders these words *facile se inserens*. But Ernesti is correct in joining ῥεῖα with ὤτρυνε. The participle μετεισάμενος is from εἶμι, not εἴδομαι. Hesych. μετεισάμενος· μετελθών. See Matt. Gr. Gr. § 213.

95. αἰδώς. Scil. ἔστω, i. e. αἰδεῖσθε. *Pudorem servate.* It is improperly rendered in the versions, *proh, pudor!* See on Il. E. 531; and compare Il. P. 336. Od. Γ. 24. In the following line also, as Clarke justly observes, πέποιθα is incorrectly translated *confidebam*, instead of *confido*. Compare Il. A. 524. Δ. 325. Ψ. 286. and elsewhere.

100. τελευτήσεσθαι. *Would be accomplished, would happen.* Future middle for passive. See Matt. Gr. Gr. § 496. 8.

103. πορδαλίων. Homer writes both πάρδαλις and πόρδαλις. Compare Il. Γ. 17. P. 20. Φ. 573. Later writers use πάρδαλις only.

104. οὐδ' ἐπὶ χάρμῃ. Scil. οὖσαι.

111. αἴτιος. See on Il. A. 153. From the sense which this word always bears in the Iliad, there can be no doubt as to the meaning of the noun κακότης in v. 108. Heyne observes, that in Homer it means either *culpa* or *calamitas*. In this passage the former signification is required, in reference to his dispute with Achilles.

115. ἀλλ' ἀκεώμεθα θᾶσσον· κ.τ.λ. This line seems to have been misunderstood, or, at least, to have been insufficiently explained, by all the commentators. Clarke renders it, *sed medeamur* huic malo; *let us remedy this evil:* whereas it is evident, from

Ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς,
Πάντες ἄριστοι ἐόντες ἀνὰ στρατόν· οὐδ' ἂν ἔγωγε
Ἀνδρὶ μαχεσσαίμην, ὅστις πολέμοιο μεθίει,
Λυγρὸς ἐών· ὑμῖν δὲ νεμεσσῶμαι πέρι κῆρι.
Ὦ πέπονες, τάχα δή τι κακὸν ποιήσετε μεῖζον 120
Τῇδε μεθημοσύνῃ· ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος
Αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νεῖκος ὄρωρεν.
Ἕκτωρ δὴ παρὰ νηυσὶ βοὴν ἀγαθὸς πολεμίζει
Καρτερὸς, ἔῤῥηξε δὲ πύλας καὶ μακρὸν ὀχῆα.
Ὣς ῥα κελευτιόων Γαιήοχος ὦρσεν Ἀχαιούς. 125
Ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἵσταντο φάλαγγες
Καρτεραὶ, ἃς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθὼν,
Οὔτε κ' Ἀθηναίη λαοσσόος· οἱ γὰρ ἄριστοι
Κρινθέντες Τρῶάς τε καὶ Ἕκτορα δῖον ἔμιμνον,
Φράξαντες δόρυ δουρὶ, σάκος σάκεϊ προθελύμνῳ· 130
Ἀσπὶς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ·
Ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι

the latter clause, that φρένας is the noun to be supplied after ἀκεώμεθα. Heyne understands it to mean, *let us pacify Achilles;* which will be no difficult task, since he is *brave* and *generous*, and therefore *placable.* This, however, is directly at variance with the fact, and with the unbending and implacable temper of the hero of the Iliad; upon which the very argument of the poem depends. Damm explains it, *let us cure*, or *divest ourselves of this fear;* whereas nothing of the kind is implied or mentioned. It is evident that the verse is, as it were, parenthetical; since Neptune immediately takes up his speech again in the following line, nearly in the same words as in the preceding: the emphatic change in the pronoun being the principal difference. The sense also plainly indicates, that the evil to be remedied was the unfriendly feeling towards Agamemnon. The import, therefore, of the passage is at once discernible: *We should not, at least, forget our duty: let us then cure our minds of this contentious spirit* (v. 109);—*and the minds of the brave are easily divested of such feelings. Besides, it is not honourable, &c.* Damm however, though he has misunderstood the sense of the passage, has rightly explained the sense of the adjective ἄκεστος: *quod* (qui) *sanari potest, ne affectus aliquis obtineat et noceat.*

118. μαχεσσαίμην. Scil. ἔπεσι. Eustath. ἀντὶ τοῦ ὀνειδιστικῶς λαλήσω, ἢ μέμψομαι. Synonymous with νεμεσσῶμαι in the next line.

119. λυγρός. Schol. χαλεπὸς, ἄδοξος. In opposition with ἄριστοι, v. 117. Compare infra, v. 237.

122. αἰδῶ καὶ νέμεσιν. Eustath. ἡ μὲν αἰδῶς ἐξ ἡμῶν αὐτῶν· ἡ δὲ νέμεσις ἐξ ἄλλων.

126. ἀμφὶ δ' ἄρ' Αἴαντας κ.τ.λ. There is a tradition preserved by Plutarch of a poetical contest between Homer and Hesiod, in which, after each had produced several pieces, and Homer had been unanimously declared successful, it was proposed that each should recite that part of his works which he himself esteemed the best. Homer is said to have selected the present passage, and Hesiod the opening of his second book: and, contrary to the expectation of all, the prize was adjudged to the latter. See Philostr. Heroic. c. 2. § 19. The commentators, as Pope observes, are all exceedingly angry at so flagrant a piece of injustice.

128. λαοσσόος. Schol. ἡ τοὺς λαοὺς σεύουσα, τουτέστιν εἰς φυγὴν ἄγουσα. Rather, perhaps, ἐπὶ πόλεμον ὁρμῶσα. Compare Il. Ρ. 398. Υ. 48.

130. σάκος σάκεϊ προθελύμνῳ. See on Il. Ι. 537. This description of the ancient phalanx, which is repeated in Il. Π. 215, is supposed by Eustathius to have been the origin of the celebrated Macedonian phalanx, but perhaps without reason. Euripides had his eye on this passage in Heraclid. 836. ποὺς ἐπαλλαχθεὶς ποδὶ, Ἀνὴρ δ' ἐπ' ἀνδρὶ στὰς ἐκαρτέρει μάχῃ. So Virgil, Æn. X. 360. *Trojanæ acies aciesque Latinæ Concurrunt; hæret pede pes, densusque viro vir.* Compare also Tyrt. Carm. II. 32. Stat. Theb. VIII. 398. Ovid. Met. IX. 44. Sil. Ital. IX. 322; and see Macrob. Sat. VI. 3.

Νευόντων, ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισιν·
Ἔγχεα δὲ πτύσσοντο θρασειάων ἀπὸ χειρῶν
Σειόμεν'· οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι. 135
Τρῶες δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἕκτωρ
Ἀντικρὺ μεμαώς, ὀλοοίτροχος ὡς ἀπὸ πέτρης,
Ὅντε κατὰ στεφάνης ποταμὸς χειμάῤῥοος ὤσῃ,
Ῥήξας ἀσπέτῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης·
Ὕψι τ' ἀναθρώσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ 140
Ὕλη, ὁ δ' ἀσφαλέως θέει ἔμπεδον, ὄφρ' ἂν ἵκηται
Ἰσόπεδον, τότε δ' οὔτι κυλίνδεται, ἐσσύμενός περ·
Ὣς Ἕκτωρ εἵως μὲν ἀπείλει μέχρι θαλάσσης
Ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν,
Κτείνων· ἀλλ' ὅτε δὴ πυκινῇς ἐνέκυρσε φάλαγξι, 145
Στῆ ῥα μάλ' ἐγχριμφθείς· οἱ δ' ἀντίοι υἷες Ἀχαιῶν,
Νύσσοντες ξίφεσί τε καὶ ἔγχεσιν ἀμφιγύοισιν,
Ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη,
Ἤϋσε δὲ διαπρύσιον Τρώεσσι γεγωνώς·
Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχηταὶ, 150
Παρμένετ'· οὔτοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοὶ,
Καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες·
Ἀλλ', ὀΐω, χάσσονται ὑπ' ἔγχεος, εἰ ἐτεόν με
Ὦρσε θεῶν ὤριστος, ἐρίγδουπος πόσις Ἥρης.

137. *ὀλοοίτροχος ὡς ἀπὸ πέτρης, κ. τ. λ.* This is one of the noblest similes in all Homer, and the most justly corresponding in its circumstances to the thing described. The furious descent of Hector from the wall, represented by a stone that flies from the top of a rock, forms but the first part of this admirable simile. The sudden stop of the stone when it comes to the plain, as of Hector at the phalanx of the Ajaxes; and the immobility of both when so stopped, the enemy being as unable to move him back, as he to get forward; this last branch of the comparison is the happiest in the world, and, though not hitherto observed, is what makes the principal beauty and force of it. The simile is copied by Virgil: Æn. XII. 684. *Ac veluti montis saxum de vertice præceps Cum ruit avulsum vento, seu turbidus imber Proluit, aut annis solvit sublapsa vetustas; Fertur in abruptum magno mons improbus actu, Exultatque solo, sylvas, armenta, virosque Involvens secum: disjecta per agmina Turnus Sic urbis ruit ad muros,* &c. It is but justice to Homer to take notice how infinitely inferior this simile is to the original; as it is only the violence of Turnus in which the whole application consists. There is yet another beauty in the numbers of this poet. As the verses themselves make us see, the sound of them makes us hear what they represent; in the noble roughness, rapidity, and sonorous cadence that distinguishes them. POPE. There is also a similar passage in Hesiod: Scut. H. 374. *Ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο Πέτραι ἀποθρώσκωσιν, ἐπ' ἀλλήλαις δὲ πέσωσι, Πολλαὶ δὲ δρῦς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι, Αἴγειροί τε τανύρριζοι ῥήγνυνται ὑπ' αὐτῶν Ῥίμφα κυλινδομένων, εἵως πεδίονδ' ἀφίκωνται· Ὣς οἳ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες.* Compare ibid. v. 437.—The adjective *ὀλοοίτροχος*, with which we must understand *λίθος*, evidently implies *carrying destruction in its course.* Compare Xen. Anab. IV. 2. 3. The verb *μέμαε* must be supplied from the former part of the line.

139. *ἀναιδέος.* *Ingentis.* See on Il. Δ. 521. Virgil uses *improbus* in the same sense, in the passage cited in the last note.

141. *ἀσφαλέως.* Schol. Vill. *ἀνεμποδίστως.*

147. *ἀμφιγύοισι.* *Two-edged.* Schol. *ἑκατέρωθεν ἠκονημένοις καὶ βλάπτειν δυναμένοις.* Other interpretations have been given, but they are less probable.

῝Ως εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου. 155
Δηΐφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει
Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' ἐΐσην,
Κοῦφα ποσὶ προβιβὰς, καὶ ὑπασπίδια προποδίζων.
Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
Καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ' ἐΐσην, 160
Ταυρείην· τῆς δ' οὔτι διήλασεν, ἀλλὰ πολὺ πρὶν
'Εν καυλῷ ἐάγη δολιχὸν δόρυ· Δηΐφοβος δὲ
'Ασπίδα ταυρείην σχέθ' ἀπὸ ἕο, δεῖσε δὲ θυμῷ
῎Εγχος Μηριόναο δαΐφρονος· αὐτὰρ ὅγ' ἥρως
῎Αψ ἑτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς 165
'Αμφότερον, νίκης τε, καὶ ἔγχεος ὃ ξυνέαξε.
Βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας 'Αχαιῶν,
Οἰσόμενος δόρυ μακρὸν, ὅ οἱ κλισίηφι λέλειπτο.
Οἱ δ' ἄλλοι μάρναντο, βοὴ δ' ἄσβεστος ὀρώρει.
Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα, 170
῎Ιμβριον αἰχμητὴν, πολυΐππου Μέντορος υἱόν·
Ναῖε δὲ Πήδαιον, πρὶν ἐλθεῖν υἷας 'Αχαιῶν,
Κούρην δὲ Πριάμοιο νόθην ἔχε Μηδεσικάστην·
Αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
῎Αψ εἰς ῎Ιλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι· 175
Ναῖε δὲ πὰρ Πριάμῳ, ὃ δέ μιν τίεν ἶσα τέκεσσι.
Τόν ῥ' υἱὸς Τελαμῶνος ὑπ' οὔατος ἔγχεϊ μακρῷ
Νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' αὖτ' ἔπεσε, μελίη ὣς,
῞Ητ' ὄρεος κορυφῇ ἕκαθεν περιφαινομένοιο,
Χαλκῷ ταμνομένη, τέρενα χθονὶ φύλλα πελάσσῃ· 180
῝Ως πέσεν, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
Τεῦκρος δ' ὡρμήθη, μεμαὼς ἀπὸ τεύχεα δῦσαι·
῞Εκτωρ δ' ὁρμηθέντος ἀκόντισε δουρὶ φαεινῷ·
'Αλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
Τυτθόν· ὃ δ' 'Αμφίμαχον, Κτεάτου υἷ' 'Ακτορίωνος, 185

158. *κοῦφα ποσὶ προβιβάς.* The precise meaning of these words is not very evident. They most probably denote, as Heyne supposes, a *light* and *cautious* motion, but at the same time *rapid* and *determined.* The words *ὑπασπίδια προποδίζων*, for *ὑπασπιδίως*, i.e. *ὑπὸ τῆς ἀσπίδος*, evidently imply caution; *moving one foot before the other, so as to be completely protected by the shield.* Compare Il. Π. 609.

162. *καυλῷ.* *The top of the shaft where it is fixed into the head.* Eustath. *λέγει δὲ καυλὸν, καθιέμενον ξύλον εἰς τὴν ἐπιδορατίδα, ἤγουν εἰς τὸ κοῖλον αὐτῆς.* In Il. Π. 338. it signifies the part of the sword close beneath the hilt.

166. *ἀμφότερον.* See on Il. Δ. 60. Before *νίκης*, *ἕνεκα* or *περὶ* is understood.

171. *πολυΐππου.* See on Il. B. 106. H. 467.

172. *Πήδαιον.* There is no mention of this town elsewhere. Eustath. *τόπος οὐκ ἐπίσημος περίπου τὰ κατὰ Τροίαν.* It is barely probable, that, as some imagine, the river *Pediæus*, in the island of Cyprus, is intended. Of *Medesicasta*, see Apoll. Bibl. III. 12. 5. Pausan. X. 25.

178. *μελίη ὣς, κ.τ.λ.* Compare Virg. Æn. II. 626. sqq.

185. *υἷα.* Accus. of the unused form *υἷς*, as in Il. M. 129. O. 419. See Matt. Gr. Gr. § 89.

Νισσόμενον πόλεμόνδε, κατὰ στῆθος βάλε δουρί·
Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε᾽ ἐπ᾽ αὐτῷ.
Ἕκτωρ δ᾽ ὡρμήθη κόρυθα κροτάφοις ἀραρυῖαν
Κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
Αἴας δ᾽ ὁρμηθέντος ὀρέξατο δουρὶ φαεινῷ 190
Ἕκτορος, ἀλλ᾽ οὔπη χρὼς εἴσατο, πᾶς δ᾽ ἄρα χαλκῷ
Σμερδαλέῳ κεκάλυφθ᾽· ὃ δ᾽ ἄρ᾽ ἀσπίδος ὀμφαλὸν οὖτα,
Ὦσε δέ μιν σθένεϊ μεγάλῳ· ὃ δὲ χάσσατ᾽ ὀπίσσω
Νεκρῶν ἀμφοτέρων· τοὺς δ᾽ ἐξείρυσσαν Ἀχαιοί.
Ἀμφίμαχον μὲν ἄρα Στίχιος δῖός τε Μενεσθεὺς 195
Ἀρχοὶ Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·
Ἴμβριον αὖτ᾽ Αἴαντε, μεμαότε θούριδος ἀλκῆς.
Ὥστε δύ᾽ αἶγα λέοντε, κυνῶν ὕπο καρχαροδόντων
Ἁρπάξαντε, φέρητον ἀνὰ ῥωπήϊα πυκνὰ,
Ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῇσιν ἔχοντε· 200
Ὥς ῥα τὸν ὑψοῦ ἔχοντε δύω Αἴαντε κορυστὰ
Τεύχεα συλήτην· κεφαλὴν δ᾽ ἁπαλῆς ἀπὸ δειρῆς
Κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο,
Ἧκε δέ μιν σφαιρηδὸν ἑλιξάμενος δι᾽ ὁμίλου·
Ἕκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίῃσι. 205
  Καὶ τότε δὴ πέρι κῆρι Ποσειδάων ἐχολώθη
Υἱωνοῖο πεσόντος ἐν αἰνῇ δηϊοτῆτι·
Βῆ δ᾽ ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν,
Ὀτρυνέων Δαναοὺς, Τρώεσσι δὲ κήδε᾽ ἔτευχεν.
Ἰδομενεὺς δ᾽ ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν, 210
Ἐρχόμενος παρ᾽ ἑταίρου, ὅ οἱ νέον ἐκ πολέμοιο
Ἦλθε, κατ᾽ ἰγνύην βεβλημένος ὀξέϊ χαλκῷ·
Τὸν μὲν ἑταῖροι ἔνεικαν, ὃ δ᾽ ἰητροῖς ἐπιτείλας
Ἤϊεν ἐκ κλισίης· ἔτι γὰρ πολέμοιο μενοίνα
Ἀντιάαν· τὸν δὲ προσέφη κρείων Ἐνοσίχθων, 215
Εἰσάμενος φθογγὴν Ἀνδραίμονος υἷϊ Θόαντι,
Ὃς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
Αἰτωλοῖσιν ἄνασσε, θεὸς δ᾽ ὣς τίετο δήμῳ·
  Ἰδομενεῦ, Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ
Οἴχονται, τὰς Τρωσὶν ἀπείλεον υἷες Ἀχαιῶν; 220
  Τὸν δ᾽ αὖτ᾽ Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ηὔδα·
Ὦ Θόαν, οὔτις ἀνὴρ νῦν γ᾽ αἴτιος, ὅσσον ἔγωγε
Γιγνώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν·

191. *εἴσατο. Apparuit*; from *εἴδομαι*, as in Il. Ω. 319. *εἴσατο δέ σφι Δεξιὸς ἀΐξας διὰ ἄστεος.*

199. *ῥωπήια. Thickets.* Schol. *οἱ τόποι ἐν οἷς ῥῶπες φύονται· ῥῶπες δὲ πολύφυλλα καὶ ἱμαντώδη φυτὰ δρυῶν.*

204. *σφαιρηδόν. Like a ball.* Schol. *δίκην σφαίρας.* Compare Od. Z. 115. Θ. 372. Apoll. Rhod. III. 135.

215. *ἀντιάαν.* Schol. *μεταλαμβάνειν, ἐφάπτεσθαι.* See on Il. A. 31.

Οὔτε τινὰ δέος ἴσχει ἀκήριον, οὔτε τις ὄκνῳ
Εἴκων ἀνδύεται πόλεμον κακόν· ἀλλά που οὕτω 225
Μέλλει δὴ φίλον εἶναι ὑπερμενέϊ Κρονίωνι,
Νωνύμνους ἀπολέσθαι ἀπ᾽ Ἄργεος ἐνθάδ᾽ Ἀχαιούς.
Ἀλλὰ, Θόαν,—καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,
Ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδηαι,—
Τῷ νῦν μήτ᾽ ἀπόληγε, κέλευέ τε φωτὶ ἑκάστῳ. 230
Τὸν δ᾽ ἠμείβετ᾽ ἔπειτα Ποσειδάων ἐνοσίχθων·
Ἰδομενεῦ, μὴ κεῖνος ἀνὴρ ἔτι νοστήσειεν
Ἐκ Τροίης, ἀλλ᾽ αὖθι κυνῶν μέλπηθρα γένοιτο,
Ὅς τις ἐπ᾽ ἤματι τῷδε ἑκὼν μεθίῃσι μάχεσθαι.
Ἀλλ᾽ ἄγε, τεύχεα δεῦρο λαβὼν ἴθι· ταῦτα δ᾽ ἅμα χρὴ 235
Σπεύδειν, αἴκ᾽ ὄφελός τι γενώμεθα καὶ δύ᾽ ἐόντε.
Συμφερτὴ δ᾽ ἀρετὴ πέλει ἀνδρῶν, καὶ μάλα λυγρῶν·
Νῶϊ δὲ καί κ᾽ ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.
Ὣς εἰπὼν, ὁ μὲν αὖτις ἔβη θεὸς ἀμπόνον ἀνδρῶν.
Ἰδομενεὺς δ᾽ ὅτε δὴ κλισίην εὔτυκτον ἵκανε, 240
Δύσετο τεύχεα καλὰ περὶ χροῒ, γέντο δὲ δοῦρε·
Βῆ δ᾽ ἴμεν ἀστεροπῇ ἐναλίγκιος, ἥν τε Κρονίων
Χειρὶ λαβὼν ἐτίναξεν ἀπ᾽ αἰγλήεντος Ὀλύμπου,
Δεικνὺς σῆμα βροτοῖσιν, ἀρίζηλοι δέ οἱ αὐγαί·
Ὣς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος. 245
Μηριόνης δ᾽ ἄρα οἱ, θεράπων ἐΰς, ἀντεβόλησεν,
Ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἤει
Οἰσόμενος· τὸν δὲ προσέφη σθένος Ἰδομενῆος·
Μηριόνη, Μόλου υἱὲ, πόδας ταχὺ, φίλταθ᾽ ἑταίρων,
Τίπτ᾽ ἦλθες πόλεμόν τε λιπὼν καὶ δηϊοτῆτα; 250
Ἠέ τι βέβληαι, βέλεος δέ σε τείρει ἀκωκή;
Ἠέ τευ ἀγγελίης μετ᾽ ἔμ᾽ ἤλυθες; οὐδέ τοι αὐτὸς

224. δέος ἀκήριον. See on Il. E. 812.

225. ἀλλά που. *Sed, ut verisimile est: sed, quantum conjicere est.* Clarke. See on Il. A. 178; and of the verb μέλλει, in the next line, on Il. B. 116.

233. κυνῶν μέλπηθρα. *A sport for dogs.* The noun μέλπηθρον signifies properly, *dancing accompanied with music;* from μέλπω. Eustath. μέλπηθρα· ἀντὶ τοῦ παίγνια. Compare Il. P. 255. Σ. 179.

235. ταῦτα δ᾽ ἅμα χρὴ κ.τ.λ. The sense of this passage seems to be this: *We ought to unite our efforts, since even two of us together may be of service; for the united valour even of the weak is advantageous: whereas we &c.* Heyne observes, that the construction of v. 247. should be thus supplied: ἀνδρῶν, καὶ μάλα λυγρῶν, ἀρετὴ γίνεται, ἐὰν συμφερτὴ ᾖ. *Est etiam imbellium hominum virtus aliqua, si modo illa a pluribus conjunctim adhibeatur.* Perhaps ὄφελός τι should rather be repeated: ἀνδρῶν δὲ, καὶ μάλα λυγρῶν, ἀρετὴ συμφερτὴ πέλει ὄφελός τι. Juvenal, Sat. II. 46. *Defendit numerus, junctæque umbone phalanges.*

239. ἀμπόνον. For ἀνὰ πόνον, i. e. ἀνὰ τὴν μάχην.

249. Μηριόνη, κ.τ.λ. This long conversation of Meriones and Idomeneus has been considered ill-timed and improper in the heat of the action. It arises, however, very naturally out of the circumstances which attend it; and is happily introduced to relieve the attention of the reader, which has been so entirely occupied with the tumult of the war. See on v. 273.

252. ἀγγελίης. Subaud. ἕνεκα.

Ἧσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.
Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ηὔδα·
Ἰδομενεῦ, Κρητῶν βουληφόρε χαλκοχιτώνων, 255
Ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λέλειπται,
Οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,
Ἀσπίδα Δηϊφόβοιο βαλὼν ὑπερηνορέοντος.
Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ηὔδα·
Δούρατά γ', αἴκ' ἐθέλησθα, καὶ ἓν καὶ εἴκοσι δήεις, 260
Ἑσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα,
Τρώϊα, τὰ κταμένων ἀποαίνυμαι· οὐ γὰρ ὀΐω
Ἀνδρῶν δυσμενέων ἑκὰς ἱστάμενος πολεμίζειν.
Τῷ μοι δούρατά τ' ἔστι, καὶ ἀσπίδες ὀμφαλόεσσαι,
Καὶ κόρυθες, καὶ θώρηκες λαμπρὸν γανόωντες. 265
Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ηὔδα·
Καί τοι ἐμοὶ παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
Πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδόν ἐστιν ἑλέσθαι.
Οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
Ἀλλὰ μετὰ πρώτοισι μάχην ἀνὰ κυδιάνειραν 270
Ἵσταμαι, ὁππότε νεῖκος ὀρώρηται πολέμοιο.
Ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
Λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν ὀΐω.
Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ηὔδα·
Οἶδ' ἀρετὴν οἷός ἐσσι· τί σε χρὴ ταῦτα λέγεσθαι; 275
Εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
Ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν,
Ἔνθ' ὅ τε δειλὸς ἀνὴρ, ὅς τ' ἄλκιμος, ἐξεφαάνθη,—
Τοῦ μὲν γάρ τε κακοῦ τρέπεται χρὼς ἄλλυδις ἄλλῃ,
Οὐδέ οἱ ἀτρέμας ἧσθαι ἐρητύετ' ἐν φρεσὶ θυμὸς, 280
Ἀλλὰ μετοκλάζει, καὶ ἐπ' ἀμφοτέρους πόδας ἵζει,

257. The enallage, or change of number, in this line, from *κατεάξαμεν* in the plural, to *ἔχεσκον* in the singular, is not unfrequent in Homer; and may be attributed, as in similar false constructions, which have been noticed occasionally, to the early state of the language, and a comparative inattention to the strict rules of grammar. There is a similar change in Eur. Ion. 352. *εἰ πρὸς τοῦ θεοῦ Κωλυόμεσθα μὴ μαθεῖν ἃ βούλομαι.* See Matt. Gr. Gr. § 292.

261. *ἐνώπια παμφανόωντα.* See on Il. Θ. 435.

265. *γανόωντες. Renidentes.* Schol. *στίλβοντες.* The verb *γανᾶν* properly signifies *lætitia affici*, or *lætus videri.* The sense in which it is here used, is sometimes also affixed to the verbs *μειδιᾶν*, *γελᾶν*, and to *ridere* in Latin. In the primitive acceptation Homer uses the form *γάννυμαι*, as in v. 493. See also Il. Ξ. 504. Υ. 405. Od. M. 43. Eur. Cycl. 504.

273. *σὲ δὲ ἴδμεναι αὐτὸν ὀΐω.* Meriones inferred from the expression of Idomeneus, in v. 263, that his friend suspected his courage. This insinuation, he answers, he, of all others, had the least occasion to throw out, since they had usually fought side by side; Meriones as the *θεράπων*, or *attendant*, of Idomeneus. It is this circumstance which led to the lengthened conversation of the two heroes.

277. *ἐς λόχον.* See on Il. A. 227.

281. *μετοκλάζει. Flexis genibus succumbit:* as explained by the following clause.

Ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει
Κῆρας ὀϊομένῳ, πάταγος δέ τε γίνετ' ὀδόντων·
Τοῦ δ' ἀγαθοῦ οὔτ' ἂρ τρέπεται χρὼς, οὔτε τι λίην
Ταρβεῖ, ἐπειδὰν πρῶτον ἐσίζηται λόχον ἀνδρῶν, 285
Ἀρᾶται δὲ τάχιστα μιγήμεναι ἐν δαῒ λυγρῇ·—
Οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.
Εἴ περ γάρ κε βλεῖο πονεύμενος, ἠὲ τυπείης,
Οὐκ ἂν ἐν αὐχέν' ὄπισθε πέσοι βέλος, οὐδ' ἐνὶ νώτῳ,
Ἀλλά κεν ἢ στέρνων ἢ νηδύος ἀντιάσειε 290
Πρόσσω ἱεμένοιο μετὰ προμάχων ὀαριστύν.
Ἀλλ' ἄγε, μηκέτι ταῦτα λεγώμεθα, νηπύτιοι ὣς,
Ἑσταότες, μή πού τις ὑπερφιάλως νεμεσήσῃ·
Ἀλλὰ σύ γε κλισίηνδε κιὼν ἕλευ ὄβριμον ἔγχος.
Ὣς φάτο· Μηριόνης δὲ, θοῷ ἀτάλαντος Ἄρηϊ 295
Καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος,
Βῆ δὲ μετ' Ἰδομενῆα, μέγα πτολέμοιο μεμηλώς.
Οἷος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισι,
Τῷ δὲ Φόβος, φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀταρβὴς
Ἕσπετο, ὅστ' ἐφόβησε ταλάφρονά περ πολεμιστήν· 300
Τὼ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μέτα θωρήσσεσθον,
Ἠὲ μετὰ Φλέγυας μεγαλήτορας, οὐδ' ἄρα τώγε
Ἔκλυον ἀμφοτέρων, ἑτέροισι δὲ κῦδος ἔδωκαν·
Τοῖοι Μηριόνης τε καὶ Ἰδομενεὺς, ἀγοὶ ἀνδρῶν,
Ἤϊσαν ἐς πόλεμον, κεκορυθμένοι αἴθοπι χαλκῷ. 305
Τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπε·

Anglicè: *he cowers.* This verb is among the ἅπαξ λεγόμενα in Homer. Cicero seems to have had this passage in view in his Oration for Cluentius: *Timor ejus, perturbatio, suspensus incertusque vultus, crebra coloris mutatio.*

283. Κῆρας ὀϊομένῳ. *Mortem ominanti.* Il. A. 228. τὸ δέ τοι κὴρ εἴδεται εἶναι.

285. ἐπειδάν. This is the only passage in which this particle occurs in Homer; and Thiersch would here substitute ἐπὴν δὴ, as in Il. Π. 453. Od. M. 55. There is, however, no appearance of variation in any of the copies.

287. ὄνοιτο. Subaud. τις. See on Soph. Œd. T. 314. Pent. Gr. p. 28. Also on Il. Δ. 539.

288. βλεῖο. Schol. βληθείης. The form does not occur elsewhere. See Matt. Gr. Gr. § 226.

301. τὼ μὲν ἄρ' ἐκ Θρήκης κ. τ. λ. The invention of the passage of Mars from Thrace, which was feigned to be the country of that god, to the Phlegyans and Ephyrians, is a very beautiful and poetical manner of celebrating the martial genius of that people, who lived in perpetual wars. As for the general purport of the comparison, it gives a noble and majestic idea at once of Idomeneus and Meriones, represented by Mars and his son Terror; in which each of these heroes is greatly elevated, yet the just distinction between them preserved. The beautiful simile of Virgil in Æn. XII. 331. is drawn with an eye to this of our author. *Qualis apud gelidi cum flumina concitus Hebri Sanguineus Mavors clypeo increpat, atque furentes Bella movens immittit equos; illi æquore aperto Ante Notos Zephyrumque volant; gemit ultima pulsu Thraca pedum; circumque atræ Formidinis ora, Iræque, Insidiæque, Dei comitatus aguntur.* Pope. See Pausan. IX. 36. Lowth de Sacra Poesi Hebr. p. 234.

302. οὐδ' ἄρα τώγε κ. τ. λ. *Etsi utrinque invocatus Mars alterutri tantum victoriam largitur.* Heyne.

Δευκαλίδη, πῆ τ' ἂρ μέμονας καταδῦναι ὅμιλον;
Ἢ ἐπὶ δεξιόφι παντὸς στρατοῦ, ἢ ἀνὰ μέσσους,
Ἢ ἐπ' ἀριστερόφιν; ἐπεὶ οὔποθι ἔλπομαι οὕτω
Δεύεσθαι πολέμοιο κάρη κομόωντας Ἀχαιούς. 310
Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ηὔδα·
Νηυσὶ μὲν ἐν μέσσῃσιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
Αἴαντές τε δύω, Τεῦκρός θ', ὃς ἄριστος Ἀχαιῶν
Τοξοσύνῃ, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ·
Οἵ μιν ἄδην ἐλόωσι καὶ ἐσσύμενον πολέμοιο, 315
Ἕκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστιν.
Αἰπύ οἱ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,
Κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους,
Νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων
Ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῇσιν. 320
Ἀνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,
Ὃς θνητός τ' εἴη, καὶ ἔδοι Δημήτερος ἀκτὴν,
Χαλκῷ τε ῥηκτὸς, μεγάλοισί τε χερμαδίοισιν·
Οὐδ' ἂν Ἀχιλλῆϊ ῥηξήνορι χωρήσειεν
Ἔν γ' αὐτοσταδίῃ, ποσὶ δ' οὔπως ἐστὶν ἐρίζειν. 325
Νῶϊν δ' ὧδ' ἐπ' ἀριστέρ' ἔχε στρατοῦ, ὄφρα τάχιστα

307. Δευκαλίδη. Schol. Vill. ἀπὸ τοῦ Δευκαλιωνίδη κατὰ συγκοπὴν ἐγένετο. See on Il. Δ. 488.

309. ἐπεὶ οὔποθι ἔλπομαι κ.τ.λ. *Since I expect that the Greeks will no where be in want of war;* i.e. engage where we will, we shall have fighting enough. Eustathius: δεύεσθαι πολέμοιο· ὅ ἐστιν, οὐδαμοῦ ἀπολεμήτους εἶναι. With this simple interpretation before them, the commentators, one and all, have mistaken the meaning of the passage. Heyne refers the observation to the last part only of the question of Meriones, and supposes the words to imply that the Greeks *had given way nowhere so much as in the left wing.* In order to twist the sense to this purport, he understands an ellipse of ἀλκῆς with δεύεσθαι, and supplies the construction thus: ἀλκῆς δεύεσθαι κατὰ τοῦ πολέμοιο, i.e. ἐν τῷ πολεμίζειν. But the genitive, which the verb δεύεσθαι requires, is at hand in the word πολέμοιο, not to mention that this explanation renders the former part of the question of Meriones absolute nonsense; and the answer of Idomeneus, who replies that assistance is not wanted in the centre, and proposes to turn their attention to the left wing, altogether out of place. The other interpretations are the same in effect, and liable to the same objections, as that of Heyne. The true sense of the passage, on the contrary, is supported by the reply of Idomeneus, who shows that all parts are not equally in want of assistance; but, though there would be enough to do in every direction, still the left wing was in more immediate need of support.

312. ἀμύνειν. Scil. ὥστε. See on Il. Z. 463.

315. ἄδην ἐλόωσι. The versions render ἄδην adverbially, as in Il. E. 203, and join ἐσσύμενον πολέμοιο. By a comparison of the passage, however, with Il. T. 423, it seems that the preposition εἰς is omitted, and the construction as follows: οἵ μιν ἐλόωσι, καὶ ἐσσύμενον, εἰς ἄδην πολέμοιο. So the Scholiast: εἰς κόρον ἔλωσιν· ὅ ἐστι πολέμου κορεσθῆναι ποιήσωσι. Of καὶ, for καίπερ, *although*, see on Il. A. 63.—Of the metrical structure of the following line, see Prelim. Obss. sect. VI.

322. Δημήτερος ἀκτήν. See on Il. A. 630. Euripides has adopted the expression in Hippol. 137, and in a fragment preserved by Athenæus (IV. p. 158. E.).

326. νῶϊν. This may be either the genitive or dative dual. If the former, it must depend upon ἀριστέρα, and the sense will be, *tende hic ad lævam nostri*, scil. κατὰ τοῦ στρατοῦ. Heyne, however, prefers the dative; *tende mihi ad lævam castrorum.* It would, perhaps, be better to read ἔχειν, for ἔχε, by which means the sentence would run thus: *sed nostrum est ad lævam*

Εἴδομεν. ἠέ τῳ εὖχος ὀρέξομεν, ἠέ τις ἡμῖν.
  Ὣς φάτο· Μηριόνης δὲ, θοῷ ἀτάλαντος Ἄρηϊ,
Ἦρχ’ ἴμεν, ὄφρ’ ἀφίκοντο κατὰ στρατὸν, ᾗ μιν ἀνώγει.
Οἱ δ’ ὡς Ἰδομενῆα ἴδον, φλογὶ εἴκελον ἀλκὴν, 330
Αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισι,
Κεκλόμενοι καθ’ ὅμιλον ἐπ’ αὐτῷ πάντες ἔβησαν·
Τῶν δ’ ὁμὸν ἵστατο νεῖκος ἐπὶ πρύμνῃσι νέεσσιν.
Ὡς δ’ ὅθ’ ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι
Ἤματι τῷ, ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους, 335
Οἵ τ’ ἄμυδις κονίης μεγάλην ἱστᾶσιν ὀμίχλην·
Ὣς ἄρα τῶν ὁμόσ’ ἦλθε μάχη, μέμασαν δ’ ἐνὶ θυμῷ
Ἀλλήλους καθ’ ὅμιλον ἐναιρέμεν ὀξέϊ χαλκῷ.
Ἔφριξε δὲ μάχη φθισίμβροτος ἐγχείῃσι
Μακρῇς, ἃς εἶχον ταμεσίχροας· ὄσσε δ’ ἄμερδεν 340
Αὐγὴ χαλκείη κορύθων ἄπο λαμπομενάων,
Θωρήκων τε νεοσμήκτων, σακέων τε φαεινῶν,
Ἐρχομένων ἄμυδις· μάλα κε θρασυκάρδιος εἴη,
Ὃς τότε γηθήσειεν ἰδὼν πόνον, οὐδ’ ἀκάχοιτο.
  Τὼ δ’, ἀμφὶς φρονέοντε, δύω Κρόνου υἷε κραταιὼ 345
Ἀνδράσιν ἡρώεσσιν ἐτεύχετον ἄλγεα λυγρά.
Ζεὺς μὲν ἄρα Τρώεσσι καὶ Ἕκτορι βούλετο νίκην,
Κυδαίνων Ἀχιλῆα πόδας ταχύν· οὐ δ’ ὅγε πάμπαν
Ἤθελε λαὸν ὀλέσθαι Ἀχαϊκὸν Ἰλιόθι πρὸ,
Ἀλλὰ Θέτιν κύδαινε καὶ υἱέα καρτερόθυμον. 350
Ἀργείους δὲ Ποσειδάων ὀρόθυνε μετελθὼν
Λάθρῃ, ὑπεξαναδὺς πολιῆς ἁλός· ἤχθετο γάρ ῥα
Τρωσὶν δαμναμένους, Διῒ δὲ κρατερῶς ἐνεμέσσα.
Ἦ μὰν ἀμφοτέροισιν ὁμὸν γένος, ἠδ’ ἴα πάτρη,
Ἀλλὰ Ζεὺς πρότερος γεγόνει, καὶ πλείονα ᾔδη· 355
Τῷ ῥα καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλέεινε,

castrorum tendere. Eustath. ἔχειν· ἐλαύνειν.

329. ᾗ μιν ἀνώγει. Scil. ἰέναι.

330. οἱ δέ. The Trojans.

334. σπέρχωσιν. The verb σπέρχειν, *to urge forward, to impel,* is used by Homer both in an active and passive sense. See Il. Τ. 317. Ω. 322. Od. Γ. 283. Ν. 22. Η. in Diosc. 7. Compare also Herod. I. 32. III. 72. VI. 207. Oppian. Hal. IV. 9. In this place, however, the Scholiast supplies τὴν κόνιν, τὰς ἀκάνθας, τοὺς θάμνους, ἤ τι τοιοῦτο ῥεῖα κινούμενον.

339. ἔφριξε δὲ μάχη κ.τ.λ. So Virg. Æn. VII. 525. *Atraque late* Horrescit *strictis seges* ensibus. Compare Il. Δ. 282. Virg. Æn. XI. 601. Milton's P. L. IV. 977. See also on Il. Η. 63.

340. ὄσσε δ’ ἄμερδεν κ.τ.λ. Claud. III. Cons. Hon. *perstringit ahena Lux oculos.* See on Il. Π. 53.

342. νεοσμήκτων. *Recently polished:* ἀπὸ τοῦ νέον σμήχειν. The word is ἅπαξ λεγόμενον.

355. πλείονα ᾔδη. This declaration is simply expressive of the respect which was due to those who were more advanced in years, and consequently endued with superior judgment and experience. Compare Il. Τ. 219. Φ. 449. Hence an offence against an elder brother was amenable to the Furies. Compare Il. Ο. 204.

Λάθρη δ' αἰὲν ἔγειρε κατὰ στρατὸν, ἀνδρὶ ἐοικώς.
Τὼ δ' ἔριδος κρατερῆς καὶ ὁμοΐου πολέμοιο
Πεῖραρ, ἐπαλλάξαντες, ἐπ' ἀμφοτέροισι τάνυσσαν,
Ἄῤῥηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. 360
Ἔνθα, μεσαιπόλιός περ ἐὼν, Δαναοῖσι κελεύσας
Ἰδομενεὺς, Τρώεσσι μετάλμενος, ἐν φόβον ὦρσε·
Πέφνε γὰρ Ὀθρυονῆα, Καβησόθεν ἔνδον ἐόντα,
Ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει,
Ἤτεε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην, 365
Κασσάνδρην, ἀνάεδνον· ὑπέσχετο δὲ μέγα ἔργον,
Ἐκ Τροίης ἀέκοντας ἀπωσέμεν υἷας Ἀχαιῶν.
Τῷ δ' ὁ γέρων Πρίαμος ὑπό τ' ἔσχετο καὶ κατένευσε
Δωσέμεναι· ὁ δὲ μάρναθ', ὑποσχεσίῃσι πιθήσας.
Ἰδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ, 370
Καὶ βάλεν ὕψι βιβάντα τυχών· οὐδ' ἤρκεσε θώρηξ
Χάλκεος, ὃν φορέεσκε· μέσῃ δ' ἐν γαστέρι πῆξε.
Δούπησε δὲ πεσών· ὁ δ' ἐπεύξατο, φώνησέν τε·
Ὀθρυονεῦ, πέρι δή σε βροτῶν αἰνίζομ' ἁπάντων,
Εἰ ἐτεὸν δὴ πάντα τελευτήσεις, ὅσ' ὑπέστης 375

357. ἔγειρε. Supply τινά. An ellipsis of frequent occurrence. See Matt. Gr. Gr. § 294, 2.

358. τὼ δ' ἔριδος κ. τ. λ. This short but comprehensive allegory is very proper to give us an idea of the present condition of the two contending armies, who, being both powerfully sustained by the assistance of two superior deities, join and mix together in a close and bloody engagement, without any remarkable advantage on either side. To image to us this state of things, the poet represents Jupiter and Neptune holding the two armies close bound by a mighty chain, which he calls the *knot of contention and war*, and of which the two gods draw the extremities, whereby the enclosed armies are compelled together, without any possibility on either side to separate or conquer. There is not, perhaps, in Homer any image at once so exact and so bold. Pope. This explanation, however, is not altogether correct. The comparison is borrowed from a common sport wherein two persons contested the superiority of manual strength, by pulling at the two extremities of a rope; and the balance of success between the two armies is represented by the tension of the rope, alternately yielding to the exertions of each antagonist. See on Il. A. 336. The construction is: τὼ δὲ ἀπετάνυσσαν ἀμφοτέροις πεῖραρ ἔριδος καὶ πολέμου, ἐπαλλάξαντες. The verb ἐπαλλάττειν is properly translated by Ernesti, *in utramque partem trahere*. Hence, metaphorically, τοὺς λόγους ἐπαλλάττειν, in Aristot. Polit. I. 6. The singular πεῖραρ is either for the plural πείρατα, or it must be understood of the whole rope.—Of the adjective ὁμοΐος, see on Il. Δ. 315.

361. μεσαιπόλιος. *Middle-aged*; i. e. when the hair begins to turn grey. Schol. ᾧ διεσπαρμέναι εἰσὶν αἱ πολιαί.

363. ἔνδον ἐόντα. Scil. *in Priam's palace*; where he was entertained as his future son-in-law. The same form occurs in Il. O. 438. Of *Cabesus*, nothing is known, except that it was a city of Thrace.

364. πολέμοιο μετὰ κλέος. *Belli fama accepta*; as in Il. Λ. 227.

366. ἀνάεδνον. See on Il. I. 146.

371. ὕψι βιβάντα. Eustath. πηδῶντα ἐνθουσιωδῶς. After the participle τυχὼν, the genitive αὐτοῦ must be supplied: the accusative depends upon βάλε.

374. αἰνίζομαι. *I will extol*; present for future. The severe and sarcastic raillery, in which the heroes of Homer sometimes indulge towards their dying enemies, is strongly characteristic of a state of barbarism and incivilization. At the same time, they are not to be charged upon the poet himself, so much as upon the temper of the age in which he lived. Virgil was only historically correct, in making several of his heroes guilty of similar barbarities. Compare Æn. II. 547. and elsewhere.

Δαρδανίδῃ Πριάμῳ· ὃ δ' ὑπέσχετο θυγατέρα ἥν.
Καί κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν,
Δοῖμεν δ' Ἀτρείδαο θυγατρῶν εἶδος ἀρίστην,
Ἄργεος ἐξαγαγόντες, ὀπυιέμεν, εἴ κε σὺν ἄμμιν
Ἰλίου ἐκπέρσῃς εὖ ναιόμενον πτολίεθρον. 380
Ἀλλ' ἕπευ, ὄφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν
Ἀμφὶ γάμῳ· ἐπεὶ οὔτοι ἐεδνωταὶ κακοὶ εἰμέν.
Ὣς εἰπὼν, ποδὸς εἷλκε κατὰ κρατερὴν ὑσμίνην
Ἥρως Ἰδομενεύς· τῷ δ' Ἄσιος ἦλθεν ἀμύντωρ
Πεζὸς πρόσθ' ἵππων· τὼ δὲ πνείοντε κατ' ὤμων 385
Αἰὲν ἔχ' ἡνίοχος θεράπων· ὃ δὲ ἵετο θυμῷ
Ἰδομενῆα βαλεῖν· ὃ δέ μιν φθάμενος βάλε δουρὶ
Λαιμὸν ὑπ' ἀνθερεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν.
Ἤριπε δ', ὡς ὅτε τις δρῦς ἤριπεν, ἢ ἀχερωῒς,
Ἠὲ πίτυς βλωθρὴ, τήν τ' οὔρεσι τέκτονες ἄνδρες 390
Ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι·
Ὣς ὃ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθεὶς,
Βεβρυχὼς, κόνιος δεδραγμένος αἱματοέσσης.
Ἐκ δέ οἱ ἡνίοχος πλήγη φρένας, ἃς πάρος εἶχεν·
Οὐδ' ὅγε τόλμησε, δηΐων ὑπὸ χεῖρας ἀλύξας, 395
Ἂψ ἵππους στρέψαι· τὸν δ' Ἀντίλοχος μενεχάρμης
Δουρὶ μέσον περόνησε τυχών· οὐδ' ἤρκεσε θώρηξ
Χάλκεος, ὃν φορέεσκε· μέσῃ δ' ἐν γαστέρι πῆξεν.
Αὐτὰρ ὅγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου·
Ἵππους δ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱὸς, 400
Ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιούς.
Δηΐφοβος δὲ μάλα σχεδὸν ἤλυθεν Ἰδομενῆος,
Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.
Ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
Ἰδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' ἐΐσῃ, 405
Τὴν ἄρ' ὅγε ῥινοῖσι βοῶν καὶ νώροπι χαλκῷ
Δινωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν.
Τῇ ὕπο πᾶς ἐάλη, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος·
Καρφαλέον δέ οἱ ἀσπὶς ἐπιθρέξαντος ἄϋσεν

382. ἐεδνωταί. Schol. Vill. κηδεσταὶ, πενθεροί· οὗτοι γὰρ τὰ ἕδνα παρὰ τῶν μνηστευομένων ἐνεδέχοντο. *Vox ἅπαξ λεγομένη.*

389. ἀχερωῒς. *The white poplar;* so termed from the colour of its bark, wood, and leaves. The appellative is derived from its abundant growth on the banks of the Acheron. The adjective βλωθρὸς, in the next line, is *procerus, altus;* from βλώσκω, *cresco.* Heyne derives it ultimately from βάλλω, and compares Virg. Eclog. X. 74. *Vere novo viridis se* subjicit, sc. *in altum.*

407. δινωτήν. *Round, circular.* Eustath. δινωτὴ δὲ ἡ πάντοσε ἴση, τουτέστι περιφερὴς, ὡς εἴπερ ἦν τορευτή· δῖνος γὰρ ὁ τόρνος. See on Il. B. 389. Also on Il. Θ. 193.

408. ἐάλη. *Se collegit,* as in Virg. Æn. XII. 491.

409. ἐπιθρέξαντος ἔγχεος. *As the spear passed close over it.* The adverb καρφαλέον denotes the sound upon the shield, caused

Ἔγχεος· οὐ δ' ἅλιόν ῥα βαρείης χειρὸς ἀφῆκεν, 410
Ἀλλ' ἔβαλ' Ἱππασίδην Ὑψήνορα, ποιμένα λαῶν,
Ἧπαρ ὑπὸ πραπίδων· εἶθαρ δ' ὑπὸ γούνατ' ἔλυσε.
Δηΐφοβος δ' ἔκπαγλον ἐπεύξατο, μακρὸν ἀΰσας·
Οὐ μὰν οὐδ' ἄτιτος κεῖτ' Ἄσιος· ἀλλά ἕ φημὶ,
Εἰς Ἄϊδός περ ἰόντα πυλάρταο κρατεροῖο, 415
Γηθήσειν κατὰ θυμὸν, ἐπεὶ ῥά οἱ ὤπασα πομπόν.
Ὣς ἔφατ'· Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
Ἀντιλόχῳ δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·
Ἀλλ' οὐδ', ἀχνύμενός περ, ἑοῦ ἀμέλησεν ἑταίρου,
Ἀλλὰ θέων περίβη, καί οἱ σάκος ἀμφεκάλυ ε. 420
Τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
Μηκιστεὺς, Ἐχίοιο πάϊς, καὶ δῖος Ἀλάστωρ,
Νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.
Ἰδομενεὺς δ' οὐ λῆγε μένος μέγα· ἵετο δ' αἰεὶ
Ἠέ τινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι, 425
Ἢ αὐτὸς δουπῆσαι, ἀμύνων λοιγὸν Ἀχαιοῖς.
Ἔνθ' Αἰσυήταο Διοτρεφέος φίλον υἱὸν
Ἥρω' Ἀλκάθοον,—γαμβρὸς δ' ἦν Ἀγχίσαο
Πρεσβυτάτην δ' ὤπυιε θυγατρῶν, Ἱπποδάμειαν,
Τὴν πέρι κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ 430
Ἐν μεγάρῳ· πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο
Κάλλεϊ, καὶ ἔργοισιν, ἰδὲ φρεσί· τοὔνεκα καί μιν
Γῆμεν ἀνὴρ ὤριστος ἐνὶ Τροίῃ εὐρείῃ.
Τὸν τόθ' ὑπ' Ἰδομενῆϊ Ποσειδάων ἐδάμασσε,
Θέλξας ὄσσε φαεινὰ, πέδησε δὲ φαίδιμα γυῖα. 435
Οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ', οὔτ' ἀλέασθαι·
Ἀλλ', ὥστε στήλην ἢ δένδρεον ὑψιπέτηλον,

by the reverberation of the air. See on Il. M. 160.

414. *οὐ μὰν οὐδ' ἄτιτος.* This is the emendation of Blomfield in his Gloss. on Æsch. Agam. 71; and there can be little doubt of its truth. Compare Il. Ψ. 441. *Vulgo οὐ μὰν αὖτ' ἄτ.*

424. *λῆγε.* This verb is again used in an *active* sense, in Il. Φ. 305. See Schneid. Lex. in v.

426. *δουπῆσαι.* See on Il. Ψ. 679.

428. *ἥρω' Ἀλκ.* Supply *ἔκτεινε.* At the end of the parenthesis the subject nominative is changed.

431. *ἐν μεγάρῳ.* Scil. *οὖσαν.* This must relate, as Ernesti remarks, to the period before her marriage. Thus Demosthenes (contra Mid. § 17.) describes a virgin, as *ἔτι ἔνδον οὖσαν.*

433. After this verse the three following occur in some MSS.: but they are, in all probability, spurious.

Πρὶν Ἀντηνορίδας τραφέμεν καὶ Πανθόου υἷας,
Πριαμίδας θ', οἳ Τρωσὶ μετέπρεπον ἱπποδάμοισιν·
Ἕως ἔθ' ἥβην εἶχεν, ὄφελλε δὲ κούριον ἄνθος.

435. *ὄσσε φαεινά.* All the MSS. and early editions read *φαεινώ*, as in vv. 3. 7. supra. The metre evidently requires *φαεινά*: and that *ὄσσε* is neuter, as well as masculine, is clear from v. 617, where we meet with *ὄσσε αἱματόεντα.* The use of the adjective in the plural, with the substantive in the dual, is also supported by the same passage. See also on Il. Ψ. 477; and of the verb *θέλγειν*, see on Il. M. 255. It here signifies to *fascinate* or *perplex.* Schol. *ἀπατήσας.*

Ἀτρέμας ἑσταότα στῆθος μέσον οὔτασε δουρὶ
Ἥρως Ἰδομενεὺς, ῥῆξε δέ οἱ ἀμφὶ χιτῶνα
Χάλκεον, ὅς οἱ πρόσθεν ἀπὸ χροὸς ἤρκει ὄλεθρον· 440
Δὴ τότε γ' αὖον ἄϋσεν, ἐρεικόμενος πέρι δουρί.
Δούπησε δὲ πεσὼν, δόρυ δ' ἐν κραδίῃ ἐπεπήγει,
Ἥ ῥά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν
Ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
Ἰδομενεὺς δ' ἔκπαγλον ἐπεύξατο, μακρὸν ἀΰσας· 445
Δηΐφοβ', ἦ ἄρα δή τι ἐΐσκομεν ἄξιον εἶναι
Τρεῖς ἑνὸς ἀντιπεφάσθαι, ἐπεὶ σύ περ εὔχεαι οὕτως;
Δαιμόνι', ἀλλὰ καὶ αὐτὸς ἐναντίος ἵστασ' ἐμεῖο,
Ὄφρα ἴδῃ, οἷος Ζηνὸς γόνος ἐνθάδ' ἱκάνω·
Ὃς πρῶτον Μίνωα τέκε, Κρήτῃ ἐπίουρον· 450
Μίνως δ' αὖ τέκεθ' υἱὸν ἀμύμονα Δευκαλίωνα·
Δευκαλίων δ' ἐμὲ τίκτε, πολέσσ' ἄνδρεσσιν ἄνακτα
Κρήτῃ ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἔνεικαν,
Σοί τε κακὸν, καὶ πατρὶ, καὶ ἄλλοισι Τρώεσσιν.
Ὣς φάτο· Δηΐφοβος δὲ διάνδιχα μερμήριξεν, 455
Ἤ τινά που Τρώων ἑταρίσσαιτο μεγαθύμων,
Ἂψ ἀναχωρήσας, ἦ πειρήσαιτο καὶ οἶος.
Ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,

439. *ῥῆξε δέ οἱ ἀμφὶ χιτῶνα.* For *ἀμφιέῤῥηξέν οἱ χιτῶνα.* In v. 441. a similar tmesis separates *περιερεικόμενος*, *transfixus.*

443. *ἥ ῥά οἱ κ. τ. λ.* Ordo: *ἥ ῥα καὶ ἀσπαίρουσα οἱ πελέμιζεν οὐρίαχον. Cor ejus palpitans tremefaciebat etiam ipsam inferiorem hastæ cuspidem.* Heyne. Of the *οὐρίαχος*, or *σαυρωτὴρ*, as it was otherwise called, see on Il. K. 153.

444. *μένος.* Scil. *hastæ.* The passage, however, is perplexed, and would admit of two other interpretations; by referring *μένος* to Mars and Alcathous respectively. The true meaning, however, is obtained from Il. Π. 613. P. 529. Hence Heyne understands *Ἄρης* to signify nothing more than the *impetus* with which the spear was thrown; by which means *ἀφιέναι* will retain its usual signification, i. e. *amittere.* Nearly in the same manner *Ἄρης* is used below, in v. 569, to signify *the wound inflicted;* and it may be observed generally, that the word admits of several senses in Homer, all of them indeed nearly allied, but evidently distinct. The Scholiast, on Il. B. 381, has affixed to it four significations, of which examples continually recur.

446. *ἦ ἄρα δή τι ἐΐσκομεν κ. τ. λ. Do I conjecture rightly, that three deaths, instead of one, are a just compensation?* Compare Il. Ξ. 471. Ernesti properly observes, that the expression *ἐΐσκειν τι* signifies *recte conjicere,* just as *λέγειν τι* signifies *recte dicere.* Of this elegant use of the pronoun *τὶ*, see Zeunè on Viger, p. 119. With *ἄξιον* the noun *χρῆμα* must be supplied. It frequently happens that the adjective is placed, as it is here, in the neuter singular, in reference to a subject either masculine or feminine, or in the plural. See on Il. B. 204.

450. *ἐπίουρον.* Schol. *φύλακα*, i. e. *βασιλέα.* Both *οὖρος* and *ἐπίουρος* signify a *director* or *ruler.* Compare Il Θ. 80. Od. N. 405. O. 39. Theocr. Idyl. VIII. 6. Apollon. Rhod. I. 87. III. 1179. This Minos, who is here stated by Homer to have lived only three generations before the Trojan war, could not have been the same with the celebrated monarch, who settled the laws and constitution of Crete: at least, if the early date usually assigned to the civilization of Crete is to be admitted as correct; viz. B. C. 1406. Hence chronologists and historians have generally supposed two Cretan princes of the name of Minos; though it is impossible to distinguish between their respective histories. Compare Od. Λ. 567. T. 175; and see Diod. Sic. IV. 60.

457. *πειρήσαιτο.* Scil. *Ἰδομενέως.*

458. *δοάσσατο.* Schol. *ἔδοξε.* There has

Βῆναι ἐπ᾽ Αἰνείαν· τὸν δ᾽ ὕστατον εὗρεν ὁμίλου
ʽΕσταότ᾽· αἰεὶ γὰρ Πριάμῳ ἐπεμήνιε δίῳ, 460
Οὕνεκ᾽ ἄρ᾽ ἐσθλὸν ἐόντα μετ᾽ ἀνδράσιν οὔ τι τίεσκεν.
᾽Αγχοῦ δ᾽ ἱστάμενος ἔπεα πτερόεντα προσηύδα·
Αἰνεία, Τρώων βουληφόρε, νῦν σε μάλα χρὴ
Γαμβρῷ ἀμυνέμεναι, εἴπερ τί σε κῆδος ἱκάνει.
᾽Αλλ᾽ ἕπευ, ᾽Αλκαθόῳ ἐπαμύνομεν, ὅς σε πάρος γε 465
Γαμβρὸς ἐὼν ἔθρεψε δόμοις ἔνι, τυτθὸν ἐόντα·
Τὸν δέ τοι ᾽Ιδομενεὺς δουρικλυτὸς ἐξενάριξεν.
ʽΩς φάτο· τῷ δ᾽ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε.
Βῆ δὲ μετ᾽ ᾽Ιδομενῆα, μέγα πτολέμοιο μεμηλώς.
᾽Αλλ᾽ οὐκ ᾽Ιδομενῆα φόβος λάβε, τηλύγετον ὥς, 470
᾽Αλλ᾽ ἔμεν᾽, ὡς ὅτε τις σῦς οὔρεσιν ἀλκὶ πεποιθὼς,
ʽΟστε μένει κολοσυρτὸν ἐπερχόμενον πολὺν ἀνδρῶν
Χώρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὕπερθεν·
᾽Οφθαλμὼ δ᾽ ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ ὀδόντας
Θήγει, ἀλέξασθαι μεμαὼς κύνας ἠδὲ καὶ ἄνδρας· 475
ʽΩς μένεν ᾽Ιδομενεὺς δουρικλυτὸς, οὐδ᾽ ὑπεχώρει
Αἰνείαν ἐπιόντα βοῇ θοόν· αὖε δ᾽ ἑταίρους,
᾽Ασκάλαφόν τ᾽ ἐσορῶν, ᾽Αφαρῆά τε, Δηΐπυρόν τε,
Μηριόνην τε, καὶ ᾽Αντίλοχον, μήστωρας ἀϋτῆς.
Τοὺς ὅγ᾽ ἐποτρύνων ἔπεα πτερόεντα προσηύδα· 480
Δεῦτε, φίλοι, καί μ᾽ οἴῳ ἀμύνετε· δείδια δ᾽ αἰνῶς
Αἰνείαν ἐπιόντα πόδας ταχὺν, ὅς μοι ἔπεισιν·
ʽΟς μάλα καρτερός ἐστι μάχῃ ἔνι φῶτας ἐναίρειν,

been some doubt respecting the origin of this verb, which is manifestly a poetic form. Buttmann (Lexil. II. p. 104) identifies it, by means of a change of vowels, with δέατο, in Od. Z. 242; and derives both from δαῆναι, aor. 2. of δάημι. Others explain δοάζω as poeticè for δοκέω, by rejecting the κ.

460. Πριάμῳ ἐπεμήνιε δίῳ. Homer here gives the reason why Æneas did not fight in the foremost ranks. It was against his inclination that he served Priam, and he was rather engaged by honour and reputation to assist his country, than by any disposition to serve that prince. This passage is purely historical, and the ancients have preserved to us a tradition which serves to explain it. They say, that Æneas became suspected by Priam, on account of an oracle, which prophesied that in process of time he should rule over the Trojans. Compare Il. Υ. 306. sqq. The king therefore showed him no great degree of esteem or consideration, with design to discredit, and render him despicable to the people. Pope: from Eustathius. See Heyn. Excurs. I. Virg. Æn. IX. Strab. XIII. 1.

464. γαμβρῷ. Alcathous was the son-in-law of Anchises. See above v. 428, where γαμβρὸς occurs in its proper signification. Here it means *a brother-in-law;* as in Il. E. 474.

470. τηλύγετον ὥς. *Like a tender child.* See on Il. Γ. 175.

473. οἰοπόλῳ. *Solitary.* Schol. ἤτοι ἐν ᾧ ὄϊες ἀναστρέφονται· ἢ ἐν ᾧ οἶός τις καὶ μόνος πολεῖται. The latter meaning is fully determined by Il. P. 54. T. 377. Od. K. 281. The other has reference to the sense in which the word occurs as an epithet of Mercury, in Hom. H. in Merc. 314.

477. βοῇ θοόν. These words are commonly read as a single epithet βοήθοον, and explained by ἐν πολέμῳ τάχυν. Thus again in Il. P. 481, where a chariot is so described. In both instances, and in the latter particularly, they will be found to read better separately.

Καὶ δ' ἔχει ἥβης ἄνθος, ὅ τε κράτος ἐστὶ μέγιστον.
Εἰ γὰρ ὁμηλικίη γε γενοίμεθα τῷδ' ἐπὶ θυμῷ, 485
Αἶψά κεν ἠὲ φέροιτο μέγα κράτος, ἠὲ φεροίμην.
Ὣς ἔφαθ'· οἳ δ' ἄρα πάντες, ἕνα φρεσὶ θυμὸν ἔχοντες,
Πλησίοι ἔστησαν, σάκε' ὤμοισι κλίναντες.
Αἰνείας δ' ἑτέρωθεν ἐκέκλετο οἷς ἑτάροισι,
Δηΐφοβόν τε, Πάριν τ' ἐσορῶν, καὶ Ἀγήνορα δῖον, 490
Οἵ οἱ ἅμ' ἡγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα
Λαοὶ ἕπονθ', ὡσεί τε μετὰ κτίλον ἕσπετο μῆλα
Πιόμεν' ἐκ βοτάνης· γάνυται δ' ἄρα τε φρένα ποιμήν·
Ως Αἰνείᾳ θυμὸς ἐνὶ στήθεσσι γεγήθει,
Ὡς ἴδε λαῶν ἔθνος ἐπισπόμενον ἑοῖ αὐτῷ. 495
Οἳ δ' ἀμφ' Ἀλκαθόῳ αὐτοσχεδὸν ὡρμήθησαν
Μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκὸς
Σμερδαλέον κονάβιζε τιτυσκομένων καθ' ὅμιλον
Ἀλλήλων· δύο δ' ἄνδρες ἀρήϊοι ἔξοχον ἄλλων,
Αἰνείας τε καὶ Ἰδομενεὺς, ἀτάλαντοι Ἄρηϊ, 500
Ἵεντ' ἀλλήλων ταμέειν χρόα νηλέϊ χαλκῷ.
Αἰνείας δὲ πρῶτος ἀ όντισεν Ἰδομενῆος·
Ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,
Αἰχμὴ δ' Αἰνείαο κραδαινομένη κατὰ γαίης
Ὤιχετ', ἐπεί ῥ' ἅλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 505
Ἰδομενεὺς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην,
Ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
Ἤφυσ'· ὃ δ' ἐν κονίῃσι πεσὼν ἕλε γαῖαν ἀγοστῷ.
Ἰδομενεὺς δ' ἐκ μὲν νέκυος δολιχόσκιον ἔγχος
Ἐσπάσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ 510
Ὤμοιϊν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
Οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὁρμηθέντι,
Οὔτ' ἄρ' ἐπαΐξαι μεθ' ἑὸν βέλος, οὔτ' ἀλέασθαι.
Τῷ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἦμαρ,
Τρέσσαι δ' οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο. 515
Τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῷ

485. ὁμηλικίη. Schol. ἀντὶ τοῦ ὁμήλικες. Od. Ζ. 23. ἤ οἱ ὁμηλικίη μὲν ἔην. Compare Il. Ε. 325. Od. Γ. 49. 364. Χ. 209. Hence the vulgar reading ὁμηλικίῃ, in the dative, is rejected by the best commentators.

492. κτίλον ἕσπετο μῆλα. See on Il. Γ. 197.

499. ἔξοχον. The neuter adjective used adverbially. The vulgar reading is ἔξοχοι, which is far less elegant; and the text is supported by the best MSS. Of the construction of ἔξοχος with a genitive, see Matt. Gr. Gr. § 370.

515. τρέσσαι δ' οὐκέτι κ.τ.λ. The construction is: πόδες δ' οὐκέτι ῥίμφα φέρον αὐτὸν, ὥστε τρέσσαι, i. e. φεύγειν ἐκ πολέμου.

516. βάδην. *Slowly.* Schol. ἠρέμα. Hesych. σχολῇ, κατὰ βῆμα. Sosipater *ap. Athen.* p. 278. F. πότε δεῖ πυκνότερον ἐπαγαγεῖν, καὶ πότε βάδην. Aristænet. II. 10. εἰσιοῦσα θᾶττον ἢ βάδην. Eur. ap. Jamblich. p. 25. βάδην καὶ σχολαίως

Δηΐφοβος· δὴ γάρ οἱ ἔχε κότον ἐμμενὲς αἰεί·
Ἀλλ' ὅγε καὶ τόθ' ἅμαρτεν, ὁ δ' Ἀσκάλαφον βάλε δουρὶ,
Υἱὸν Ἐνυαλίοιο, δι' ὤμου δ' ὄβριμον ἔγχος
Ἔσχεν· ὁ δ' ἐν κονίῃσι πεσὼν ἕλε γαῖαν ἀγοστῷ. 520
Οὐδ' ἄρα πώ τι πέπυστο βριήπυος ὄβριμος Ἄρης
Υἷος ἑοῖο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ·
Ἀλλ' ὅγ' ἄρ' ἄκρῳ Ὀλύμπῳ ὑπὸ χρυσέοισι νέφεσσιν
Ἧστο, Διὸς βουλῇσιν ἐελμένος, ἔνθα περ ἄλλοι
Ἀθάνατοι θεοὶ ἦσαν ἐεργόμενοι πολέμοιο. 525
Οἱ δ' ἀμφ' Ἀσκαλάφῳ αὐτοσχεδὸν ὡρμήθησαν.
Δηΐφοβος μὲν ἀπ' Ἀσκαλάφου πήληκα φαεινὴν
Ἥρπασε· Μηριόνης δὲ, θοῷ ἀτάλαντος Ἄρηϊ,
Δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρὸς
Αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα. 530
Μηριόνης δ' ἐξαῦτις ἐπάλμενος, αἰγυπιὸς ὣς,
Ἐξέρυσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος,
Ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο· τὸν δὲ Πολίτης,
Αὐτοκασίγνητος, περὶ μέσσῳ χεῖρε τιτήνας,
Ἐξῆγε πτολέμοιο δυσηχέος, ὄφρ' ἵκεθ' ἵππους 535
Ὠκέας, οἵ οἱ ὄπισθε μάχης ἠδὲ πτολέμοιο
Ἕστασαν, ἡνίοχόν τε καὶ ἅρματα ποικίλ' ἔχοντες·
Οἳ τόν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα,
Τειρόμενον· κατὰ δ' αἷμα νεουτάτου ἔῤῥεε χειρός.
Οἱ δ' ἄλλοι μάρναντο, βοὴ δ' ἄσβεστος ὀρώρει. 540
Ἔνθ' Αἰνέας Ἀφαρῆα Καλητορίδην ἐπορούσας
Λαιμὸν τύψ', ἐπί οἱ τετραμμένον, ὀξέϊ δουρὶ,
Ἐκλίνθη δ' ἑτέρωσε κάρη· ἐπὶ δ' ἀσπὶς ἑάφθη
Καὶ κόρυς· ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστής.
Ἀντίλοχος δὲ Θόωνα, μεταστρεφθέντα δοκεύσας, 545
Οὖτασ' ἐπαΐξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,

προϊόντες. See Ruhnken. Lex. Tim. *in voce.*

517. ἔχε κότον. Homer does not tell us the occasion of this hatred; but, since his days, Simonides and Ibycus write, that Idomeneus and Deiphobus were rivals, and both in love with Helen. Pope: from Eustathius. Heyne thinks that the anger merely arose from his having missed Idomeneus, when he hurled his spear at him; supra v. 404.

521. βριήπυος. *Clamosus.* This epithet is equivalent to βοὴν ἀγαθὸς, being derived from the intensive particle βρῖ and ἠπύω, *sono.* It does not recur elsewhere in Homer. See on Il. H. 384.

530. βόμβησε. See on Il. Δ. 125.

541. ἔνθ' Αἰνέας κ. τ. λ. Vulgo Αἰνείας δ'. This, however, seems to have been the correction of some copyist.

543. ἐπὶ δ' ἀσπὶς ἑάφθη κ. τ. λ. By tmesis, and Ionicè for ἐφήφθη, from ἐφάπτω, *to annex*, or *attach.* Compare Il. Ξ. 419. The shield, suspended by a band passing over the shoulders, and the helmet confined by a thong beneath the chin, would tend to draw the head more heavily aside. See Il. Γ. 372. Herod. I. 171.

544. θυμοραϊστής. *Life-destroying*; from ῥαίζω, *corrumpo.* Schol. ὁ τὴν ψυχὴν φθείρων. Il. Π. 591. δηΐων ὑπὸ θυμοραϊστέων. Of the same origin is the adjective κυνοραϊστής, in Od. P. 300.

῞Ητ' ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἱκάνει·
Τὴν ἀπὸ πᾶσαν ἔκερσεν· ὃ δ' ὕπτιος ἐν κονίῃσι
Κάππεσεν, ἄμφω χεῖρε φίλοις ἑτάροισι πετάσσας.
'Αντίλοχος δ' ἐπόρουσε, καὶ αἴνυτο τεύχε' ἀπ' ὤμων, 550
Παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
Οὔταζον σάκος εὐρὺ παναίολον, οὐ δὲ δύναντο
Εἴσω ἐπιγράψαι τέρενα χρόα νηλέϊ χαλκῷ
'Αντιλόχου· πέρι γάρ ῥα Ποσειδάων ἐνοσίχθων
Νέστορος υἱὸν ἔρυτο, καὶ ἐν πολλοῖσι βέλεσσιν. 555
Οὐ μὲν γάρ ποτ' ἄνευ δηΐων ἦν, ἀλλὰ κατ' αὐτοὺς
Στρωφᾶτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ' αἰεὶ
Σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ᾗσιν
῎Η τευ ἀκοντίσσαι, ἠὲ σχεδὸν ὁρμηθῆναι.
'Αλλ' οὐ λῆθ' 'Αδάμαντα τιτυσκόμενος καθ' ὅμιλον 560
'Ασιάδην, ὅς οἱ οὖτα σάκος μέσον ὀξέϊ χαλκῷ,
'Εγγύθεν ὁρμηθείς· ἀμενήνωσε δέ οἱ αἰχμὴν
Κυανοχαῖτα Ποσειδάων, βιότοιο μεγήρας.
Καὶ τὸ μὲν αὐτοῦ μεῖν', ὥστε σκῶλος πυρίκαυστος,
'Εν σάκει 'Αντιλόχοιο, τὸ δ' ἥμισυ κεῖτ' ἐπὶ γαίης· 565
῏Αψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο, κῆρ' ἀλεείνων.
Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρὶ
Αἰδοίων τε μεσηγὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα
Γίγνετ' ἄρης ἀλεγεινὸς ὀϊζυροῖσι βροτοῖσιν·
῎Ενθα οἱ ἔγχος ἔπηξεν· ὃ δ' ἑσπόμενος περὶ δουρὶ 570
῎Ησπαιρ', ὡς ὅτε βοῦς, τόν τ' οὔρεσι βουκόλοι ἄνδρες
'Ιλλάσιν οὐκ ἐθέλοντα βίῃ δήσαντες ἄγουσιν·
῟Ως ὃ τυπεὶς ἤσπαιρε μίνυνθά περ, οὔτι μάλα δὴν,
῎Οφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσατ' ἐγγύθεν ἐλθὼν
῞Ηρως Μηριόνης· τὸν δὲ σκότος ὄσσε κάλυψε. 575
Δηΐπυρον δ' ῞Ελενος ξίφεϊ σχεδὸν ἤλασε κόρσην

547. ἦτ' ἀνὰ νῶτα κ.τ.λ. That is, *the jugular vein.*

558. τιτύσκετο. *He wished, he intended.* This is the only passage in Homer where this verb is referred to the mind, except perhaps in Od. Θ. 556. Heyne, after Koeppen, cites a similar example from Hesiod. Theogon. 209. τιταίνοντας μέγα ἔργον ῥέξαι. In general it signifies, *to aim at a mark* or *object.* Thus v. 150. supra, τιτύσκετο δουρί. Compare also v. 560.

562. ἀμενήνωσε. Apoll. Lex. ἀσθενῆ ἐποίησε κατὰ στέρησιν τοῦ μένους, ὅ ἐστι τῆς ἰσχύος. Compare Il. E. 887.

563. βιότοιο μεγήρας. *Anxious for his life:* subaud. ἕνεκα. The verb μεγαίρω signifies properly, *to envy, to grudge;* as in Il. Δ. 54. H. 408. Hence its meaning in this passage is readily deducible.

564. τὸ μὲν αὐτοῦ μεῖν', ὥστε κ.τ.λ. *A part of it, as long as a peasant's stake, &c.* ἥμισυ must be supplied from the next line. The σκῶλος was *a sharp stake,* hardened by means of exposure to heat, which the peasants carried instead of a weapon. Eustath. σκῶλος πυρίκαυστος· εἶδος σκόλοπος, ὃν ἀποξύναντες ἀγρόται πυρακτοῦσι, ὡς ἂν ἀντὶ βέλους εἴη.

569. ἄρης. Schol. ὁ πόλεμος, δι' ὃν ἡ τρῶσις. See above on v. 444.

570. ἑσπόμενος. *Falling forward.* Virgil has used the verb *sequor* precisely in the same sense, in Æn. XII. 301.

572. 'Ιλλάσιν. *Withes.* Schol. τοῖς ἐξ

Θρηϊκίῳ, μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν·
Ἡ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσε· καί τις Ἀχαιῶν
Μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσε·
Τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν. 580
Ἀτρείδην δ' ἄχος εἷλε, βοὴν ἀγαθὸν Μενέλαον·
Βῆ δ' ἐπαπειλήσας Ἑλένῳ ἥρωϊ ἄνακτι,
Ὀξὺ δόρυ κραδάων· ὁ δὲ τόξου πῆχυν ἄνεῖλκε.
Τὼ δ' ἄρ' ὁμαρτήτην· ὁ μὲν ἔγχεϊ ὀξυόεντι
Ἵετ' ἀκοντίσσαι, ὁ δ' ἀπὸ νευρῆφιν ὀϊστῷ. 585
Πριαμίδης μὲν ἔπειτα κατὰ στῆθος βάλεν ἰῷ
Θώρηκος γύαλον, ἀπὸ δ' ἔπτατο πικρὸς ὀϊστός.
Ὡς δ' ὅτ' ἀπὸ πλατέος πτυόφι μεγάλην κατ' ἀλωὴν
Θρώσκωσι κύαμοι μελανόχροες ἢ ἐρέβινθοι
Πνοιῇ ὑπὸ λιγυρῇ καὶ λικμητῆρος ἐρωῇ· 590
Ὡς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο,
Πολλὸν ἀποπλαγχθεὶς, ἑκὰς ἔπτατο πικρὸς ὀϊστός.
Ἀτρείδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
Τὴν βάλεν, ᾗ ῥ' ἔχε τόξον ἐΰξοον· ἐν δ' ἄρα τόξῳ
Ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος. 595
Ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο, κῆρ' ἀλεείνων,
Χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλινον ἔγχος.
Καὶ τὸ μὲν ἐκ χειρὸς ἔρυσε μεγάθυμος Ἀγήνωρ,
Αὐτὴν δὲ ξυνέδησεν ἐϋστρόφῳ οἰὸς ἀώτῳ,
Σφενδόνῃ, ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν. 600
Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο
Ἤϊε· τὸν δ' ἄγε Μοῖρα κακὴ θανάτοιο τέλοσδε,
Σοὶ, Μενέλαε, δαμῆναι ἐν αἰνῇ δηϊοτῆτι.
Οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἀτρείδης μὲν ἅμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος· 605
Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
Οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
Ἔσχεθε γὰρ σάκος εὐρὺ, κατεκλάσθη δ' ἐνὶ καυλῷ
Ἔγχος· ὁ δὲ φρεσὶν ᾗσι χάρη, καὶ ἐέλπετο νίκην.

ἱμάντων πεπλεγμένοις δεσμοῖς. See Ruhnken ad Tim. p. 71.

582. Ἑλένῳ ἄνακτι. The appellation of *king* was not anciently confined to those only who bore the sovereign dignity; but applied also to others. POPE: from Eustathius. See Pent. Gr. p. 64. on Soph. Œd. T. 911.

588. πτυόφι. *A winnowing shovel.* Hesych. πτύον· ξύλον ἐν ᾧ διαχωρίζουσι τὸν σῖτον ἀπὸ τοῦ ἀχύρου. Compare Theocr. Idyl. VII. 156. St. Matt. iii. 12.

589. The κύαμοι and ἐρέβινθοι were plants of the leguminous species; probably the *bean* and *pea* respectively.

594. ἐν δ' ἄρα τόξῳ κ.τ.λ. *The spear, passing through his hand, was fixed into the bow.*

599. οἰὸς ἀώτῳ. See on Il. I. 657. Eustathius quotes an old Scholiast, who informs us that the ancient slings were made of woollen strings. In v. 716. infra, the noun σφενδόνη, which is here used in explanatory apposition, is omitted; but there the sense is sufficiently manifest of itself.

'Ατρείδης δὲ, ἐρυσσάμενος ξίφος ἀργυρόηλον, 610
Ἆλτ' ἐπὶ Πεισάνδρῳ· ὁ δ' ὑπ' ἀσπίδος εἵλετο καλὴν
'Αξίνην εὔχαλκον, ἐλαΐνῳ ἀμφὶ πελέκκῳ,
Μακρῷ, ἐϋξέστῳ· ἅμα δ' ἀλλήλων ἐφίκοντο.
Ἤτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἱπποδασείης
Ἄκρον ὑπὸ λόφον αὐτόν· ὁ δὲ προσιόντα μέτωπον, 615
Ῥινὸς ὑπὲρ πυμάτης· λάκε δ' ὀστέα, τὼ δέ οἱ ὄσσε
Πὰρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κονίῃσιν·
'Ιδνώθη δὲ πεσών· ὁ δὲ λὰξ ἐν στήθεσι βαίνων
Τεύχεά τ' ἐξενάριξε, καὶ εὐχόμενος ἔπος ηὔδα·
Λείψετέ θην οὕτω γε νέας Δαναῶν ταχυπώλων, 620
Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι ἀϋτῆς.
Ἄλλης μὲν λώβης τε καὶ αἴσχεος οὐκ ἐπιδευεῖς,
Ἣν ἐμὲ λωβήσασθε, κακαὶ κύνες· οὐδέ τι θυμῷ
Ζηνὸς ἐριβρεμέτεω χαλεπὴν ἐδδείσατε μῆνιν
Ξεινίου, ὅστε πότ' ὔμμι διαφθέρσει πόλιν αἰπήν. 625
Οἵ μευ κουριδίην ἄλοχον καὶ κτήματα πολλὰ
Μὰψ οἴχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ,
Νῦν αὖτ' ἐν νηυσὶ μενεαίνετε ποντοπόροισι
Πῦρ ὀλοὸν βαλέειν, κτεῖναι δ' ἥρωας 'Αχαιούς·
'Αλλά ποθι σχήσεσθε, καὶ ἐσσύμενοί περ, ἄρηος. 630
Ζεῦ πάτερ, ἦ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων
'Ανδρῶν ἠδὲ θεῶν, σέο δ' ἐκ τάδε πάντα πέλονται·
Οἷον δὴ ἄνδρεσσι χαρίζεαι ὑβριστῇσι,
Τρωσὶν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
Φυλόπιδος κορέσασθαι ὁμοιΐου πολέμοιο. 635
Πάντων μὲν κόρος ἐστὶ, καὶ ὕπνου, καὶ φιλότητος,
Μολπῆς τε γλυκερῆς, καὶ ἀμύμονος ὀρχηθμοῖο,
Τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
Ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.
Ὣς εἰπὼν, τὰ μὲν ἔντε' ἀπὸ χροὸς αἱματόεντα 640
Συλήσας, ἑτάροισι δίδου Μενέλαος ἀμύμων,
Αὐτὸς δ' αὖτ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη.
Ἔνθα οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος,

612. *πελέκκῳ.* This is distinct from πέλεκυς, signifying *the handle of the axe.* Eustath. πέλεκκον δὲ οὐδετέρως, ὁ στειλειὸς, τουτέστιν ἡ λαβὴ τοῦ πελέκεως, ἤτοι τῆς ἀξίνης.

616. *ὄσσε αἱματόεντα.* See above on v. 435.

618. *ἰδνώθη.* See on Il. B. 266.

620. *λείψετέ θην. You will at last, I suppose.* Heyne justly observes, that the future is not used here, and in v. 630, for the imperative, as is sometimes the case. See on Il. Γ. 103.

622. *ἐπιδευεῖς.* Scil. ἐστέ. See on Il. I. 225.

627. *φιλέεσθε.* Schol. ξενίας ἐτύχετε.

633. *οἷον δή. Inasmuch as.*

638. *ἐξ ἔρον εἶναι. Famem eximere.* See on Il. A. 469.

639. *μάχης ἀκόρητοι.* Virg. Æn. XI. 308. *quos nulla fatigant Prœlia, nec victi possunt absistere ferro.* Compare Hesiod. Scut. H. 113.

Ἁρπαλίων, ὅ ῥα πατρὶ φίλῳ ἕπετο πτολεμίξων
Ἐς Τροίην, οὐδ' αὖτις ἀφίκετο πατρίδα γαῖαν. 645
Ὅς ῥα τότ' Ἀτρείδαο μέσον σάκος οὔτασε δουρὶ
Ἐγγύθεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
Ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο, κῆρ' ἀλεείνων,
Πάντοσε παπταίνων, μή τις χρόα χαλκῷ ἐπαύρῃ.
Μηριόνης δ' ἀπιόντος ἵει χαλκήρε' ὀϊστὸν, 650
Καί ῥ' ἔβαλε γλουτὸν κατὰ δεξιόν· αὐτὰρ ὀϊστὸς
Ἀντικρὺ διὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν·
Ἑζόμενος δὲ καταῦθι, φίλων ἐν χερσὶν ἑταίρων
Θυμὸν ἀποπνείων, ὥστε σκώληξ, ἐπὶ γαίῃ
Κεῖτο ταθείς· ἐκ δ' αἷμα μέλαν ῥέε, δεῦε δὲ γαῖαν. 655
Τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο,
Ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρὴν
Ἀχνύμενοι· μετὰ δέ σφι πατὴρ κίε, δάκρυα λείβων·
Ποινὴ δ' οὔτις παιδὸς ἐγίγνετο τεθνειῶτος.
Τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη· 660
Ξεῖνος γάρ οἱ ἔην πολέσι μετὰ Παφλαγόνεσσι.
Τοῦ ὅγε χωόμενος προΐει χαλκήρε' ὀϊστόν.
Ἦν δέ τις Εὐχήνωρ, Πολυείδου μάντιος υἱὸς,
Ἀφνειός τ', ἀγαθός τε, Κορινθόθι οἰκία ναίων,
Ὅς ῥ' εὖ εἰδὼς κῆρ' ὀλοὴν ἐπὶ νηὸς ἔβαινε· 665
Πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύειδος,
Νούσῳ ὑπ' ἀργαλέῃ φθίσθαι οἷς ἐν μεγάροισιν,
Ἢ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι.
Τῷ ῥ' ἅμα τ' ἀργαλέην θωὴν ἀλέεινεν Ἀχαιῶν,
Νοῦσόν τε στυγερὴν, ἵνα μὴ πάθῃ ἄλγεα θυμῷ· 670
Τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς

653. *καταῦθι.* So *ἐξαῦτις*, in v. 642. Vulgo *κατ' αὖθι.*

654. *ὥστε σκώληξ.* This comparison of the dying Harpalion with a worm is intended to indicate nothing more than his extended position on the ground. The opinion of Eustathius, that it was intended to represent him as mean and cowardly, which he supports by the remark in v. 648, is sufficiently refuted by the application of the same words to Deiphobus and others, supra vv. 533. 566. 596; and to Ajax in Il. O. 728.

658. *μετὰ δέ σφι πατὴρ κίε.* The death of Pylæmenes, the leader of the Paphlagonians, is recorded in Il. E. 576; so that it is, at all events, impossible to identify that general with the father of Harpalion: unless we admit the ridiculous idea advanced by some critics, who think that the ghost of his father is intended, who lay yet unburied. Others read *μετὰ δ' οὔ σφι πατὴρ κίε*; and Didymus supposes, with greater probability, that there were two heroes, who were named *Pylæmenes.* Heyne however considers the line, together with the following, as spurious; since the assertion, that no one revenged the death of Harpalion, is at variance with the death of Euchenor, by the hand of Paris, which immediately ensues.

669. *θωήν.* *A fine* or *mulct*, imposed upon those who refused to serve in the army. Hence it appears, says Eustathius, that it was usual to press men into the service, and a severe penalty attended noncompliance. Compare Il. Ψ. 297. Ω. 400. Vulgo *θωήν.* See Elmsley on Eur. Med. 1267.

Ὤιχετʼ ἀπὸ μελέων, στυγερὸς δʼ ἄρα μιν σκότος εἷλεν.
Ὣς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
Ἕκτωρ δʼ οὐκ ἐπέπυστο Διῒ φίλος, οὐδέ τι ᾔδη,
Ὅττι ῥά οἱ νηῶν ἐπʼ ἀριστερὰ δηϊόωντο 675
Λαοὶ ὑπʼ Ἀργείων, τάχα δʼ ἂν καὶ κῦδος Ἀχαιῶν
Ἔπλετο· τοῖος γὰρ γαιήοχος Ἐννοσίγαιος
Ὤτρυνʼ Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
Ἀλλʼ ἔχεν, ᾗ τὰ πρῶτα πύλας καὶ τεῖχος ἐσᾶλτο,
Ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστάων. 680
Ἔνθʼ ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου,
Θῖνʼ ἔφʼ ἁλὸς πολιῆς εἰρυμέναι· αὐτὰρ ὕπερθε
Τεῖχος ἐδέδμητο χθαμαλώτατον, ἔνθα μάλιστα
Ζαχρηεῖς γίγνοντο μάχῃ αὐτοί τε καὶ ἵπποι.
Ἔνθα δὲ Βοιωτοὶ, καὶ Ἰάονες ἑλκεχίτωνες, 685
Λοκροὶ, καὶ Φθῖοι, καὶ φαιδιμόεντες Ἐπειοὶ,
Σπουδῇ ἐπαΐσσοντα νεῶν ἔχον, οὐδὲ δύναντο
Ὦσαι ἀπὸ σφείων φλογὶ εἴκελον Ἕκτορα δῖον.
Οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δʼ ἄρα τοῖσιν
Ἦρχʼ υἱὸς Πετεῶο, Μενεσθεύς· οἱ δʼ ἅμʼ ἕποντο 690
Φείδας τε, Στιχίος τε, Βίας τʼ ἐΰς· αὐτὰρ Ἐπειῶν
Φυλείδης τε Μέγης, Ἀμφίων τε, Δρακίος τε·
Πρὸ Φθίων δὲ Μέδων τε, μενεπτόλεμός τε Ποδάρκης.
Ἤτοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
Ἔσκε Μέδων, Αἴαντος ἀδελφέος· αὐτὰρ ἔναιεν 695
Ἐν Φυλάκῃ γαίης ἀπὸ πατρίδος, ἄνδρα κατακτὰς,
Γνωτὸν μητρυιῆς Ἐριώπιδος, ἣν ἔχʼ Ὀϊλεύς·
Αὐτὰρ ὁ, Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο.
Οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες,
Ναῦφιν ἀμυνόμενοι, μετὰ Βοιωτῶν ἐμάχοντο. 700
Αἴας δʼ οὐκέτι πάμπαν, Ὀϊλῆος ταχὺς υἱὸς,
Ἵστατʼ ἀπʼ Αἴαντος Τελαμωνίου, οὐδʼ ἠβαιόν·
Ἀλλʼ ὥστʼ ἐν νειῷ βόε οἴνοπε πηκτὸν ἄροτρον,
Ἶσον θυμὸν ἔχοντε, τιταίνετον, ἀμφὶ δʼ ἄρα σφι
Πρυμνοῖσι κεράεσσι πολὺς ἀνακηκίει ἱδρώς· 705

673. *δέμας πυρός*. See on Il. Α. 595.

684. *αὐτοί τε καὶ ἵπποι*. These must have been the Grecian chariots, as those of the Trojans were left behind, according to the advice of Polydamas in Il. M. 80. Hector however, in v. 749, is said to leap from his chariot; so that either *bonus dormitat Homerus*, or the horses must be supposed to have been subsequently introduced beyond the trench.

685. *Ἰάονες*. *The Athenians;* who were so called from Ion, the son of Xuthus. See Prelim. Obss. sect. IV. Larcher on Herod. T. VII. p. 426. Mitford's *Hist. of Greece*, vol. I. p. 76; and compare v. 689.

686. *Φθῖοι*. The Phthians were not the troops of Achilles, for these were *Phthiotes;* but they were the troops of Protesilaus and Philoctetes. Pope: from Eustathius.

689. *προλελεγμένοι*. Scil. *ἦσαν*. *Were stationed in front.*

691. *Ἐπειῶν*. Scil. *duces erant*. In v. 693. *ἐμάχοντο* must be supplied from v. 700.

Τὼ μέν τε ζυγὸν οἶον ἐΰξοον ἀμφὶς ἐέργει
Ἱεμένω κατὰ ὦλκα, τέμει δέ τε τέλσον ἀρούρης·
Ὣς τὼ παρβεβαῶτε μάλ' ἕστασαν ἀλλήλοιϊν.
Ἀλλ' ἤτοι Τελαμωνιάδῃ πολλοί τε καὶ ἐσθλοὶ
Λαοὶ ἕπονθ' ἕταροι, οἵ οἱ σάκος ἐξεδέχοντο, 710
Ὁππότε μιν κάματός τε καὶ ἱδρὼς γούναθ' ἵκοιτο.
Οὐ δ' ἄρ' Ὀϊλιάδῃ μεγαλήτορι Λοκροὶ ἕποντο,
Οὐ γάρ σφι σταδίῃ ὑσμίνῃ μίμνε φίλον κῆρ·
Οὐ γὰρ ἔχον κόρυθας χαλκήρεας ἱπποδασείας,
Οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μείλινα δοῦρα, 715
Ἀλλ' ἄρα τόξοισι καὶ ἐϋστρόφῳ οἰὸς ἀώτῳ
Ἴλιον εἰς ἅμ' ἕποντο πεποιθότες· οἷσιν ἔπειτα
Ταρφέα βάλλοντες Τρώων ῥήγνυντο φάλαγγας.
Δή ῥα τόθ' οἳ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισι
Μάρναντο Τρωσί τε καὶ Ἕκτορι χαλκοκορυστῇ, 720
Οἳ δ' ὄπιθεν βάλλοντες ἐλάνθανον· οὐδ' ἔτι χάρμης
Τρῶες μιμνήσκοντο· συνεκλόνεον γὰρ ὀϊστοί.
Ἔνθα κε λευγαλέως νηῶν ἄπο καὶ κλισιάων
Τρῶες ἐχώρησαν προτὶ Ἴλιον ἠνεμόεσσαν,
Εἰ μὴ Πουλυδάμας θρασὺν Ἕκτορα εἶπε παραστάς· 725
Ἕκτορ, ἀμήχανός ἐσσι παραῤῥητοῖσι πιθέσθαι.
Οὕνεκά τοι πέρι δῶκε θεὸς πολεμήϊα ἔργα,
Τοὔνεκα καὶ βουλῇ ἐθέλεις πέρι ἴδμεναι ἄλλων;
Ἀλλ' οὔπως ἅμα πάντα δυνήσεαι αὐτὸς ἑλέσθαι.
Ἄλλῳ μὲν γὰρ ἔδωκε θεὸς πολεμήϊα ἔργα, 730
Ἄλλῳ δ' ὀρχηστὺν, ἑτέρῳ κίθαριν καὶ ἀοιδὴν,
Ἄλλῳ δ' ἐν στήθεσσι τίθει νόον εὐρυόπα Ζεὺς
Ἐσθλὸν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι,
Καί τε πολέας ἐσάωσε, μάλιστα δέ κ' αὐτὸς ἀνέγνω.

707. *τέμει.* Scil. *τὸ ἄροτρον*, v. 703. The words *τέλσον ἀρούρης* are a periphrasis for *ἄρουραν* simply. Schol. Vill. *ὦλκα λέγει τὴν αὔλακα· τέλσον δὲ τὸ βάθος, ἢ τὸ πέρας τῆς γῆς.*

710. *λαοὶ ἕπονθ' ἕταροι.* In all probability the true reading, though found only in one MS., is *ἄλλοι*. The two words would be very readily confused by the transcribers.

716. *ἐϋστρόφῳ οἰὸς ἀώτῳ.* See above on v. 599.

719. *οἳ μὲν πρόσθε.* The soldiers of Ajax Telamonius; as opposed to *οἳ δ' ὄπιθεν*, v. 721, i.e. the Locrians. Lord Monboddo, in his work on the *Origin and Progress of Language* (vol. VI. p. 255), has compared this manœuvre with that by which William the Conqueror is said to have won the battle of Hastings.

722. *συνεκλόνεον γὰρ ὀϊστοί.* Supply *αὐτούς*.

729. *ἀλλ' οὔπως ἅμα κ.τ.λ.* Eurip. Rhes. 106. Ἀλλ' οὐ γὰρ αὐτὸς ἀνὴρ πάντ' ἐπίστασθαι βροτῶν Πέφυκεν· ἄλλῳ δ' ἄλλο προσκεῖται γέρας, Σοὶ μὲν μάχεσθαι, τοῖς δὲ βουλεύειν καλῶς. Pind. Ol. IX. 160. Μία δ' οὐχ ἅπαντας ἄμμε θρέψει μελέτα. Nem. I. 36. *τέχναι δ' ἑτέρων ἕτεραι.* Virg. Eclog. VIII. 63. *Non omnia possumus omnes.* T. Liv. XXII. 51. *Non omnia nimirum eidem Dii dedere. Vincere scis, Hannibal; victoria uti nescis.* Compare also Il. Δ. 320. Od. Θ. 167. sqq.

731. *ἄλλῳ δ' ὀρχηστὺν, κ.τ.λ.* Compare Od. Α. 159. 421. Σ. 303. In this place there is every reason to suspect an interpolation.

734. *πολέας.* This is the reading of Aristarchus, and is preferable either to *πόλεις*, *cities*, or the contracted form *πολεῖς*.

Αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα. 735
Πάντη γάρ σε πέρι στέφανος πολέμοιο δέδηε·
Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,
Οἱ μὲν ἀφεστᾶσι σὺν τεύχεσιν, οἱ δὲ μάχονται
Παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.
'Αλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους. 740
"Ενθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν·
"Η κεν ἐνὶ νήεσσι πολυκλήϊσι πέσωμεν,
Αἴ κ' ἐθέλησι θεὸς δόμεναι κράτος, ἤ κεν ἔπειτα
Πὰρ νηῶν ἔλθοιμεν ἀπήμονες· ἦ γὰρ ἔγωγε
Δείδω, μὴ τὸ χθιζὸν ἀποστήσωνται 'Αχαιοὶ 745
Χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἆτος πολέμοιο
Μίμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι ὀΐω.
"Ως φάτο Πουλυδάμας· ἅδε δ' Ἕκτορι μῦθος ἀπήμων·
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 750
Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους·
Αὐτὰρ ἐγὼ κεῖσ' εἶμι, καὶ ἀντιόω πολέμοιο,
Αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπιτείλω.
Ἦ ῥα, καὶ ὡρμήθη, ὄρεϊ νιφόεντι ἐοικὼς,
Κεκληγὼς, διὰ δὲ Τρώων πέτετ' ἠδ' ἐπικούρων. 755
Οἱ δ' ἐς Πανθοΐδην ἀγαπήνορα Πουλυδάμαντα
Πάντες ἐπεσσεύοντ', ἐπεὶ Ἕκτορος ἔκλυον αὐδήν.
Αὐτὰρ ὁ Δηΐφοβόν τε, βίην θ' Ἑλένοιο ἄνακτος,
'Ασιάδην τ' 'Αδάμαντα, καὶ Ἄσιον, Ὑρτάκου υἱὸν,
Φοίτα ἀνὰ προμάχους διζήμενος, εἴ που ἐφεύροι. 760
Τοὺς δ' εὗρ' οὐκέτι πάμπαν ἀπήμονας, οὐδ' ἀνολέθρους·
'Αλλ' οἱ μὲν δὴ, νηυσὶν ἐπὶ πρύμνῃσιν 'Αχαιῶν,
Χερσὶν ὕπ' 'Αργείων κέατο ψυχὰς ὀλέσαντες·
Οἱ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
Τὸν δὲ τάχ' εὗρε μάχης ἐπ' ἀριστερὰ δακρυοέσσης 765
Δῖον 'Αλέξανδρον, Ἑλένης πόσιν ἠϋκόμοιο,
Θαρσύνονθ' ἑτάρους, καὶ ἐποτρύνοντα μάχεσθαι.
'Αγχοῦ δ' ἱστάμενος προσέφη αἰσχροῖς ἐπέεσσι·

—*αὐτὸς ἀνέγνω.* Scil. *τὸ ἐπαυρίσκεσθαι τοῦ νοῦ ἐσθλοῦ.*

745. *μὴ τὸ χθιζὸν κ.τ.λ.* *Lest the Greeks repay the debt contracted yesterday*; viz. by repulsing them with a slaughter similar to that which themselves had already experienced. Schol. *μήπως τὴν χθεσινὴν ἧτταν ἀποδώσουσιν ἡμῖν οἱ Ἕλληνες, ὥσπερ σταθμῷ δεδανεικότες.* The verb *ἱστάναι* sometimes signifies *appendere*; as in Il. Τ. 247. and elsewhere.

746. *ἀνήρ.* Achilles.

754. *ὄρεϊ νιφόεντι ἐοικώς.* Hector rushing forward in his might, and nodding his white plume, appeared like a moving mountain, capped with snow. This seems to be the import of the simile. Virg. Æn. XII. 701. *Quantus Athos, aut quantus Eryx, aut ipse coruscis Cum fremit ilicibus, quantus, gaudetque nivali Vertice se attollens pater Appenninus ad auras.*

Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς, ἠπεροπευτὰ,
Ποῦ τοι Δηΐφοβός τε, βίη θ' Ἑλένοιο ἄνακτος, 770
Ἀσιάδης τ' Ἀδάμας, ἠδ' Ἄσιος, Ὑρτάκου υἱός;
Ποῦ δέ τοι Ὀθρυονεύς; νῦν ὤλετο πᾶσα κατ' ἄκρης
Ἴλιος αἰπεινή· νῦν τοι σῶς αἰπὺς ὄλεθρος.
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἕκτορ, ἐπεί τοι θυμὸς ἀναίτιον αἰτιάασθαι, 775
Ἄλλοτε δήποτε μᾶλλον ἐρωῆσαι πολέμοιο
Μέλλω· ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ.
Ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἤγειρας ἑταίρων,
Ἐκ τοῦδ' ἐνθάδ' ἐόντες ὁμιλέομεν Δαναοῖσι
Νωλεμέως· ἕταροι δὲ κατέκταθεν, οὓς σὺ μεταλλᾷς. 780
Οἴω Δηΐφοβός τε βίη θ' Ἑλένοιο ἄνακτος
Οἴχεσθον, μακρῇσι τετυμμένω ἐγχείῃσιν
Ἀμφοτέρω κατὰ χεῖρα· φόνον δ' ἤμυνε Κρονίων.
Νῦν δ' ἄρχ', ὅππη σε κραδίη θυμός τε κελεύει·
Ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἑψόμεθ', οὐδέ τί φημι 785
Ἀλκῆς δευήσεσθαι, ὅση δύναμίς γε πάρεστι·
Πὰρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολεμίζειν.
Ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως.
Βὰν δ' ἴμεν, ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν,
Ἀμφί τε Κεβριόνην, καὶ ἀμύμονα Πουλυδάμαντα, 790
Φάλκην, Ὀρθαῖόν τε, καὶ ἀντίθεον Πολυφήτην,
Πάλμυν τ', Ἀσκάνιόν τε, Μόρυν θ', υἷ' Ἱπποτίωνος,
Οἵ ῥ' ἐξ Ἀσκανίης ἐριβώλακος ἦλθον ἀμοιβοὶ
Ἠοῖ τῇ προτέρῃ· τότε δὲ Ζεὺς ὦρσε μάχεσθαι.
Οἱ δ' ἴσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλῃ, 795
Ἥ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἶσι πέδονδε,

769. Δύσπαρι, κ.τ.λ. See on Il. Γ. 39.

772. νῦν ὤλετο κ. τ. λ. Virg. Æn. II. 290. *Ruit alto a culmine Troja.* With κατ' ἄκρης supply κεφαλῆς or πόλεως. Wasse, however, in his Addend. ad Thucyd. p. 303. 86, understands no ellipsis, but considers ἄκρη as a substantive. But this is less probable. Eurip. Phœn. 1192. κατ' ἄκρων περγάμων ἑλεῖν πόλιν. See Valck. ad Phœn. l. c. Schæfer on Bos. Ellips. p. 137. Matt. Gr. Gr. § 581. In Soph. Œd. C. 1242. the two words are united in the adverb κατάκρας. So κατακρῆθεν, Il. Π. 548.

773. σῶς. *Certain, inevitable.*— αἰπὺς ὄλεθρος. Etym. M. αἰπύς· σκληρὸς, χαλεπός. So also Eustath. on Od. A. 11, where Barnes, referring to this passage, adds ἄφυκτος as another synonym. But it is clear that σῶς is here explicable by ἄφυκτος, not αἰπύς. The expression frequently recurs in Homer.

775. ἐπεί τοι θυμὸς κ. τ. λ. The particle ἐπεὶ is here, as elsewhere, elliptic. The sense was probably implied in the gesture of the speaker; and is readily filled up: *since you upbraid me unjustly, I will endeavour to vindicate myself.* See on Il. Γ. 59. —After μέλλω also, in v. 777, there is a similar aposiopesis: *At other times, perhaps,* says Paris, *I have acted weakly;* but not now—*since, &c.*

776. ἐρωῆσαι. See on Il. B. 179.

793. ἀμοιβοί. *In succession; in exchange.* It seems that these auxiliaries were sent in order to supply the place of others, who were called off, as being worn out or disabled, in the preceding years of the war. Eustath. διαδοχῇ τινι βοηθείας. See on Il. A. 84.

Θεσπεσίῳ δ᾽ ὁμάδῳ ἁλὶ μίσγεται, ἐν δέ τε πολλ
Κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
Κυρτὰ, φαληριόωντα, πρὸ μέν τ᾽ ἄλλ᾽, αὐτὰρ ἐπ᾽ ἄλλα·
῞Ως Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ᾽ ἄλλοι, 800
Χαλκῷ μαρμαίροντες, ἅμ᾽ ἡγεμόνεσσιν ἕποντο.
῞Εκτωρ δ᾽ ἡγεῖτο, βροτολοιγῷ ἶσος ῎Αρηϊ,
Πριαμίδης· πρὸ ἕθεν δ᾽ ἔχεν ἀσπίδα πάντοσ᾽ ἐΐσην,
῾Ρινοῖσι πυκινήν· πολλὸς δ᾽ ἐπελήλατο χαλκός·
᾽Αμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πήληξ. 805
Πάντη δ᾽ ἀμφὶ φάλαγγας ἐπειρᾶτο προποδίζων,
Εἴ πως οἱ εἴξειαν ὑπασπίδια προβιβῶντι·
᾽Αλλ᾽ οὐ σύγχει θυμὸν ἐνὶ στήθεσσιν ᾽Αχαιῶν.
Αἴας δὲ πρῶτος προκαλέσσατο, μακρὰ βιβάσθων·
Δαιμόνιε, σχεδὸν ἐλθέ· τίη δειδίσσεαι αὔτως 810
᾽Αργείους; οὔτοι τι μάχης ἀδαήμονές εἰμεν,
᾽Αλλὰ Διὸς μάστιγι κακῇ ἐδάμημεν ᾽Αχαιοί.
῏Η θήν πού τοι θυμὸς ἐέλπεται ἐξαλαπάξειν
Νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.
῏Η κε πολὺ φθαίη εὖ ναιομένη πόλις ὑμὴ 815
Χερσὶν ὑφ᾽ ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
Σοὶ δ᾽ αὐτῷ φημὶ σχεδὸν ἔμμεναι, ὁππότε φεύγων
᾽Αρήσῃ Διῒ πατρὶ καὶ ἄλλοις ἀθανάτοισι,
Θάσσονας ἰρήκων ἔμεναι καλλίτριχας ἵππους,
Οἵ σε πόλινδ᾽ οἴσουσι, κονίοντες πεδίοιο. 820
῝Ως ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
Αἰετὸς ὑψιπέτης· ἐπὶ δ᾽ ἴαχε λαὸς ᾽Αχαιῶν,
Θάρσυνος οἰωνῷ· ὁ δ᾽ ἀμείβετο φαίδιμος ῞Εκτωρ·
Αἶαν ἁμαρτοεπὲς, βουγάϊε, ποῖον ἔειπες;
Αἶ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο 825
Εἴην ἤματα πάντα, τέκοι δέ με πότνια ῞Ηρη,
Τιοίμην δ᾽ ὡς τίετ᾽ ᾽Αθηναίη καὶ ᾽Απόλλων,
῾Ως νῦν ἡμέρη ἥδε κακὸν φέρει ᾽Αργείοισι
Πᾶσι μάλ᾽· ἐν δὲ σὺ τοῖσι πεφήσεαι, αἴκε ταλάσσῃς
Μεῖναι ἐμὸν δόρυ μακρὸν, ὅ τοι χρόα λειριόεντα 830

797. *ἐν δέ.* Scil. *ἁλί.* The verb *γίγνεται* also must be supplied; since *μίσγεται* will not here apply. See on Il. A. 532.

798. *παφλάζοντα.* Schol. Vill. *ἐν τῷ ἀναζεῖν ἠχοῦντα.*

799. *φαληριόωντα.* Schol. *λευκαινόμενα ὑπὸ ἀφροῦ.* The verb *φαληριάω* is derived from *φαληρὸς*, *albus*, which occurs in Theocrit. Id. VIII. 27.

807. *ὑπασπίδια προβιβῶντι.* See above on v. 158.

812. *Διὸς μάστιγι.* See on Il. M. 37.

824. *βουγάϊε.* *Vain-boaster.* Schol. *μεγάλως ἐπὶ σεαυτῷ ἀγλαϊζόμενε καὶ γαυριῶν.* Of the force of *βοῦς* in composition, see on Il. A. 551; and of the word *ἁμαρτοεπὴς*, on Il. Γ. 213.

825. *αἶ γὰρ ἐγὼν κ.τ.λ.* Compare Il. Θ. 538.

830. *λειριόεντα.* See on Il. Γ. 152.

Δάψει· ἀτὰρ Τρώων κορέεις κύνας ἠδ᾽ οἰωνοὺς
Δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.
  Ὣς ἄρα φωνήσας ἡγήσατο· τοὶ δ᾽ ἅμ᾽ ἕποντο
Ἠχῇ θεσπεσίῃ, ἐπὶ δ᾽ ἴαχε λαὸς ὄπισθεν.
Ἀργεῖοι δ᾽ ἑτέρωθεν ἐπίαχον, οὐδὲ λάθοντο 835
Ἀλκῆς, ἀλλ᾽ ἔμενον Τρώων ἐπιόντας ἀρίστους.
Ἠχὴ δ᾽ ἀμφοτέρων ἵκετ᾽ αἰθέρα καὶ Διὸς αὐγάς.

ΤΗΣ

῾ΟΜΗΡΟΥ ᾿ΙΛΙΑΔΟΣ

῾ΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Ξ΄.

᾿Επιγραφαί.

ΔΙΟΣ ᾿ΑΠΑΤΗ.

῎Αλλως.

ΞΙ, Κρονίδην λεχέεσσι παρήπαφεν ῞Υπνος ἰδ᾽ ῞Ηρη.

THE ARGUMENT.

JUNO DECEIVES JUPITER BY THE GIRDLE OF VENUS.

Nestor, sitting at table with Machaon, is alarmed with the increasing clamour of the war, and hastens to Agamemnon (vv. 1—26). On his way he meets that prince with Diomed and Ulysses, whom he informs of the extremity of the danger (27—63). Agamemnon proposes to make their escape by night, which Ulysses withstands; and Diomed adds his advice, that, wounded as they were, they should go forth and encourage the army with their presence; which advice is pursued (64—134): and Neptune assists in encouraging the army (135—152). Juno, seeing the partiality of Jupiter to the Trojans, forms a design to over-reach him; she sets off her charms with the utmost care, and, the more surely to enchant him, obtains the girdle of Venus (153—223). She then applies herself to the God of Sleep, and, with some difficulty, persuades him to seal the eyes of Jupiter (224—291). This done, she goes to Mount Ida, where the god, at first sight, is ravished with her beauty, sinks in her embraces, and is laid asleep (292—351). Neptune takes advantage of his slumber, and succours the Greeks (352—401). Hector is struck to the ground with a prodigious stone by Ajax, and carried off from the battle (402—439). Several actions succeed, till the Trojans, much distressed, are obliged to give way; and the lesser Ajax signalizes himself in a particular manner (440—522).

ΝΕΣΤΟΡΑ δ᾽ οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
᾿Αλλ᾽ ᾿Ασκληπιάδην ἔπεα πτερόεντα προσηύδα·
  Φράζεο, δῖε Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
Μείζων δὴ παρὰ νηυσὶ βοὴ θαλερῶν αἰζηῶν.
᾿Αλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἴθοπα οἶνον,   5

1. Νέστορα δ᾽ οὐκ κ.τ.λ. The narrative returns to the concluding events of the eleventh book.

Εἰσόκε θερμὰ λοετρὰ ἐϋπλόκαμος ʽΕκαμήδη
Θερμήνῃ, καὶ λούσῃ ἄπο βρότον αἱματόεντα·
Αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπήν.
ʽΩς εἰπὼν σάκος εἷλε τετυγμένον υἷος ἑοῖο,
Κείμενον ἐν κλισίῃ, Θρασυμήδεος ἱπποδάμοιο, 10
Χαλκῷ παμφαῖνον· ὃ δ᾽ ἔχ᾽ ἀσπίδα πατρὸς ἑοῖο.
Εἵλετο δ᾽ ἄλκιμον ἔγχος ἀκαχμένον ὀξέϊ χαλκῷ·
Στῆ δ᾽ ἐκτὸς κλισίης, τάχα δ᾽ εἴσιδεν ἔργον ἀεικὲς,
Τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὄπισθε
Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τεῖχος ʼΑχαιῶν. 15
ʽΩς δ᾽ ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ,
ʼΟσσόμενον λιγέων ἀνέμων λαιψηρὰ κέλευθα
Αὔτως, οὐδ᾽ ἄρα τε προκυλίνδεται οὐδ᾽ ἑτέρωσε,
Πρίν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὖρον·
ʽΩς ὁ γέρων ὥρμαινε, δαϊζόμενος κατὰ θυμὸν 20
Διχθάδι᾽, ἢ μέθ᾽ ὅμιλον ἴοι Δαναῶν ταχυπώλων,
ʼΗὲ μετ᾽ ʼΑτρείδην ʼΑγαμέμνονα, ποιμένα λαῶν.
ʽΩδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
Βῆναι ἐπ᾽ ʼΑτρείδην· οἳ δ᾽ ἀλλήλους ἐνάριζον,
Μαρνάμενοι· λάκε δέ σφι περὶ χροῒ χαλκὸς ἀτειρὴς 25

8. *περιωπήν. A place of view.* Schol. *τόπον ὑψηλὸν, ἐξ οὗ περιοπίσασθαι καὶ περιβλέψαι ἐστὶ πάντα.*

9. *υἷος ἑοῖο.* Buttmann (Lexil. I. 92) and others would vary the ending of this line from that of v. 11. by reading *υἷος ἑῆος.* See on Il. A. 393. But all the MSS. are opposed to the change. It should seem that Thrasymedes, in the hurry of the battle, had taken his father's shield, by mistake, instead of his own.

16. *ὡς δ᾽ ὅτε πορφύρῃ κ.τ.λ.* There are no where more finished pictures of nature than those which Homer draws in several of his comparisons. The life of this description will be most sensible to those who have been at sea in a calm. In this condition the water is not entirely motionless, but swells gently in smooth waves, which fluctuate backwards and forwards in a kind of balancing motion; and this state continues till a rising wind gives a determination to the waves, and rolls them one certain way. There is scarcely any thing in the whole compass of nature that can more exactly represent the state of an irresolute mind, wavering between two different designs, sometimes inclining to the one, sometimes to the other, and then moving to that point to which its resolution is at last determined. Every circumstance of this comparison is both beautiful and just; and it is the more to be admired, because it is very difficult to find sensible images proper to represent the motion of the mind; wherefore we but rarely meet with such comparisons even in the best poets. There is one of great beauty in Virg. Æn. VIII. 19, where he compares his hero's mind, agitated with a great variety and quick succession of thoughts, to a dancing light, reflected from a vessel of water in motion: *Cuncta videns, magno curarum fluctuat æstu, Atque animum nunc huc celerem, nunc dividit illuc, In partesque rapit varias, perque omnia versat: Sicut aquæ tremulum, &c.* Pope. The adjective *κωφὸς* has a passive signification; *qui non auditur.* See on Il. A. 390. Val. Flacc. Argon. V. *Ceu tumet atque imo sub gurgite concipit Austros* Unda silens. Compare Virg. Æn. X. 99. Of the verb *πορφύρῃ,* see on Il. A. 482.

17. *ἀνέμων κέλευθα.* That is, *ventos venientes.* Compare Od. E. 383.—Plin. N. H. XVIII. 35. *Mare si tranquillum in portu a cursu stabit, et murmurabit inter se, ventum prædicat. Sæpe et silentio intumescit, flatuque altius solito jam intra se esse ventos fatetur.* Senec. Thyest. 956. *Instat nautis fera tempestas, Cum sine vento tranquilla tument.* Of the verb *ὄσσομαι,* see on Il. A. 105.

Νυσσομένων ξίφεσί τε καὶ ἔγχεσιν ἀμφιγύοισι.
Νέστορι δὲ ξύμβληντο Διοτρεφέες βασιλῆες
Πὰρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῷ,
Τυδείδης, Ὀδυσεύς τε, καὶ Ἀτρείδης Ἀγαμέμνων.
Πολλὸν γὰρ ἀπάνευθε μάχης εἰρύατο νῆες 30
Θῖν' ἐφ' ἁλὸς πολιῆς· τὰς γὰρ πρώτας πεδίονδε
Εἴρυσαν, αὐτὰρ τεῖχος ἐπὶ πρύμνῃσιν ἔδειμαν.
Οὐδὲ γὰρ οὐδ', εὐρύς περ ἐών, ἐδυνήσατο πάσας
Αἰγιαλὸς νῆας χαδέειν· στείνοντο δὲ λαοί.
Τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλῆσαν ἁπάσης 35
Ἠϊόνος στόμα μακρὸν, ὅσον συνεέργαθον ἄκραι.
Τῷ ῥ' οἵγ' ὀψείοντες ἀϋτῆς καὶ πολέμοιο,
Ἔγχει ἐρειδόμενοι, κίον ἀθρόοι· ἄχνυτο δέ σφι
Θυμὸς ἐνὶ στήθεσσιν· ὃ δὲ ξύμβλητο γεραιὸς
Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 40
Τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων·
Ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
Τίπτε, λιπὼν πόλεμον φθισήνορα, δεῦρ' ἀφικάνεις;
Δείδω, μὴ δή μοι τελέσῃ ἔπος ὄβριμος Ἕκτωρ,
Ὥς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσ' ἀγορεύων, 45
Μὴ πρὶν πὰρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι,
Πρὶν πυρὶ νῆας ἐνιπρῆσαι, κτεῖναι δὲ καὶ αὐτούς.
Κεῖνός θ' ὣς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
Ὢ πόποι, ἦ ῥα καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοὶ

30. νῆες. Scil. αὐτῶν, i. e. of Diomed, Ulysses, and Agamemnon.

31. πρώτας. It appears from hence that the distance between the two promontories was not sufficient to contain all the ships in one line; so that they were arranged in parallel ranks along the shore. Doubts have been entertained as to the number of rows thus formed, some supposing only two, others more. See the next note. In v. 75. πρῶται must refer to the ships nearest the beach; here, on the other hand, to those which were first drawn up, and whose sterns were, therefore, nearest the wall.

35. προκρόσσας. The true import of this word is involved in great uncertainty. Schweigh. on Herod. VII. 188. *Mihi probabilissima illa ratio visa est, qua προκρόσσας νῆας apud Homerum veteres critici κλιμακηδὸν locatas interpretantur: quod Latine equidem* in quincuncem locatas *reddidi, sed id ita intelligens ut quilibet ordo anterior una navi minor sive brevior esset quam consequens ordo, utque adeo veluti trianguli æquilateri formam referret universa classis.* And so Reiske: nor does Heyne altogether reject the explanation of the ancients, provided the ladder is not understood to be erect. He prefers, however, to render it simply, *in rows, one behind another;* and derives it from κρόσσαι, *the pinnacles of a tower.* If the common interpretation be admitted, there must have been more than two ranks of vessels between the wall and the beach.

36. ὅσον συνεέργαθον ἄκραι. Schol. ὅσον ἦν διάστημα, ὃ συνέκλειον καὶ συνεδέσμουν αἱ τοῦ Ἑλλησπόντου ἄκραι, τὸ Ῥοίτειον καὶ Σίγειον.

37. ὀψείοντες. *Desiring to see.* Of these *desiderative* verbs, ending in ειω, see Lex. Pent. Gr. v. δρασείω. Before the genitive ἀϋτῆς there is an ellipsis of τι. See Matt. Gr. Gr. § 356.

40. πτῆξε. This is the only place in which the verb πτήσσει has an active signification in Homer. It is generally believed that the line is spurious.

45. ὥς. For ὅ. The poets frequently use ὡς, instead of the relative. Compare Il. Ψ. 50. Soph. Œd. C. 1124. For Hector's threats, see Il. Θ. 182. 526. sqq.

48. κεῖνός θ' ὣς ἀγ. See on Il. B. 330.

Ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥσπερ Ἀχιλλεὺς, 50
Οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρύμνῃσι νέεσσι.
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
Ἦ δὴ ταῦτά γ' ἑτοῖμα τετεύχαται, οὐδέ κεν ἄλλως
Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτήναιτο.
Τεῖχος μὲν γὰρ δὴ κατερήριπεν, ᾧ ἐπέπιθμεν 55
Ἄῤῥηκτον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσεσθαι·
Οἳ δ' ἐπὶ νηυσὶ θοῇσι μάχην ἀλίαστον ἔχουσι
Νωλεμές· οὐδ' ἂν ἔτι γνοίης, μάλα περ σκοπιάζων,
Ὁπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται·
Ὡς ἐπιμὶξ κτείνονται, ἀϋτὴ δ' οὐρανὸν ἵκει. 60
Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
Εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω
Δύμεναι· οὐ γάρ πως βεβλημένον ἐστὶ μάχεσθαι.
Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Νέστορ, ἐπειδὴ νηυσὶν ἐπὶ πρύμνῃσι μάχονται, 65
Τεῖχος δ' οὐκ ἔχραισμε τετυγμένον, οὐδέ τι τάφρος,
Ἧι ἔπι πόλλ' ἔπαθον Δαναοὶ, ἔλποντο δὲ θυμῷ
Ἄῤῥηκτον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσεσθαι·
Οὕτω που Διῒ μέλλει ὑπερμενέϊ φίλον εἶναι,
Νωνύμνους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιούς. 70
Ἤιδεα μὲν γὰρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν·
Οἶδα δὲ νῦν, ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσι
Κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.
Ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
Νῆες ὅσαι πρῶται εἰρύαται ἄγχι θαλάσσης, 75
Ἕλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἅλα δῖαν,
Ὕψι δ' ἐπ' εὐνάων ὁρμίσσομεν, εἰσόκεν ἔλθῃ
Νὺξ ἀβρότη, ἢν καὶ τῇ ἀπόσχωνται πολέμοιο
Τρῶες· ἔπειτα δέ κεν ἐρυσαίμεθα νῆας ἁπάσας.
Οὐ γάρ τις νέμεσις φυγέειν κακὸν, οὐδ' ἀνὰ νύκτα. 80
Βέλτερον, ὃς φεύγων προφύγῃ κακὸν, ἠὲ ἁλώῃ.

53. ἑτοῖμα τετεύχαται. That is, τελεῖται, as in v. 48. See on Il. I. 425.

69. μέλλει. For ἔοικε, as in Il. B. 116. N. 226. and elsewhere. Compare v. 125.

75. πρῶται. See above on v. 31.

77. ἐπ' εὐνάων ὁρμίσσομεν. *Let us hold them at anchor.* See on Il. A. 433. 435. The verbs ὁρμίζω and ὁρμέω differ in this; that the latter refers to the vessel itself, and signifies *to ride at anchor.* Eustath. ὁρμεῖ μὲν ναῦς, ὁρμίζει δὲ ἄλλος νῆα.

78. νὺξ ἀβρότη. See on Il. A. 529. B. 57. E. 287.

81. ὃς φεύγων προφύγῃ. For εἴ τις, as in Il. Γ. 109.—The relative is frequently so used, after a proposition which contains the predicate of the action. Eur. Phœn. 519. Ἀνανδρία γὰρ, τὸ πλέον ὅστις ἀπολέσας Τοὔλασσον ἔλαβε. Thucyd. II. 44. τὸ δ' εὐτυχὲς, οἳ ἂν τῆς εὐπρεπεστάτης λάχωσι τελευτῆς. Compare also Hesiod. Theog. 783; and see Matt. Gr. Gr. § 481. Obs. 2. With the mode of expression here employed compare Aristoph. Acharn. 163, and the examples cited by Porson *in loc.* In these cases he observes, that the compound verb denotes the accomplishment of an attempt represented by the simple verb.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις 'Οδυσσεύς·
'Ατρείδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;
Οὐλόμεν', αἴθ' ὤφελλες ἀεικελίου στρατοῦ ἄλλου
Σημαίνειν, μηδ' ἄμμιν ἀνασσέμεν, οἷσιν ἄρα Ζεὺς 85
'Εκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
'Αργαλέους πολέμους, ὄφρα φθιόμεσθα ἕκαστος.
Οὕτω δὴ μέμονας Τρώων πόλιν εὐρυάγυιαν
Καλλείψειν, ἧς εἵνεκ' ὀϊζύομεν κακὰ πολλά;
Σίγα, μή τίς τ' ἄλλος 'Αχαιῶν τοῦτον ἀκούσῃ 90
Μῦθον, ὃν οὔ κεν ἀνήρ γε διὰ στόμα πάμπαν ἄγοιτο,
"Οστις ἐπίσταιτο ᾗσι φρεσὶν ἄρτια βάζειν,
Σκηπτοῦχός τ' εἴη, καί οἱ πειθοίατο λαοὶ
Τοσσοίδ', ὅσσοισι σὺ μετ' 'Αργείοισιν ἀνάσσεις.
Νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες· 95
"Ος κέλεαι, πολέμοιο συνεσταότος καὶ ἀϋτῆς,
Νῆας ἐϋσσέλμους ἅλαδ' ἑλκέμεν, ὄφρ' ἔτι μᾶλλον
Τρωσὶ μὲν εὐκτὰ γένηται, ἐπικρατέουσί περ ἔμπης,
'Ημῖν δ' αἰπὺς ὄλεθρος ἐπιῤῥέπῃ· οὐ γὰρ 'Αχαιοὶ
Σχήσουσι πόλεμον, νηῶν ἅλαδ' ἑλκομενάων, 100
'Αλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης.
"Ενθα κε σὴ βουλὴ δηλήσεται, ὄρχαμε λαῶν.
Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν 'Αγαμέμνων·
Ὦ 'Οδυσεῦ, μάλα πῶς με καθίκεο θυμὸν ἐνιπῇ
'Αργαλέῃ· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα 105
Νῆας ἐϋσσέλμους ἅλαδ' ἑλκέμεν υἷας 'Αχαιῶν.
Νῦν δ' εἴη, ὃς τῆσδέ γ' ἀμείνονα μῆτιν ἐνίσποι,
Ἢ νέος, ἠὲ παλαιός· ἐμοὶ δέ κεν ἀσμένῳ εἴη.
Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
'Εγγὺς ἀνὴρ, οὐ δηθὰ ματεύσομεν, αἴ κ' ἐθέλητε 110
Πείθεσθαι, καὶ μή τι κότῳ ἀγάσησθε ἕκαστος,
Οὕνεκα δὴ γενεῆφι νεώτατός εἰμι μεθ' ὑμῖν.
Πατρὸς δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὔχομαι εἶναι,
Τυδέος, ὃν Θήβῃσι χυτὴ κατὰ γαῖα κάλυψε.
Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, 115
Ὤικεον δ' ἐν Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι,
"Αγριος, ἠδὲ Μέλας, τρίτατος δ' ἦν ἱππότα Οἰνεὺς,

84. *στρατοῦ σημαίνειν.* This verb is also constructed with a dative, as in Il. A. 289. and elsewhere. See on Il. A. 180. Both constructions are united in this passage.

92. *ἄρτια βάζειν.* See on Il. E. 326.

102. *ὄρχαμε λαῶν.* Hesych. *βασιλεὺς ἄγων λαόν.* See on v. 123.

108. *ἐμοὶ δέ κεν ἀσμένῳ εἴη.* Of this construction, see note on Eur. Phœn. 1061. Pent. Gr. p. 364.

110. *ἐγγὺς ἀνήρ.* Scil. *ἐστι.* Compare Theocr. Id. XXII. 69. Eur. Phœn. 605.

115. *Πορθεῖ γὰρ τρεῖς π.* According to another account *Portheus,* or *Porthaon,* had *five* children. See Apollod. Bibl. I. 7. 10; and Heyne *in loc.*

Πατρὸς ἐμοῖο πατήρ· ἀρετῇ δ' ἦν ἔξοχος αὐτῶν.
Ἀλλ' ὃ μὲν αὐτόθι μεῖνε, πατὴρ δ' ἐμὸς Ἄργεϊ νάσθη
Πλαγχθείς· ὡς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι. 120
Ἀδρήστοιο δ' ἔγημε θυγατρῶν, ναῖε δὲ δῶμα
Ἀφνειὸν βιότοιο, ἅλις δέ οἱ ἦσαν ἄρουραι
Πυροφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς·
Πολλὰ δέ οἱ πρόβατ' ἔσκε· κέκαστο δὲ πάντας Ἀχαιοὺς
Ἐγχείῃ· τὰ δὲ μέλλετ' ἀκουέμεν, ὡς ἐτεόν περ. 125
Τῷ οὐκ ἄν, με γένος γε κακὸν καὶ ἀνάλκιδα φάντες,
Μῦθον ἀτιμήσαιτε πεφασμένον, ὅν κ' εὖ εἴπω.
Δεῦτ' ἴομεν πόλεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκῃ.
Ἔνθαδ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηϊοτῆτος,
Ἐκ βελέων, μή πού τις ἐφ' ἕλκει ἕλκος ἄρηται· 130
Ἄλλους δ' ὀτρύνοντες ἐνήσομεν, οἳ τὸ πάρος περ
Θυμῷ ἦρα φέροντες ἀφεστᾶσ', οὐδὲ μάχονται.
Ὣς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἠδ' ἐπίθοντο·
Βὰν δ' ἴμεν, ἦρχε δ' ἄρα σφιν ἄναξ ἀνδρῶν Ἀγαμέμνων.
Οὐδ' ἀλαοσκοπιὴν εἶχε κλυτὸς Ἐννοσίγαιος, 135
Ἀλλὰ μετ' αὐτοὺς ἦλθε, παλαιῷ φωτὶ ἐοικώς·
Δεξιτερὴν δ' ἕλε χεῖρ' Ἀγαμέμνονος Ἀτρείδαο,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Ἀτρείδη, νῦν δή που Ἀχιλλῆος ὀλοὸν κῆρ
Γηθεῖ ἐνὶ στήθεσσι, φόνον καὶ φῦζαν Ἀχαιῶν 140
Δερκομένῳ· ἐπεὶ οὔ οἱ ἔνι φρένες, οὐδ' ἠβαιαί.
Ἀλλ' ὃ μὲν ὣς ἀπόλοιτο, θεὸς δέ ἑ σιφλώσειε·
Σοὶ δ' οὔπω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν,
Ἀλλ' ἔτι που Τρώων ἡγήτορες ἠδὲ μέδοντες
Εὐρὺ κονίσουσι πεδίον· σὺ δ' ἐπόψεαι αὐτὸς 145
Φεύγοντας προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.
Ὣς εἰπὼν μέγ' ἄϋσεν, ἐπεσσύμενος πεδίοιο.
Ὅσσον τ' ἐννεάχιλοι ἐπίαχον, ἢ δεκάχιλοι
Ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες ἄρηος,
Τόσσην ἐκ στήθεσφιν ὄπα κρείων Ἐνοσίχθων 150
Ἧκεν· Ἀχαιοῖσι δὲ μέγα σθένος ἔμβαλ' ἑκάστῳ

121. ἔγημε θυγατρῶν. That is, *one of the daughters.* See on Il. E. 268. Here, however, a part is not expressed generally, but a definite person is intended. Compare Od. M. 64.

123. ὄρχατοι. *Ranks, rows.* Schol. αἱ ἐπίστιχοι φυτεῖαι. Hence the Homeric word ὄρχαμος, *dux;* supra v. 102.

125. μέλλετε. For ἐοίκατε, i. e. ἐοικός ἐστι. Schol. ταῦτα εἰκὸς ὑμᾶς ἀκηκοέναι. *You yourselves ought to have heard,* i. e. to know, *these things, that they are true.*

129. ἐχώμεθα. *Let us restrain ourselves:* as in Il. N. 51.

130. ἐκ βελέων. For ἐκτός. *Without the reach of the javelins.*

132. θυμῷ ἦρα φέροντες. *Indulging their minds;* i. e. *relaxing their efforts.* Eustath. χαριζόμενοι ἑαυτοῖς. See on Il. A. 572.

142. σιφλώσειε. *Perdat.* The verb σιφλοῦν properly signifies, *to deform, to mutilate,* from σιφλὸς, *deformis.* See Brunck on Apollon. Rhod. I. 204.

Καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
Ἥρη δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι,
Στᾶσ', ἐξ Οὐλύμποιο ἀπὸ ῥίου, αὐτίκα δ' ἔγνω
Τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν, 155
Αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῷ.
Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἴδης
Ἥμενον εἰσεῖδε· στυγερὸς δέ οἱ ἔπλετο θυμῷ.
Μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἥρη,
Ὅππως ἐξαπάφοιτο Διὸς νόον αἰγιόχοιο. 160
Ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλὴ,
Ἐλθεῖν εἰς Ἴδην, εὖ ἐντύνασαν ἓ αὐτὴν,
Εἴ πως ἱμείραιτο παραδραθέειν φιλότητι
Ἧι χροιῇ, τῷ δ' ὕπνον ἀπήμονά τε λιαρόν τε
Χεύῃ ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμῃσι. 165
Βῆ δ' ἴμεν ἐς θάλαμον, τόν οἱ φίλος υἱὸς ἔτευξεν
Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσε
Κληῖδι κρυπτῇ, τὰς δ' οὐ θεὸς ἄλλος ἀνῷγεν.
Ἔνθ' ἥγ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινάς.
Ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος 170
Λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ,
Ἀμβροσίῳ, ἑδανῷ, τό ῥά οἱ τεθυωμένον ἦεν·
Τοῦ καὶ κινυμένοιο Διὸς προτὶ χαλκοβατὲς δῶ,
Ἔμπης ἐς γαῖάν τε καὶ οὐρανὸν ἵκετ' ἀϋτμή.
Τῷ ῥ' ἥγε χρόα καλὸν ἀλειψαμένη, ἰδὲ χαίτας 175
Πεξαμένη, χερσὶ πλοκάμους ἔπλεξε φαεινοὺς,
Καλοὺς, ἀμβροσίους, ἐκ κράατος ἀθανάτοιο.
Ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑανὸν ἕσαθ', ὅν οἱ Ἀθήνη
Ἔξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλά·
Χρυσείῃς δ' ἐνετῇσι κατὰ στῆθος περονᾶτο. 180
Ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν·
Ἐν δ' ἄρα ἕρματα ἧκεν ἐϋτρήτοισι λοβοῖσι,

153. Ἥρη δ' εἰσεῖδε κ.τ.λ. The order of construction is, Ἥρη δὲ χρ. στᾶσα εἰσεῖδεν ὀφθαλμοῖσιν ἐξ Οὐλύμποιο ἀπὸ ῥίου, i.e. ἀπὸ τοῦ ἀκρωτηρίου τοῦ ὄρους.

164. ᾗ χροιῇ. *On account of her beauty.* In the foregoing line, the preposition ἐν must be supplied with φιλότητι.

168. τὰς δέ. Scil. θύρας. This is the reading which Heyne proposes, and it is sanctioned by one MS. The editions and MSS. with this exception vary between τόνδ', τήνδ', and τάδ'.

171. λίπ' ἐλαίῳ. See on Il. K. 577.

172. ἑδανῷ. *Fit to be eaten;* i.e. *sweet oil.* Hesych. ἑδανά· ἐδώδιμα, βρώσιμα. This seems to be the true import of the word; and it should accordingly be marked with the soft breathing. See Blomfield's Gloss. on Æsch. Agam. 1379. The verb θυόω signifies, *to emit fragrance;* whence θυώματα, *perfumes,* in Herod. II. 86.

178. ἀμβρόσιον ἑανόν. See on Il. Γ. 385. In the following lines Homer has given us a description of female dress in the heroic age.

179. ἔξυσ' ἀσκήσασα. The verb ξύειν signifies properly, *to plane,* or *polish;* as in Od. X. 456. Hence, generally, *to adorn.*

180. ἐνετῇσι. *Studs* or *clasps.* Schol. περόναις, ἀπὸ τοῦ ἐνίεσθαι τοῖς ἱματίοις, ὅ ἐστιν ἐμπορποῦσθαι.

182. ἕρματα. *Ear-rings.* Schol. νῦν

Τρίγληνα, μορόεντα· χάρις δ' ἀπελάμπετο πολλή.
Κρηδέμνῳ δ' ἐφύπερθε καλύψατο δῖα θεάων,
Καλῷ, νηγατέῳ· λευκὸν δ' ἦν, ἠέλιος ὥς. 185
Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
Αὐτὰρ ἐπειδὴ πάντα περὶ χροῒ θήκατο κόσμον,
Βῆ ῥ' ἴμεν ἐκ θαλάμοιο· καλεσσαμένη δ' Ἀφροδίτην
Τῶν ἄλλων ἀπάνευθε θεῶν, πρὸς μῦθον ἔειπεν·
Ἦ ῥά νύ μοί τι πίθοιο, φίλον τέκος, ὅ ττι κεν εἴπω; 190
Ἠέ κεν ἀρνήσαιο, κοτεσσαμένη τόγε θυμῷ,
Οὕνεκ' ἐγὼ Δαναοῖσι, σὺ δὲ Τρώεσσιν ἀρήγεις;
Τὴν δ' ἠμείβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·
Ἥρη, πρέσβα θεὰ, θύγατερ μεγάλοιο Κρόνοιο,
Αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, 195
Εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστί.
Τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
Δὸς νῦν μοι φιλότητα καὶ ἵμερον, ᾧ τε σὺ πάντας
Δαμνᾷ ἀθανάτους ἠδὲ θνητοὺς ἀνθρώπους·
Εἶμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης, 200
Ὠκεανόν τε θεῶν γένεσιν, καὶ μητέρα Τηθὺν,
Οἵ μ' ἐν σφοῖσι δόμοισιν ἐῢ τρέφον ἠδ' ἀτίταλλον,
Δεξάμενοι Ῥείης, ὅτε τε Κρόνον εὐρυόπα Ζεὺς
Γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης
Τοὺς εἶμ' ὀψομένη, καί σφ' ἄκριτα νείκεα λύσω· 205
Ἤδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται

ἐνώτια. That these ornaments were early introduced, see Gen. xxiv. 22. The epithet τρίγληνα, from γλήνη, may be rendered *set with three precious stones*, probably *agates*, which have been thought to bear some resemblance to *the pupil of the eye*. See on Il. Θ. 164.

184. κρηδέμνῳ. See on Il. Π. 100. Χ. 469.

196. τετελεσμένον. Heusinger on Cic. Offic. I. 17. 9. *Sæpe et apud Græcos, et apud Latinos, participia verborum passivorum facultatis significationem habent, et vim sustinent adjectivorum Latinorum in* bilis *exeuntium*. Hesych. τετελεσμένον· οὐ τὸ ἤδη τελεσθέν φησιν Ὅμηρος, ἀλλὰ τὸ τελεσθῆναι πεφυκὸς καὶ δυνάμενον. Il. Σ. 427. Od. Ε. 90. Cic. Epist. Divers. II. 9. *Primum tibi, ut debeo, gratulor lætorque cum præsenti*, tum *sperata*, i. e. speranda, *seu* sperabili, *tua dignitate*. Sall. B. J. 91. *Genus hominum mobile, infidum, neque beneficio, neque metu* coercitum.

201. Ὠκεανόν τε θεῶν γένεσιν, κ. τ. λ. In this passage Homer has mentioned several mythological points, which are not found elsewhere. It seems that Juno, the daughter of Saturn and Rhea, after the dethronement of her father, was received into the palace of Oceanus and Tethys, and there educated. She here alludes also to some dispute which had arisen between her guardian deities, which she pretends a wish to reconcile, in order to obtain the cestus of Venus. It appears further, that these divinities are represented as the parents of the gods, and residing at the extremities of the earth; a notion which probably arose from the circumstance, that the ocean encompasses the earth with its waves. Hence, too, the opinion of Thales, that moisture is a radical principle, without which nothing can be produced or exist. See Plutarch. *de Philos.* I. 3. In regard to the construction, the noun γένεσιν is put for γεννήτορα. So again in v. 246. This interchange of substantives frequently takes place in cases where a general idea is employed to represent a definite person or thing, to which the idea refers. Examples of a similar nature will be found in the note on Soph. Œd. T. 85. Pent. Gr. p. 13. See also on Il. Ζ. 2.

Εὐνῆς καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
Εἰ κείνω γ', ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ,
Εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότητι,
Αἰεί κέ σφι φίλη τε καὶ αἰδοίη καλεοίμην. 210
Τὴν δ' αὖτε προσέειπε φιλομμειδὴς 'Αφροδίτη·
Οὐκ ἔστ', οὐδὲ ἔοικε, τεὸν ἔπος ἀρνήσασθαι·
Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις.
Ἦ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα,
Ποικίλον· ἔνθα δέ οἱ θελκτήρια πάντα τέτυκτο. 215
Ἔνθ' ἔνι μὲν φιλότης, ἐν δ' ἵμερος, ἐν δ' ὀαριστὺς
Πάρφασις, ἥ τ' ἔκλεψε νόον πύκα περ φρονεόντων.
Τόν ῥά οἱ ἔμβαλε χερσὶν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
Τῆ νυν, τοῦτον ἱμάντα τεῷ ἐγκάτθεο κόλπῳ,
Ποικίλον, ᾧ ἔνι πάντα τετεύχαται· οὐδέ σέ φημι 220
'Απρηκτόν γε νέεσθαι, ὅ τι φρεσὶ σῇσι μενοινᾷς.
Ὣς φάτο· μείδησε δὲ βοῶπις πότνια Ἥρη,
Μειδήσασα δ' ἔπειτα ἑῷ ἐγκάτθετο κόλπῳ.
Ἡ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ 'Αφροδίτη·
Ἥρη δ' ἀΐξασα λίπε ῥίον Οὐλύμποιο, 225
Πιερίην δ' ἐπιβᾶσα, καὶ 'Ημαθίην ἐρατεινὴν,
Σεύατ' ἐφ' ἱπποπόλων Θρῃκῶν ὄρεα νιφόεντα,
'Ακροτάτας κορυφάς· οὐδὲ χθόνα μάρπτε ποδοῖϊν.
'Εξ 'Αθόω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα,
Λῆμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος. 230
Ἔνθ' Ὕπνῳ ξύμβλητο, κασιγνήτῳ Θανάτοιο,
Ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Ὕπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,
Εἰ μὲν δή ποτ' ἐμεῦ ἔπος ἔκλυες, ἠδ' ἔτι καὶ νῦν
Πείθευ· ἐγὼ δέ κέ τοι ἰδέω χάριν ἤματα πάντα. 235
Κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὄσσε φαεινὼ
Αὐτίκ', ἐπεί κεν ἐγὼ παραλέξομαι ἐν φιλότητι.
Δῶρα δέ τοι δώσω, καλὸν θρόνον, ἄφθιτον αἰεὶ,
Χρύσεον· Ἥφαιστος δέ κ' ἐμὸς πάϊς ἀμφιγυήεις
Τεύξει ἀσκήσας, ὑπὸ δὲ θρῆνυν ποσὶν ἥσει, 240

214. κεστὸν ἱμάντα. *This embroidered girdle* or *cestus* of Venus was different from the fringed zone, mentioned in v. 181, which was worn externally. The virtues and magic properties which it possessed were concealed; and it was hid within the dress, beneath the bosom of the goddess. It should be observed also, that κεστὸς is not an appellative, but an epithet, signifying *acu punctus*; i. e. *embroidered*. See on Il. Ζ. 94.

216. ὀαριστὺς πάρφασις. Schol. ὁμιλία παραινετική. Thus πάρφασις will have the force of an adjective. Compare Il. Ι. 563. Ω. 58.

219. τῆ. See on Il. Α. 591.

231. Ὕπνῳ, κασιγνήτῳ Θανάτοιο. Hesiod. Theog. 758. Ἔνθα δὲ Νυκτὸς παῖδες ἐρεμνῆς οἰκί' ἔχουσιν, Ὕπνος καὶ Θάνατος, δεινοὶ θεοί. Virg. Æn. VI. 278. *Consanguineus Leti Sopor*. See on Il. Α. 241.

Τῷ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων.
Τὴν δ' ἀπαμειβόμενος προσεφώνεε νήδυμος Ὕπνος·
Ἥρη, πρέσβα θεὰ, θύγατερ μεγάλοιο Κρόνοιο,
Ἄλλον μέν κεν ἔγωγε θεῶν αἰειγενετάων
Ῥεῖα κατευνήσαιμι, καὶ ἂν ποταμοῖο ῥέεθρα 245
Ὠκεανοῦ, ὅσπερ γένεσις πάντεσσι τέτυκται·
Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίονος ἆσσον ἱκοίμην,
Οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεύοι.
Ἤδη γάρ με καὶ ἄλλοτε ἣ ἐπίνυσσεν ἐφετμῇ,
Ἤματι τῷ, ὅτε κεῖνος ὑπέρθυμος Διὸς υἱὸς 250
Ἔπλεεν Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξας.
Ἦτοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο
Νήδυμος ἀμφιχυθείς· σὺ δέ οἱ κακὰ μήσαο θυμῷ,
Ὄρσασ' ἀργαλέων ἀνέμων ἐπὶ πόντον ἀήτας,
Καί μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπένεικας, 255
Νόσφι φίλων πάντων· ὁ δ' ἐπεγρόμενος χαλέπαινε,
Ῥιπτάζων κατὰ δῶμα θεοὺς, ἐμὲ δ' ἔξοχα πάντων
Ζήτει, καί κέ μ' ἄϊστον ἀπ' αἰθέρος ἔμβαλε πόντῳ,
Εἰ μὴ Νὺξ δμήτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν,
Τὴν ἱκόμην φεύγων· ὁ δ' ἐπαύσατο, χωόμενός περ· 260
Ἅζετο γὰρ, μὴ Νυκτὶ θοῇ ἀποθύμια ἕρδοι.
Νῦν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι.
Τὸν δ' αὖτε προσέειπε βοῶπις πότνια Ἥρη·
Ὕπνε, τίη δὲ σὺ ταῦτα μετὰ φρεσὶ σῇσι μενοινᾷς;
Ἦ φῂς, ὣς Τρώεσσιν ἀρηγέμεν εὐρυόπα Ζῆν', 265
Ὡς Ἡρακλῆος πέρι χώσατο, παιδὸς ἑοῖο;
Ἀλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὁπλοτεράων
Δώσω ὀπυιέμεναι, καὶ σὴν κεκλῆσθαι ἄκοιτιν,
Πασιθέην, ἧς αἰὲν ἐέλδεαι ἤματα πάντα.
Ὣς φάτο· χήρατο δ' Ὕπνος, ἀμειβόμενος δὲ προσηύδα·
Ἄγρει νῦν μοι ὄμοσσον ἀάατον Στυγὸς ὕδωρ, 271

245. *ῥέεθρα Ὠκεανοῦ.* That is, *Oceanus himself.*
250. *ἤματι τῷ, κ.τ.λ.* Of this fable, see Apollod. Bibl. II. 7. 1. and Heyne *in loc.* Compare also Il. E. 640. sqq. O. 15. sqq. Pind. Nem. IV. 40.
252. *ἔλεξα.* Eustath. *ἐκοίμησα.* Heyne has restored this reading from Eustathius, upon good MS. authority. See on Il. B. 515. The vulgar reading is *ἔθελξα.*
253. *ἀμφιχυθείς.* See on Il. B. 19.
258. *ἄϊστον.* *Unknown, invisible;* from *a priv.* and *εἴδω.* Hence, *destroyed.* Hence the verb *ἀϊστοῦν*, Od. K. 259.
261. *μὴ Νυκτὶ θοῇ κ.τ.λ.* Night and Chaos are represented in the Grecian theology, as existing before all things, and, therefore, honourable from their antiquity and power. Hence Milton: *Eldest Night and Chaos, ancestors of nature.*
267. *ἐγὼ δέ κέ τοι Χαρίτων κ.τ.λ.* Virg. Æn. I. 75. *Sunt mihi bis septem præstanti corpore Nymphæ: Quarum, quæ forma pulcherrima, Deiopeiam Connubio jungam stabili, propriamque dicabo: Omnes ut tecum meritis pro talibus annos Exigat, et pulchra faciat te prole parentem.*
268. *κεκλῆσθαι.* See on Il. B. 260.
271. *ἀάατον.* *Inviolable;* i. e. as Heyne observes, *quam nemo perjurio violare impune ausit.* Knight, in his Prolegomena, thinks that the word is properly *ἀάαστος*, from *α*

Χειρὶ δὲ τῇ ἑτέρῃ μὲν ἕλε χθόνα πουλυβότειραν,
Τῇ δ' ἑτέρῃ ἅλα μαρμαρέην, ἵνα νῶϊν ἅπαντες
Μάρτυροι ὦσ' οἱ ἔνερθε θεοὶ, Κρόνον ἀμφὶς ἐόντες·
Ἦ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὁπλοτεράων, 275
Πασιθέην, ἧς τ' αὐτὸς ἐέλδομαι ἤματα πάντα.
 Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
Ὤμνυε δ', ὡς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας
Τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται.
Αὐτὰρ ἐπεί ῥ' ὄμοσέν τε, τελεύτησέν τε τὸν ὅρκον, 280
Τὼ βήτην, Λήμνου τε καὶ Ἴμβρου ἄστυ λιπόντε,
Ἠέρα ἑσσαμένω, ῥίμφα πρήσσοντε κέλευθον.
Ἴδην δ' ἱκέσθην πολυπίδακα, μητέρα θηρῶν,
Λεκτὸν, ὅθι πρῶτον λιπέτην ἅλα· τὼ δ' ἐπὶ χέρσου
Βήτην· ἀκροτάτη δὲ ποδῶν ὕπο σείετο ὕλη. 285
Ἔνθ' Ὕπνος μὲν ἔμεινε, πάρος Διὸς ὄσσε ἰδέσθαι,
Εἰς ἐλάτην ἀναβὰς περιμήκετον, ἣ τότ' ἐν Ἴδῃ
Μακροτάτη πεφυυῖα δι' ἠέρος αἰθέρ' ἵκανεν.
Ἔνθ' ἧστ' ὄζοισι πεπυκασμένος εἰλατίνοισιν,
Ὄρνιθι λιγυρῇ ἐναλίγκιος, ἥν τ' ἐν ὄρεσσι 290
Χαλκίδα κικλήσκουσι θεοὶ, ἄνδρες δὲ κύμινδιν.
 Ἥρη δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
Ἴδης ὑψηλῆς· ἴδε δὲ νεφεληγερέτα Ζεύς.
Ὡς δ' ἴδεν, ὥς μιν ἔρος πυκινὰς φρένας ἀμφεκάλυψεν,

priv. and ἀάζω, *lædo;* and there seems to be good reason for the supposition. The word ἀάατος occurs in an active sense, and with the penultima short, in Od. Φ. 91. Χ. 5. See Maltby on Morell's Lex. Pros. *in voce.* Buttmann understands in all the three passages, *that which ought not to be violated* or *despised.* The great oath of the gods, by the river Styx, was most sacred and inviolable: and the consequence of perjury was the privation of their divinity for a term proportionate to the offence. Virg. Æn. XII. 816. *Adjuro Stygii caput implacabile fontis; Una superstitio superis quæ reddita Divis.* Compare Il. Ο. 37. Virg. Æn. IX. 104. The act of touching the earth and the sea was a solemn form, which accompanied the taking of the oath, and intimated that the gods beneath them were witnesses against them, in case of its violation. Compare Od. Ε. 185. Hesiod. Theog. 400.

284. Λεκτόν. *To Lectum.* See on Il. Θ. 48. So above, v. 228.—Of the noun χέρσος, see Lex. Pent. Gr. in voce.

286. πάρος Διὸς ὄσσε ἰδέσθαι. *Antequam in conspectum Jovis veniret.* Heyne.

290. ὄρνιθι λιγυρῇ ἐναλίγκιος. Virg. Æn. XII. 862. *Alitis in parvæ subito collecta figuram.* Compare Il. Η. 59. Heyne observes, after the Scholiast, that Somnus did not transform himself into an owl; but that the simile consists in the mode of his perching upon the tree, κατὰ τὴν καθέδραν, with his head concealed behind the leaves. This seems to be doubtful.

291. κύμινδιν. *An owl.* See Schol. on Arist. Av. 262. According to Pliny, however, N. H. X. 8. *Nocturnus accipiter Cymindis vocatur, rarus in sylvis, interdiu minus cernens; bellum internecinum gerit cum aquila, cohærentesque sæpe prehenduntur.* Of the difference between the language of gods and men, see on Il. Α. 403. It should seem that κύμινδις was the common name of the bird among the Ionians, and χαλκὶς, a more ancient appellation, and more poetical. Aristot. Hist. Anim. IX. 12. ἡ Χαλκὶς ὀλιγάκις μὲν φαίνεται· οἰκεῖ γὰρ ὄρη· κύμινδιν δὲ καλοῦσιν Ἴωνες αὐτήν.

294. ἔρος. This reading is properly restored from the Scholiast; as in v. 315. See on Il. Α. 469. Vulgo ἔρως. The particle ὡς, when doubled, as in this passage, signifies, *as soon as.* Thus again, in Il. Τ. 16. Υ. 424. Theocr. Idyl. II. 82. III. 42.

Οἷον ὅτε πρώτιστον ἐμισγέσθην φιλότητι, 295
Εἰς εὐνὴν φοιτῶντε, φίλους λήθοντε τοκῆας.
Στῆ δ' αὐτῆς προπάροιθεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Ἥρη, πῆ μεμαυῖα κατ' Οὐλύμπου τόδ' ἱκάνεις;
Ἵπποι δ' οὐ παρέασι καὶ ἅρματα, τῶν κ' ἐπιβαίης.
Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη· 300
Ἔρχομαι ὀψομένη πολυφόρβου πείρατα γαίης,
Ὠκεανόν τε θεῶν γένεσιν, καὶ μητέρα Τηθὺν,
Οἵ μ' ἐν σφοῖσι δόμοισιν ἐῢ τρέφον ἠδ' ἀτίταλλον.
Τοὺς εἶμ' ὀψομένη, καί σφ' ἄκριτα νείκεα λύσω.
Ἤδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται 305
Εὐνῆς καὶ φιλότητος· ἐπεὶ χόλος ἔμπεσε θυμῷ.
Ἵπποι δ' ἐν πρυμνωρείῃ πολυπίδακος Ἴδης
Ἑστᾶσ', οἵ μ' οἴσουσιν ἐπὶ τραφερήν τε καὶ ὑγρήν.
Νῦν δέ σευ εἵνεκα δεῦρο κατ' Οὐλύμπου τόδ' ἱκάνω,
Μή πώς μοι μετέπειτα χολώσεαι, αἴκε σιωπῇ 310
Οἴχωμαι πρὸς δῶμα βαθυῤῥόου Ὠκεανοῖο.
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
Ἥρη, κεῖσε μέν ἐστι καὶ ὕστερον ὁρμηθῆναι·
Νῶϊ δ', ἄγ', ἐν φιλότητι τραπείομεν εὐνηθέντε.
Οὐ γάρ πώποτέ μ' ὧδε θεᾶς ἔρος, οὐδὲ γυναικὸς, 315
Θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσεν,
Οὐδ' ὁπότ' ἠρασάμην Ἰξιονίης ἀλόχοιο,
Ἣ τέκε Πειρίθοον, θεόφι μήστωρ' ἀτάλαντον·
Οὐδ' ὅτε περ Δανάης καλλισφύρου Ἀκρισιώνης,
Ἣ τέκε Περσῆα, πάντων ἀριδείκετον ἀνδρῶν· 320
Οὐδ' ὅτε Φοίνικος κούρης τηλεκλειτοῖο,
Ἣ τέκε μοι Μίνω τε καὶ ἀντίθεον Ῥαδάμανθυν·
Οὐδ' ὅτε περ Σεμέλης, οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,
Ἥ ῥ' Ἡρακλῆα κρατερόφρονα γείνατο παῖδα·
Ἣ δὲ Διώνυσον Σεμέλη τέκε, χάρμα βροτοῖσιν· 325
Οὐδ' ὅτε Δήμητρος, καλλιπλοκάμοιο ἀνάσσης·

In the same manner the Latins use *ut*. Virg. Eclog. VIII. 41. *Ut vidi, ut perii.* See Hoogeveen *de Particulis*, p. 516.

295. *οἷον ὅτε πρώτιστον κ. τ. λ.* See Heyne on Apollod. I. 3. 1. and Excurs. I. on Virg. Æn. II.

308. *τραφερήν τε καὶ ὑγρήν.* Scil. *γῆν καὶ θάλασσαν.* See on Il. K. 27. Hesych. *τραφεράν· ξηράν· τὸ γὰρ θρέψαι, πῆξαι.* Others render *τραφερὸς*, *fertile.* See Schneider. Lex. in v.

314. *ἐν φιλότητι τραπείομεν εὐνηθέντε.* See on Il. Γ. 441. The following mythological catalogue of the loves of Jupiter is founded upon fables, which are sufficiently notorious, and therefore need no illustration. It is observable, however, that Europa is mentioned as the daughter of Phœnix, not of Agenor. See Heyne on Apollod. III. 1. 1.

325. *χάρμα βροτοῖσιν.* Hesiod. Theog. 941. *Διονύσου πολυγηθέος.* Virg. Æn. I. 738. *lætitiæ Bacchus dator.* Judic. IX. 13. LXX. *καὶ εἶπεν αὐτοῖς ἡ ἄμπελος, Μὴ ἀπολείψασα τὸν οἰνόν μου, τὸν εὐφραίνοντα θεὸν καὶ ἀνθρώπους.* Eccles. x. 19. *εἰς γελῶτα ποιοῦσιν ἄρτον καὶ οἶνον καὶ ἔλαιον, τοῦ εὐφρανθῆναι ζῶντας.* Compare also Prov. xxxi. 6. 1 Tim. v. 23; and see on Il. Z. 261.

Οὐδ' ὁπότε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς·
Ὡς σέο νῦν ἔραμαι, καί με γλυκὺς ἵμερος αἱρεῖ.
Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες; 330
Εἰ νῦν ἐν φιλότητι λιλαίεαι εὐνηθῆναι
Ἴδης ἐν κορυφῇσι, τὰ δὲ προπέφανται ἅπαντα,
Πῶς κ' ἔοι, εἴ τις νῶϊ θεῶν αἰειγενετάων
Εὕδοντ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθὼν
Πεφράδοι; οὐκ ἂν ἔγωγε τεὸν πρὸς δῶμα νεοίμην, 335
Ἐξ εὐνῆς ἀνστᾶσα· νεμεσσητὸν δέ κεν εἴη.
Ἀλλ' εἰ δή ῥ' ἐθέλεις, καί τοι φίλον ἔπλετο θυμῷ,
Ἔστιν τοι θάλαμος, τόν τοι φίλος υἱὸς ἔτευξεν
Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν·
Ἔνθ' ἴομεν κείοντες, ἐπεί νύ τοι εὔαδεν εὐνή. 340
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
Ἥρη, μήτε θεῶν τόγε δείδιθι, μήτε τίν' ἀνδρῶν,
Ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω
Χρύσεον· οὐδ' ἂν νῶϊ διαδράκοι Ἠέλιός περ,
Οὗτε καὶ ὀξύτατον πέλεται φάος εἰσοράασθαι. 345
Ἦ ῥα, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἣν παράκοιτιν.
Τοῖσι δ' ὑπὸ Χθὼν δῖα φύεν νεοθηλέα ποίην,
Λωτόν θ' ἑρσήεντα, ἰδὲ κρόκον, ἠδ' ὑάκινθον,
Πυκνὸν καὶ μαλακὸν, ὃς ἀπὸ χθονὸς ὑψόσ' ἔεργε.
Τῷ ἔνι λεξάσθην, ἐπὶ δὲ νεφέλην ἕσσαντο 350
Καλὴν, χρυσείην· στιλπναὶ δὲ ἀπέπιπτον ἔερσαι.
Ὡς ὁ μὲν ἀτρέμας εὗδε πατὴρ ἀνὰ Γαργάρῳ ἄκρῳ,
Ὕπνῳ καὶ φιλότητι δαμείς· ἔχε δ' ἀγκὰς ἄκοιτιν.

346. ἀγκάς. See on Il. E. 371.

347. τοῖσι δ' ὑπὸ Χθὼν κ.τ.λ. Milton has imitated the several beautiful parts of this episode with particular care, introducing them upon different occasions, as the subject of his poem would admit. The creation is made to give the same tokens of joy at the performance of the nuptial rites of our first parents, as she does here at the congress of Jupiter and Juno. P. L. VIII. 513. *To the nuptial bower I led her blushing like the morn; all heaven And happy constellations on that hour Shed their selectest influence; the earth Gave sign of gratulation, and each hill; Joyous the birds; fresh gales and gentle airs Whispered it to the woods, and from their wings Flung rose, flung odours from the spicy shrub.* These lines also, in P. L. IV. 670, are manifestly from the same original: *Roses and jessamine Rear'd high their flourished heads between, and wrought Mosaic; underfoot the violet, Crocus, and hyacinth, with rich inlay, Broider'd the ground.* Here the very turn of Homer's verses is observed, and the cadence; and almost the words finely translated. But it is with wonderful judgment and decency he has used that exceptionable passage of the dalliance, ardour, and enjoyment. That which seems in Homer an impious fiction, becomes a moral lesson in Milton; since he makes the lascivious rage of the passion, the immediate effect of the sin of our first parents after the Fall. Adam expresses it in the words of Jupiter: P. L. IX. 1038. *For never did thy beauty, since the day I saw thee first, and wedded thee, adorn'd With all perfections, so inflame my sense With ardour to enjoy thee; fairer now Than ever. Bounty of this virtuous tree! So said he, &c.* POPE. The whole of the episode of Juno's deceit is by many explained to be an allegory; of which, however, Homer himself never dreamt.

Βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος Ὕπνος,
Ἀγγελίην ἐρέων γαιηόχῳ Ἐννοσιγαίῳ. 355
Ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·
Πρόφρων νῦν Δαναοῖσι, Ποσείδαον, ἐπάμυνε,
Καί σφιν κῦδος ὄπαζε μίνυνθά περ, ὄφρ' ἔτι εὕδει
Ζεύς· ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμα κάλυψα·
Ἥρη δ' ἐν φιλότητι παρήπαφεν εὐνηθῆναι. 360
Ὣς εἰπὼν, ὁ μὲν ᾤχετ' ἐπὶ κλυτὰ φῦλ' ἀνθρώπων·
Τὸν δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.
Αὐτίκα δ' ἐν πρώτοισι μέγα προθορὼν ἐκέλευσεν·
Ἀργεῖοι, καὶ δ' αὖτε μεθίεμεν Ἕκτορι νίκην
Πριαμίδῃ, ἵνα νῆας ἕλῃ, καὶ κῦδος ἄρηται; 365
Ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὔχεται, οὕνεκ' Ἀχιλλεὺς
Νηυσὶν ἐπὶ γλαφυρῇσι μένει κεχολωμένος ἦτορ·
Κείνου δ' οὔτι λίην ποθὴ ἔσσεται, εἴ κεν οἱ ἄλλοι
Ἡμεῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν.
Ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. 370
Ἀσπίδες ὅσσαι ἄρισται ἐνὶ στρατῷ ἠδὲ μέγισται,
Ἑσσάμενοι, κεφαλὰς δὲ παναίθῃσι κορύθεσσι
Κρύψαντες, χερσί τε τὰ μακρόταθ' ἔγχε' ἑλόντες,
Ἴομεν· αὐτὰρ ἐγὼ ἡγήσομαι, οὐδέ τί φημι
Ἕκτορα Πριαμίδην μενέειν, μάλα περ μεμαῶτα. 375
Ὃς δέ κ' ἀνὴρ μενέχαρμος, ἔχει δ' ὀλίγον σάκος ὤμῳ,
Χείρονι φωτὶ δότω, ὁ δ' ἐν ἀσπίδι μείζονι δύτω.
Ὣς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον, ἠδ' ἐπίθοντο.
Τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον, οὐτάμενοί περ,
Τυδείδης, Ὀδυσεύς τε, καὶ Ἀτρείδης Ἀγαμέμνων· 380
Οἰχόμενοι δ' ἐπὶ πάντας, ἀρήϊα τεύχε' ἄμειβον.
Ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χέρεια δὲ χείρονι δόσκεν.
Αὐτὰρ ἐπεί ῥ' ἕσσαντο περὶ χροῒ νώροπα χαλκὸν,
Βάν ῥ' ἴμεν· ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,
Δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ, 385
Εἴκελον ἀστεροπῇ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
Ἐν δαῒ λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.

361. *κλυτὰ φῦλ' ἀνθρώπων.* So Od. I. 308. *κλυτὰ μῆλα.* Soph. Aj. 375. *κλυτοῖς αἰπολίοις.* In this last place the Scholiast refers the epithets to the cries of the sheep; *διὰ τὰς ἐν αὐτοῖς ταραχὰς καὶ φωνάς.* Hence it will here apply to the *noise* and *bustle* of busy mortals, as opposed to the *quiet* produced by sleep.

376. *ὅς δέ κ' ἀνὴρ κ.τ.λ.* Eustathius has observed, that the poet here makes the best warriors take the largest shields and longest spears, that they might be ready prepared with proper arms, both offensive and defensive, for a new kind of fight, in which they are soon to be engaged, when the fleet is attacked. This, indeed, seems the most rational account that can be given for Neptune's advice in this exigence. Pope. Be it observed, however, that the two lines have been marked, as in all probability spurious.

386. *τῷ.* Scil. *Neptune;* or, perhaps, *the sword.*

Τρῶας δ' αὖθ' ἑτέρωθεν ἐκόσμεε φαίδιμος Ἕκτωρ.
Δή ῥα τότ' αἰνοτάτην ἔριδα πτολέμοιο τανύσσαν
Κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἕκτωρ· 390
Ἤτοι ὃ μὲν Τρώεσσιν, ὃ δ' Ἀργείοισιν ἀρήγων.
Ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
Ἀργείων· οἳ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
Οὔτε θαλάσσης κῦμα τόσον βοάα ποτὶ χέρσον,
Ποντόθεν ὀρνύμενον πνοιῇ Βορέω ἀλεγεινῇ· 395
Οὔτε πυρὸς τόσσος γε ποτὶ βρόμος αἰθομένοιο
Οὔρεος ἐν βήσσῃς, ὅτε τ' ὤρετο καιέμεν ὕλην·
Οὔτ' ἄνεμος τόσσον γε ποτὶ δρυσὶν ὑψικόμοισιν
Ἠπύει, ὅστε μάλιστα μέγα βρέμεται χαλεπαίνων·
Ὅσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνὴ 400
Δεινὸν ἀϋσάντων, ὅτ' ἐπ' ἀλλήλοισιν ὄρουσαν.
Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἕκτωρ
Ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἱ, οὐδ' ἀφάμαρτε,
Τῇ ῥα δύω τελαμῶνε περὶ στήθεσσι τετάσθην,
Ἤτοι ὃ μὲν σάκεος, ὃ δὲ φασγάνου ἀργυροήλου· 405
Τώ οἱ ῥυσάσθην τέρενα χρόα· χώσατο δ' Ἕκτωρ,
Ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός·
Ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο, κῆρ' ἀλεείνων.
Τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας
Χερμαδίῳ, τά ῥα πολλὰ, θοάων ἔχματα νηῶν, 410
Πὰρ ποσὶ μαρναμένων ἐκυλίνδετο· τῶν ἓν ἀείρας
Στῆθος βεβλήκει ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς·
Στρόμβον δ' ὣς ἔσσευε βαλὼν, περὶ δ' ἔδραμε πάντη.
Ὡς δ' ὅθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξερίπῃ δρῦς

392. ἐκλύσθη δὲ θάλασσα κ.τ.λ. This swelling and inundation of the sea towards the Grecian camp, as if it had been agitated by a storm, is meant for a prodigy, intimating that the waters had the same resentment with their commander, Neptune, and seconded him in his quarrel. Pope; from Eustathius.

394. οὔτε θαλάσσης κ.τ.λ. Virg. Georg. IV. 260. *Tum sonus auditur gravior, tractimque susurrant, Frigidus ut quondam sylvis immurmurat Auster; Ut mare sollicitum stridet refluentibus undis: Æstuat ut clausis rapidus fornacibus ignis.*

396. τόσσος γε βρόμος. Scil. γίγνεται. For ποτὶ, however, some read πέλει.

403. πρὸς ἰθύ. Scil. ἔγχος. *Since Ajax was turned directly towards his spear.*

410. ἔχματα νηῶν. See on Il. A. 433.

412. ἄντυγος. Scil. ἀσπίδος. See on Il. Z. 118.

413. στρόμβον δ' ὥς. The old commentators understand στρόμβος to signify *a boy's top;* but Heyne suggests that it should rather be rendered *a quoit;* which is certainly more suited with the sense. Compare, however, Virg. Æn. VII. 378. Clarke and Barnes have transcribed the following epigram on this stone, with which Ajax wounds Hector, from the Anthol. Gr. I. 5. Μή με τὸν Αἰάντειον ἀνοχμάσσειας, ὁδῖτα, Πέτρον ἀκοντιστὴν στήθεος Ἑκτορίου. Εἰμὶ μέλας τρηχύς τε· σὺ δ' εἴρεο θεῖον Ὅμηρον, Πῶς τὸν Πριαμίδην ἐξεκύλισσα πέδῳ. Νῦν δὲ μόλις βαιόν με παροχλίζουσιν ἀρούρης Ἄνθρωποι, γενεῆς αἴσχεα λευγαλέης. Ἀλλά μέ τις κρύψειεν ὑπὸ χθονός· αἰδέομαι γὰρ Παίγνιον οὐτιδανοῖς ἀνδράσι γιγνόμενος. With the throw of this stone compare also Il. E. 302. Υ. 285.

414. ὡς δ' ὅθ' ὑπὸ πληγῆς κ.τ.λ. Virg. Æn. V. 447. *graviterque ad terram pondere vasto Concidit, ut quondam cava concidit aut Erymantho, Aut Ida in magna, radicibus eruta pinus.*

Πρόῤῥιζος, δεινὴ δὲ θεείου γίγνεται ὀδμὴ 415
Ἐξ αὐτῆς· τὸν δ' οὔπερ ἔχει θράσος, ὅς κεν ἴδηται
Ἐγγὺς ἐών· χαλεπὸς δὲ Διὸς μεγάλοιο κεραυνός·
Ὣς ἔπεσ' Ἕκτορος ὦκα χαμαὶ μένος ἐν κονίῃσι.
Χειρὸς δ' ἔκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπὶς ἑάφθη
Καὶ κόρυς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ. 420
Οἳ δὲ μέγα ἰάχοντες ἐπέδραμον υἷες Ἀχαιῶν,
Ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειὰς
Αἰχμάς· ἀλλ' οὔτις ἐδυνήσατο ποιμένα λαῶν
Οὐτάσαι, οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,
Πουλυδάμας τε, καὶ Αἰνείας, καὶ δῖος Ἀγήνωρ, 425
Σαρπηδών τ' ἀρχὸς Λυκίων, καὶ Γλαῦκος ἀμύμων.
Τῶν δ' ἄλλων οὔτις εὑ ἀκήδεσεν, ἀλλὰ πάροιθεν
Ἀσπίδας εὐκύκλους σχέθον αὐτοῦ· τὸν δ' ἄρ' ἑταῖροι
Χερσὶν ἀείραντες φέρον ἐκ πόνου, ὄφρ' ἵκεθ' ἵππους
Ὠκέας, οἵ οἱ ὄπισθε μάχης ἠδὲ πτολέμοιο 430
Ἕστασαν, ἡνίοχόν τε καὶ ἅρματα ποικίλ' ἔχοντες.
Οἳ τόν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα.
Ἀλλ' ὅτε δὴ πόρον ἷξον ἐϋῤῥεῖος ποταμοῖο,
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
Ἔνθα μιν ἐξ ἵππων πέλασαν χθονὶ, καδδέ οἱ ὕδωρ 435
Χεῦαν· ὁ δ' ἀμπνύνθη, καὶ ἀνέδρακεν ὀφθαλμοῖσιν,
Ἑζόμενος δ' ἐπὶ γοῦνα κελαινεφὲς αἷμ' ἀπέμεσσεν.
Αὖτις δ' ἐξοπίσω πλῆτο χθονὶ, τὼ δέ οἱ ὄσσε
Νὺξ ἐκάλυψε μέλαινα· βέλος δ' ἔτι θυμὸν ἐδάμνα.
Ἀργεῖοι δ', ὡς οὖν ἴδον Ἕκτορα νόσφι κιόντα, 440
Μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
Ἔνθα πολὺ πρώτιστος Ὀϊλῆος ταχὺς Αἴας
Σάτνιον οὔτασε δουρὶ μετάλμενος ὀξυόεντι
Ἠνοπίδην, ὃν ἄρα νύμφη τέκε Νηῒς ἀμύμων
Ἤνοπι βουκολέοντι παρ' ὄχθας Σατνιόεντος. 445
Τὸν μὲν Ὀϊλιάδης δουρικλυτὸς, ἐγγύθεν ἐλθὼν,
Οὖτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ'· ἀμφὶ δ' ἄρ' αὐτῷ
Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
Τῷ δ' ἐπὶ Πουλυδάμας ἐγχέσπαλος ἦλθεν ἀμύντωρ
Πανθοΐδης, βάλε δὲ Προθοήνορα δεξιὸν ὦμον, 450
Υἱὸν Ἀρηϊλύκοιο· δι' ὤμου δ' ὄβριμον ἔγχος
Ἔσχεν· ὁ δ' ἐν κονίῃσι πεσὼν ἕλε γαῖαν ἀγοστῷ.
Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο, μακρὸν ἀΰσας·

427. εὑ. Ionicè for ἑὸ, and that for οὗ. See Matt. Gr. Gr. § 147. 1.

433. ἐϋῤῥεῖος. See on Il. Z. 508.

438. πλῆτο. Imperf. pass. Ion. from πλάω, contr. from πελάω. Compare v. 435.

447. οὖτα κατὰ λαπάρην. Several MSS. have οὔτασε καλλαπάρην. Compare, however, Il. Z. 64, and infra v. 517.

Οὐ μὰν οὐδ' ὀΐω μεγαθύμου Πανθοΐδαο
Χειρὸς ἄπο στιβαρῆς ἅλιον πηδῆσαι ἄκοντα, 455
Ἀλλά τις Ἀργείων κόμισε χροΐ· καί μιν ὀΐω
Αὐτῷ σκηπτόμενον κατίμεν δόμον Ἄϊδος εἴσω.
Ὣς ἔφατ'· Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
Αἴαντι δὲ μάλιστα δαΐφρονι θυμὸν ὄρινε
Τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσεν ἄγχι μάλιστα. 460
Καρπαλίμως δ' ἀπιόντος ἀκόντισε δουρὶ φαεινῷ.
Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο κῆρα μέλαιναν
Λικριφὶς ἀΐξας· κόμισε δ' Ἀντήνορος υἱὸς
Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὄλεθρον.
Τόν ῥ' ἔβαλε, κεφαλῆς τε καὶ αὐχένος ἐν συνεοχμῷ, 465
Νείατον ἀστράγαλον· ἀπὸ δ' ἄμφω κέρσε τένοντε.
Τοῦ δὲ πολὺ πρότερον κεφαλὴ, στόμα τε, ῥῖνές τε
Οὔδεϊ πλῆντ', ἤπερ κνῆμαι καὶ γοῦνα πεσόντος.
Αἴας δ' αὖτε γέγωνεν ἀμύμονι Πουλυδάμαντι·
Φράζεο, Πουλυδάμα, καί μοι νημερτὲς ἔνισπε, 470
Ἦ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντιπεφάσθαι
Ἄξιος· οὐ μέν μοι κακὸς εἴδεται, οὐδὲ κακῶν ἔξ,
Ἀλλὰ κασίγνητος Ἀντήνορος ἱπποδάμοιο
Ἢ πάϊς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐῴκει.
Ἦ ῥ', εὖ γιγνώσκων· Τρῶας δ' ἄχος ἔλλαβε θυμόν. 475
Ἔνθ' Ἀκάμας Πρόμαχον Βοιώτιον οὔτασε δουρὶ,
Ἀμφὶ κασιγνήτῳ βεβαώς· ὁ δ' ὕφελκε ποδοῖϊν.
Τῷ δ' Ἀκάμας ἔκπαγλον ἐπεύξατο, μακρὸν ἀΰσας·
Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι,
Οὔ θην οἴοισί γε πόνος τ' ἔσεται καὶ ὀϊζὺς 480
Ἡμῖν, ἀλλά ποθ' ὧδε κατακτανέεσθε καὶ ὔμμες.
Φράζεσθ' ὡς ὑμῖν Πρόμαχος δεδμημένος εὕδει
Ἔγχει ἐμῷ, ἵνα μή τι κασιγνήτοιό γε ποινὴ
Δηρὸν ἔῃ ἄτιτος· τῷ καί κέ τις εὔχεται ἀνὴρ
Γνωτὸν ἐνὶ μεγάροισιν Ἄρεως ἀλκτῆρα λιπέσθαι. 485

454. The reading of all the copies is *ου μὰν αὖτ' ὀΐω*. But as there is nothing to which the particle *αὖτε* can possibly refer, the text has been altered as in Il. N. 414.

456. *κόμισε*. Scil. *τὸν ἄκοντα*. *Has received the javelin in his body.* So again v. 463. The preposition *ἐν* is wanting with *χροΐ*.

457. *αὐτῷ σκηπτόμενον*. *Resting upon it;* as upon a staff.

463. *λικριφὶς ἀΐξας*. *Springing aside in an oblique direction.* Eustath. *λικριφίς· δηλοῖ τὸ πλαγίως, καὶ, ὡς ἂν τις εἴποι, λέχριος· ἤ, λίαν χρίμψας καὶ πλησιάσας τῇ γῇ.* The word occurs only once again, in Od. T. 451.

472. *κακῶν ἔξ*. Scil. *γενόμενος*, i.e. *of ignoble birth.* Heyne, after Koeppen, cites Theocr. Idyl. XXV. 37. *οὔ σε κακῶν ἔξ Ἔμμεναι, οὐδὲ κακοῖσιν ἐοικότα φύμεναι αὐτῶν.*

479. *ἰόμωροι*. See on Il. Δ. 242.

485. *Ἄρεως ἀλκτῆρα*. This is the vulgar reading, and it is sanctioned by the best authorities. Compare Il. Σ. 213. Heyne and others read *ἀρῆς*, as in Il. Σ. 100; and this noun with the penultima short

῝Ως ἔφατ᾽· Ἀργείοισι δ᾽ ἄχος γένετ᾽ εὐξαμένοιο·
Πηνέλεῳ δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν.
Ὡρμήθη δ᾽ Ἀκάμαντος, ὁ δ᾽ οὐχ ὑπέμεινεν ἐρωὴν
Πηνελέοιο ἄνακτος· ὁ δ᾽ οὔτασεν Ἰλιονῆα,
Υἱὸν Φόρβαντος πολυμήλου, τόν ῥα μάλιστα 490
Ἑρμείας Τρώων ἐφίλει, καὶ κτῆσιν ὄπασσε.
Τῷ δ᾽ ἄρ᾽ ὑπὸ μήτηρ μοῦνον τέκεν Ἰλιονῆα.
Τὸν τόθ᾽ ὑπ᾽ ὀφρύος οὖτα κατ᾽ ὀφθαλμοῖο θέμεθλα,
Ἐκ δ᾽ ὦσε γλήνην· δόρυ δ᾽ ὀφθαλμοῖο διαπρὸ,
Καὶ διὰ ἰνίου ἦλθεν· ὁ δ᾽ ἕζετο χεῖρε πετάσσας 495
Ἄμφω· Πηνέλεως δὲ, ἐρυσσάμενος ξίφος ὀξὺ,
Αὐχένα μέσσον ἔλασσεν, ἀπήραξε δὲ χαμᾶζε,
Αὐτῇ σὺν πήληκι, κάρη· ἔτι δ᾽ ὄβριμον ἔγχος
Ἦεν ἐν ὀφθαλμῷ· ὁ δὲ, φῆ κώδειαν ἀνασχὼν,
Πέφραδέ τε Τρώεσσι, καὶ εὐχόμενος ἔπος ηὔδα· 500
Εἰπέμεναί μοι, Τρῶες, ἀγαυοῦ Ἰλιονῆος
Πατρὶ φίλῳ καὶ μητρὶ γοήμεναι ἐν μεγάροισιν.
Οὐδὲ γὰρ ἡ Προμάχοιο δάμαρ Ἀλεγηνορίδαο
Ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται, ὁππότε κεν δὴ
Ἐκ Τροίης σὺν νηυσὶ νεώμεθα κοῦροι Ἀχαιῶν. 505
῝Ως φάτο· τοὺς δ᾽ ἄρα πάντας ὑπὸ τρόμος ἔλλαβε γυῖα·
Πάπτηνε δὲ ἕκαστος, ὅπη φύγοι αἰπὺν ὄλεθρον.
Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ᾽ ἔχουσαι,
Ὅστις δὴ πρῶτος βροτόεντ᾽ ἀνδράγρι᾽ Ἀχαιῶν
Ἤρατ᾽, ἐπεί ῥ᾽ ἔκλινε μάχην κλυτὸς Ἐννοσίγαιος. 510
Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὖτα
Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων·

signifies in Homer any *injury*, or *calamity*, generally. See Maltby on Morell, *in voce.* Here, however, the sense is certainly improved by retaining the usual reading; and it seems more than probable that the passage last cited is corrupt.

497. ἀπήραξε δὲ χαμᾶζε, κ.τ.λ. Virg. Æn. IX. 770. *huic uno dejectum cominus ictu Cum galea longe jacuit caput.*

499. φῆ κώδειαν. *Like the head of a poppy.* This passage is involved in much perplexity. Some take φῆ for ἔφη, and understand ὡς, which is absolutely necessary to the sense before κώδειαν. Others regard it as a particle equivalent to ὡς, and Zenodotus certainly read it in place of ὡς in Il. B. 144. It is possible, therefore, that there may have been such an adverb; and therefore, as the verb ἔφη is here manifestly superfluous, it should seem that the passage should be interpreted accordingly. The etymology of the word is altogether uncertain; some deriving it from πῆ, and others from φῆμι, or φαίνω.

503. οὐδὲ γὰρ ἡ Π. A comparison is evidently intended between the fate of Ilioneus and Promachus. Heyne supplies the omission thus: *Nuntiate parentibus Ilionei, esse ipsis lugendum de filii morte:* neque id injuria; *nam nec Promachi* ab eo cæsi *uxor reducem accipiet maritum.*

506. ὑπὸ τρόμος ἔλλαβε γυῖα. This is the reading of the best MSS. The vulgar lection, ὑπὸ χλωρὸν δέος εἷλε, seems to have been by some means substituted from Il. Θ. 77.

508. ἔσπετε κ.τ.λ. See on Il. A. 1.

509. ἀνδράγρια. *Spoils stript from the enemy.* Eustath. σκῦλα τὰ παρὰ ἀνδρῶν ἀγρευόμενα. The derivation is analogous with that of βοάγρια, ζωάγρια, and the like. In the construction ὅστις Ἀχαιῶν must be joined.

Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἐξενάριξε·
Μηριόνης δὲ Μόρυν τε καὶ Ἱπποτίωνα κατέκτα·
Τεῦκρος δὲ Προθόωνά τ' ἐνήρατο καὶ Περιφήτην· 515
Ἀτρείδης δ' ἄρ' ἔπειθ' Ὑπερήνορα, ποιμένα λαῶν,
Οὖτα κατὰ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἄφυσσε
Δῃώσας· ψυχὴ δὲ κατ' οὐταμένην ὠτειλὴν
Ἔσσυτ' ἐπειγομένη, τὸν δὲ σκότος ὄσσε κάλυψε.
Πλείστους δ' Αἴας εἷλεν, Ὀϊλῆος ταχὺς υἱός· 520
Οὐ γάρ οἵ τις ὁμοῖος ἐπισπέσθαι ποσὶν ἦεν,
Ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὦρσεν.

516. Ἀτρείδης. *Menelaus.* Compare Il. P. 24. sqq. It appears from v. 380. supra, that Agamemnon was still disabled by his wound.

518. ψυχὴ δὲ κ.τ.λ. Virg. Æn. X. 486. *Una eademque via sanguisque animusque sequuntur.*

ΤΗΣ

'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ

'ΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Ο'.

'Επιγραφαί.

Π Α Λ Ι Ω Ξ Ι Σ.

῎Αλλως.

ΟΥ, Κρονίδης κεχόλωτο Ποσειδάωνι και ῞Ηρῃ.

THE ARGUMENT.

THE FIFTH BATTLE AT THE SHIPS, AND THE ACTS OF AJAX.

Jupiter awaking sees the Trojans repulsed from the trenches ; Hector in a swoon ; and Neptune at the head of the Greeks (vv. 1—11). He is highly incensed at the artifice of Juno, who appeases him by her submissions (12—46). She is then sent to Iris and Apollo (47—77). Juno, repairing to the assembly of the gods, attempts, with extraordinary address, to incense them against Jupiter ; in particular, she touches Mars with a violent resentment (78—112). He is ready to take arms, but is prevented by Minerva (113—148). Iris and Apollo obey the orders of Jupiter (149—156). Iris commands Neptune to leave the battle, to which, after much reluctance and passion, he consents (157—219). Apollo re-inspires Hector with vigour, brings him back to the battle, marches before him with his Ægis, and turns the fortune of the fight (220—342). He breaks down a great part of the Grecian wall ; the Trojans rush in and attempt to fire the first line of the fleet, but are as yet repelled by the greater Ajax with a prodigious slaughter (343—746).

ΑΥΤΑΡ ἐπεὶ διά τε σκόλοπας καὶ τάφρον ἔβησαν
Φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσὶν,
Οἱ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
Χλωροὶ ὑπὸ δείους, πεφοβημένοι· ἔγρετο δὲ Ζεὺς
῎Ιδης ἐν κορυφῇσι παρὰ χρυσοθρόνου ῞Ηρης. 5
Στῆ δ' ἄρ' ἀναΐξας, ἴδε δὲ Τρῶας καὶ 'Αχαιοὺς,
Τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὄπισθεν
'Αργείους· μετὰ δέ σφι Ποσειδάωνα ἄνακτα.
῞Εκτορα δ' ἐν πεδίῳ ἴδε κείμενον· ἀμφὶ δ' ἑταῖροι
Εἵαθ'· ὃ δ' ἀργαλέῳ ἔχετ' ἄσθματι, κῆρ ἀπινύσσων, 10

10. κῆρ ἀπινύσσων. *Mente deficiens ;* ἀπινύττειν, *to be insensible,* or *stupid,* i. e. *in a swoon :* subaud. κατά. The verb is used absolutely in Od. E. 342. Z. 258.

Αἶμ' ἐμέων· ἐπεὶ οὔ μιν ἀφαυρότατος βάλ' Ἀχαιῶν.
Τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,
Δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·
Ἦ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, Ἥρη,
Ἕκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαούς. 15
Οὐ μὰν οἶδ' εἰ αὖτε κακοῤῥαφίης ἀλεγεινῆς
Πρώτη ἐπαύρηαι, καί σε πληγῇσιν ἱμάσσω.
Ἦ οὐ μέμνῃ, ὅτε τ' ἐκρέμω ὑψόθεν, ἐκ δὲ ποδοῖϊν
Ἄκμονας ἧκα δύω, περὶ χερσὶ δὲ δεσμὸν ἴηλα
Χρύσεον, ἄῤῥηκτον; σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν 20
Ἐκρέμω· ἠλάστεον δὲ θεοὶ κατὰ μακρὸν Ὄλυμπον,
Λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,
Ῥίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὄφρ' ἂν ἵκηται
Γῆν ὀλιγηπελέων· ἐμὲ δ' οὐδ' ὣς θυμὸν ἀνίει
Ἀζηχὴς ὀδύνη Ἡρακλῆος θείοιο, 25
Τὸν σὺ ξὺν Βορέῃ ἀνέμῳ, πεπιθοῦσα θυέλλας,
Πέμψας ἐπ' ἀτρύγετον πόντον, κακὰ μητιόωσα,
Καί μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπένεικας.
Τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην, καὶ ἀνήγαγον αὖτις
Ἄργος ἐς ἱππόβοτον, καὶ πολλά περ ἀθλήσαντα. 30
Τῶν σ' αὖτις μνήσω, ἵν' ἀπολλήξῃς ἀπατάων·
Ὄφρα ἴδῃς, ἤν τοι χραίσμῃ φιλότης τε καὶ εὐνὴ,
Ἣν ἐμίγης ἐλθοῦσα θεῶν ἄπο, καί μ' ἀπάτησας.
Ὣς φάτο· ῥίγησε δὲ βοῶπις πότνια Ἥρη,
Καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα· 35

Eustath. ἀπινύσσων· ἤτοι ἀλλοφρονέων, καὶ μὴ ὢν πινυτός. See on Il. H. 289.

11. οὔ μιν ἀφαυρότατος. That is, ἰσχυρότατος. The superlative of negative adjectives is often put with οὐ, to denote a positive affirmation. Of the same usage, with an antithesis, see on Il. A. 416. Compare also Il. A. 330. Π. 570.

16. κακοῤῥαφίης. *Evil machinations;* from ῥάπτω, *to sew*, and metaphorically, *to plan*, or *contrive*. Compare Od. Γ. 118. Π. 422. Plaut. Amphitr. I. 1. 211. Of the use of the subjunctive without ἂν, for the future indicative, see on Il. A. 184. The expression οὐ μὰν οἶδα seems to imply, *I am not determined;* or rather, in familiar English, *I have a great mind*, that you shall reap the fruits of your conduct. Xen. Cyr. VIII. 4. 16. τὰ δὲ ἐκπώματα οὐκ οἶδ' εἰ Χρυσάντᾳ τούτῳ δῶ. See the Interpp. ad loc. Of the verb ἐπαυρεῖν, see on Il. A. 410. The corporal punishment, with which Juno is threatened, must be attributed to the uncivilized barbarities of the times.

18. ἦ οὐ μέμνῃ, κ.τ.λ. This narrative seems to relate to the artifices employed by Juno in the affair of Hercules, already alluded to in Il. Ξ. 249. It is probable that Homer derived his information on this, and similar mythological traditions, from some poems which were in existence in his time, on the subject of this hero and his adventures. The allegorical explanations, which have been given of this passage by Heraclides and Eustathius, are inventions which had their existence only in their own imaginations. Zenodotus rejected the entire passage; but there seems to be no sufficient reason for questioning its genuineness.

19. ἄκμονας. *Anvils.* The word is probably intended to denote any mass of iron generally.

21. ἠλάστεον. See on Il. M. 163.

22. παρασταδόν. That is, παραστάντες. Hesych. ἐκ τοῦ σύνεγγυς.

23. ὄφρ' ἂν ἵκηται. See on v. 70.

25. ὀδύνη Ἡρακλῆος. *Grief on account of Hercules;* ἕνεκα being understood. See Matt. Gr. Gr. § 349. c.

Ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρὺς ὕπερθε,
Καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος
Ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
Σή θ' ἱερὴ κεφαλὴ, καὶ νωΐτερον λέχος αὐτῶν
Κουρίδιον, τὸ μὲν οὐκ ἂν ἐγώ ποτε μὰψ ὀμόσαιμι· 40
Μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
Πημαίνει Τρῶάς τε καὶ Ἕκτορα, τοῖσι δ' ἀρήγει·
Ἀλλά που αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
Τειρομένους δ' ἐπὶ νηυσὶν ἰδὼν ἐλέησεν Ἀχαιούς.
Αὐτάρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην 45
Τῇ ἴμεν, ᾗ κεν δὴ σὺ, Κελαινεφὲς, ἡγεμονεύῃς.
Ὣς φάτο· μείδησε δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
Καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
Εἰ μὲν δὴ σύ γ' ἔπειτα, βοῶπις πότνια Ἥρη,
Ἶσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις, 50
Τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλῃ,
Αἶψα μεταστρέψειε νόον μετὰ σὸν καὶ ἐμὸν κῆρ.
Ἀλλ' εἰ δή ῥ' ἐτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
Ἔρχεο νῦν μετὰ φῦλα θεῶν, καὶ δεῦρο κάλεσσον
Ἶριν τ' ἐλθέμεναι, καὶ Ἀπόλλωνα κλυτότοξον· 55
Ὄφρ' ἣ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
Ἔλθῃ, καὶ εἴπῃσι Ποσειδάωνι ἄνακτι,
Παυσάμενον πολέμοιο τὰ ἃ πρὸς δώμαθ' ἱκέσθαι·
Ἕκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων,
Αὖτις δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνάων, 60
Αἳ νῦν μιν τείρουσι κατὰ φρένας· αὐτὰρ Ἀχαιοὺς

36. *ἴστω νῦν κ.τ.λ.* It appears from hence, that Somnus informed Neptune of the sleep of Jupiter, without any suggestion from Juno. The verb *ἴστω* is used as a formula of adjuration equivalent to *μάρτυρος ἔστω*, in Il. Γ. 280. So also in Il. K. 329. T. 258. We may observe also, that the earliest form of an oath seems to have been by the elements of Nature, or rather, the deities who were supposed to preside over them. In order still further to gain the confidence of Jupiter, Juno strengthens her declaration, by appealing to the ties of affection and endearment.

37. *Στυγὸς ὕδωρ, ὅστε μέγιστος Ὅρκος.* See on Il. Ξ. 271.

39. *νωΐτερον λέχος αὐτῶν.* This addition of the genitive *αὐτῶν* to the possessive pronoun, is analogous to the construction noticed on Il. Γ. 180. So Herod. VI. 97. *ἐπὶ τὰ ὑμέτερα αὐτέων.*

60. *λελάθῃ δ' ὀδυνάων.* So H. in Ven. 40. *Ἥρης ἐκλελαθοῦσα.* Compare Il. B. 600, and see note *in loc.* In the sense of *oblivisci*, the middle is generally employed, as in Il. Δ. 127.

61. *αὐτὰρ Ἀχαιοὺς κ.τ.λ.* It is here that Jupiter, in fulfilment of his promise in Il. A. 547, discloses to Juno the final determination of his plans, which he had already partially revealed to her in the eighth book. He had there declared that Achilles would resume his arms in consequence of the death of Patroclus; in addition to which he now informs her, that the war would proceed, without further interruption, to its destined end in the death of Hector, which would eventually lead to the destruction of Troy. The death of Hector, however, and the concomitant circumstances, are the proper limit of the subject, which was proposed in the proœmium; and with them the poem naturally concludes. From not attending to the necessity for the fulfilment of the promise made to Juno, Heyne has acquiesced, partially at least, in the judgment of

Αὖτις ἀποστρέψῃσιν, ἀνάλκιδα φῦζαν ἐνόρσας.
Φεύγοντες δ' ἐν νηυσὶ πολυκλήϊσι πέσωσι
Πηλείδεω Ἀχιλῆος· ὁ δ' ἀνστήσει ὃν ἑταῖρον
Πάτροκλον· τὸν δὲ κτενεῖ ἔγχεϊ φαίδιμος Ἕκτωρ 65
Ἰλίοφι προπάροιθε, πολεῖς ὀλέσαντ' αἰζηοὺς
Τοὺς ἄλλους, μετὰ δ', υἱὸν ἐμὸν Σαρπηδόνα δῖον.
Τοῦ δὲ χολωσάμενος κτενεῖ Ἕκτορα δῖος Ἀχιλλεύς.
Ἐκ τοῦδ' ἄν τοι ἔπειτα παλίωξιν παρὰ νηῶν
Αἰὲν ἐγὼ τεύχοιμι διαμπερὲς, εἰσόκ' Ἀχαιοὶ 70
Ἴλιον αἰπὺ ἕλοιεν Ἀθηναίης διὰ βουλάς.
Τὸ πρὶν δ' οὔτ' ἄρ' ἐγὼ παύω χόλον, οὔτε τιν' ἄλλον
Ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἐάσω,
Πρίν γε τὸ Πηλείδαο τελευτηθῆναι ἐέλδωρ,
Ὥς οἱ ὑπέστην πρῶτον, ἐμῷ δ' ἐπένευσα κάρητι 75
Ἤματι τῷ, ὅτ' ἐμεῖο θεὰ Θέτις ἥψατο γούνων,
Λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
Βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὄλυμπον.

the Alexandrian critics, who rejected, as spurious, the whole of this passage, from v. 56. to v. 77. inclusive. Admitting that the reasons which they have alleged for this decision are, for the most part, trifling and unsatisfactory, he contents himself with the condemnation of the latter part of the speech, from v. 63. inclusive, retaining the former part as undoubtedly genuine. But if the argument of the poem be properly determined, it will at once appear that the passage is absolutely necessary for its systematic and regular development, and carries the reader forward in discerning the action and the end of the poem. It is only by the promise contained in this speech, that Juno would have been induced to perform her errand to Iris and Apollo; and here alone are to be found the causes of that terror which Themis subsequently observes to be depicted in the countenance of the goddess (v. 90). Mr. Penn has selected this as an instance of the mischief which would inevitably arise from the system, which Heyne has adopted, of denouncing whole passages as interpolations, which did not happen to accord with his theory respecting the primary argument of the poem. See the Treatise on this subject, p. 336. Many similar examples of this amputating system might be adduced; but the present is amply sufficient to prove it unjustifiable.

66. Ἰλίοφι. The reading of all the copies is Ἰλίου, by which the metre is destroyed: that of the text is the ready emendation of Dr. Maltby. Compare Il. Θ. 557. K. 12. N. 349.

69. παλίωξιν. *A repulse;* scil. of the Trojans. Compare v. 601. Il. M. 71. Schol. Vill. *παλίωξίς ἐστιν ἡ ἐξ ὑποστροφῆς τῶν φευγόντων δίωξις, ὅταν οἱ πρότερον φεύγοντες ὕστερον πάλιν αὐτοὶ διώκωσι θαῤῥήσαντες.* Of the construction, see on Il. B. 160.

70. εἰσόκ' Ἀχαιοὶ ἕλοιεν. See on Il. B. 332. It should be remembered, however, that the rules of grammar appear to have been less strictly fixed in the age of Homer, than in the more recent age of Attic nicety. Thus in v. 23. supra, the correct construction would have been *ὄφρ' ἂν ἵκοιτο.* See on Il. E. 128. The Leipsig MS., however, reads ἕλωσι for ἕλοιεν.

71. Ἴλιον αἰπύ. This is the only passage in which Homer has used Ἴλιον in the neuter gender; and Heyne has insisted upon the circumstance as a proof of the spuriousness of the passage. Infra v. 558. we have Ἴλιον αἰπεινή. Heyne himself, however, has collected several emendations of the text, among which the most probable is that of Bentley, who reads Ἴλιον αἰπύν. Mr. Penn is incorrect in his observation that Homer never applies to the feminine gender the masculine termination of adjectives in υς. See on Il. E. 269. The device of Minerva, alluded to in the end of the line, is the well-known stratagem of the wooden horse. See Od. Θ. 492.

76. ἤματι τῷ, κ. τ. λ. See Il. A. 523.

Ὡς δ' ὅταν ἀΐξῃ νόος ἀνέρος, ὅστ' ἐπὶ πολλὴν 80
Γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ,
Ἔνθ' εἴην, ἢ ἔνθα, μενοινήσειέ τε πολλά·
Ὡς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη.
Ἵκετο δ' αἰπὺν Ὄλυμπον, ὁμηγερέεσσι δ' ἐπῆλθεν
Ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες 85
Πάντες ἀνήϊξαν, καὶ δεικανόωντο δέπασσιν.
Ἡ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρῄῳ
Δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θέουσα,
Καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
Ἥρη, τίπτε βέβηκας, ἀτυζομένῃ δὲ ἔοικας; 90
Ἦ μάλα δή σε φόβησε Κρόνου πάϊς, ὅς τοι ἀκοίτης.
Τὴν δ' ἠμείβετ' ἔπειτα θεὰ λευκώλενος Ἥρη·
Μή με, θεὰ Θέμι, ταῦτα διείρεο· οἶσθα καὶ αὐτὴ
Οἷος ἐκείνου θυμὸς ὑπερφίαλος καὶ ἀπηνής.
Ἀλλὰ σύ γ' ἄρχε θεοῖσι δόμοις ἔνι δαιτὸς ἐΐσης. 95
Ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσεαι ἀθανάτοισιν,
Οἷα Ζεὺς κακὰ ἔργα πιφαύσκεται· οὐδέ τι φημὶ
Πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν,
Οὔτε θεοῖς, εἴπερ τις ἔτι νῦν δαίνυται εὔφρων.
Ἡ μὲν ἄρ' ὣς εἰποῦσα καθέζετο πότνια Ἥρη. 100
Ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοί· ἡ δὲ γέλασσε
Χείλεσιν, οὐδὲ μέτωπον ἐπ' ὀφρύσι κυανέῃσιν
Ἰάνθη· πᾶσι δὲ νεμεσσηθεῖσα μετηύδα·
Νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες.
Ἦ ἔτι μιν μέμαμεν καταπαυσέμεν, ἆσσον ἰόντες, 105
Ἠ ἔπει ἠὲ βίῃ· ὁ δ' ἀφήμενος οὐκ ἀλεγίζει,
Οὐδ' ὄθεται· φησὶ γὰρ ἐν ἀθανάτοισι θεοῖσι

80. *ὡς δ' ὅταν ἀΐξῃ κ.τ.λ.* On other occasions Homer has illustrated the action of the mind by sensible images from the motion of bodies: here he inverts the case, and shows the great velocity of Juno's flight, by comparing it to the quickness of thought. No other comparison could have equalled the speed of a heavenly being. To make this more beautiful and exact, the poet describes a traveller, who revolves in his mind the several places which he has seen, and in an instant passes in imagination from one distant part of the earth to another. Milton seems to have had it in his eye, in that elevated passage: *the speed of gods Time counts not, though with swiftest minutes winged.* POPE. So Od. H. 36. *νέες ὠκεῖαι ὡσεὶ πτερὸν ἠὲ νόημα.* Hesiod. Scut. H. 222. *ὁ δ' ὥστε νόημα ποτᾶτο.* Claud. R. Pros. II. 200. *Quantum non jaculum Parthi, non impetus Austri, Non leve sollicitæ mentis discurrit acumen.* Compare Hom. H. Apol. 448. Merc. 43. Apoll. Rhod. II. 541.

101. *ἡ δὲ γέλασσε κ.τ.λ.* Virg. Æn. I. 212. *curisque ingentibus æger Spem vultu simulat, premit alto corde dolorem.* Compare Prov. xiv. 13. See also Cic. Epist. Div. VII. 25.

102. *οὐδὲ μέτωπον Ἰάνθη.* *Non explicita fuit frons, sed corrugata.* HEYNE. The verb *ἰαίνω* signifies *to warm*, as in Od. Θ. 426. K. 359. and elsewhere; and thence metaphorically, *to delight, to exhilarate.* Eustath. *ἰστέον, ὅτι ἰαίνεσθαι κατὰ τοὺς παλαιοὺς εἰπεῖν τὸ τήκεσθαι, ἥδεσθαι, διαχεῖσθαι, μαλάσσεσθαι.* The construction is *πᾶσι μετηύδα*, not *πᾶσι νεμεσσηθεῖσα.*

Κάρτεΐ τε σθένεΐ τε διακριδὸν εἶναι ἄριστος.
Τῷ ἔχεθ', ὅ ττι κεν ὔμμι κακὸν πέμπῃσιν ἑκάστῳ.
Ἤδη γὰρ νῦν ἔλπομ' Ἄρηΐ γε πῆμα τετύχθαι· 110
Υἱὸς γάρ οἱ ὄλωλε μάχῃ ἔνι, φίλτατος ἀνδρῶν,
Ἀσκάλαφος, τὸν φησὶν ὃν ἔμμεναι ὄβριμος Ἄρης.
Ὣς ἔφατ'· αὐτὰρ Ἄρης θαλερὼ πεπλήγετο μηρὼ
Χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ηὔδα·
Μὴ νῦν μοι νεμεσήσετ', Ὀλύμπια δώματ' ἔχοντες, 115
Τίσασθαι φόνον υἷος, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
Εἴπερ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῷ
Κεῖσθαι ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κονίῃσιν.
Ὣς φάτο· καί ῥ' ἵππους κέλετο Δεῖμόν τε Φόβον τε
Ζευγνύμεν' αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα. 120
Ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος
Πὰρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,
Εἰ μὴ Ἀθήνη, πᾶσι περιδδείσασα θεοῖσιν,
Ὦρτο δι' ἐκ προθύρου, λίπε δὲ θρόνον, ἔνθα θάασσε·
Τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἵλετο, καὶ σάκος ὤμων, 125
Ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἑλοῦσα
Χάλκεον· ἣ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα·
Μαινόμενε, φρένας ἠλὲ, διέφθορας; ἦ νύ τοι αὔτως
Οὔατ' ἀκουέμεν ἐστὶ, νόος δ' ἀπόλωλε καὶ αἰδώς.
Οὐκ ἀΐεις, ἅτε φησὶ θεὰ λευκώλενος Ἥρη, 130
Ἡ δὴ νῦν πὰρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν;
Ἦ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ

110. ἔλπομαι. *I fear.* The noun ἐλπὶς, and the verbs ἔλπομαι and ἐλπίζω, imply not only *hope*, but the expectation of any event, whether *good, bad*, or *indifferent*. In the former sense, its use is more proper and frequent, and needs no illustration: and of the latter we have an example in Il. N. 8, where the verb signifies simply *existimo*. Instances of the signification which this passage affords will be found in Soph. Trach. 111. Aj. 799. Eurip. Orest. 846. Suppl. 790. Iph. A. 786. and frequently in Homer. There is a passage precisely in point in Plato *de Legg.* I. p. 644. Πρὸς δὲ τούτοιν ἀμφοῖν αὖ δόξας μελλόντων, οἷν κοινὸν μὲν ὄνομα Ἐλπίς· ἴδιον δὲ φόβος μὲν, ἡ πρὸ λύπης ἐλπίς· θάῤῥος δὲ, ἡ πρὸ τοῦ ἐναντίου. In the same sense also the Latins use *sperare*. Florus, I. 1. *Quis* speraret, *post Carthaginem, aliquod in Africa bellum?* Virg. Æn. IV. 419. *Hunc ego si potui tantum* sperare *dolorem*. See also Markland on Iph. A. 786. Hoogeveen on Viger, p. 192. It is scarcely necessary to point out the exquisite art in this speech of Juno. While she urges upon the gods the folly of disobedience, she is secretly inciting them to disobey; and by condoling with Mars on the death of his son, she works his fiery temper into open rebellion.

119. Δεῖμόν τε Φόβον τε. These were not the horses of Mars, as some of the old commentators supposed; but his sons, whom he commands to yoke them. See Il. Δ. 440. N. 299.

124. ὦρτο δι' ἐκ προθύρου. That is, διῶρτο, scil. διὰ τοῦ δώματος.

128. φρένας ἠλέ. *Mente errans;* subaud. κατά. The adjective ἠλὸς (or ἠλεὸς, Od. B. 243. Ξ. 464.) is derived from ἀλὴ, *mentis error*. Etym. M. ἠλεός· μάταιος, μαινόμενος, μωρός. See Bentley on Callim. Fragm. 173. This passage may be compared with Jerem. v. 21. LXX. Ἀκούσατε δὴ ταῦτα, λαὸς μωρὸς καὶ ἀκάρδιος, ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν, ὦτα αὐτοῖς καὶ οὐκ ἀκούουσι. Similar expressions also occur in Psalm cxv. 6. Isaiah xliii. 8. Ezek. xii. 2. Matt. xi. 15. Mark viii. 18.

Ἄψ ἴμεν Οὔλυμπόνδε, καὶ ἀχνύμενός περ, ἀνάγκῃ,
Αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι;
Αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς 135
Λείψει, ὁ δ' ἡμέας εἶσι κυδοιμήσων ἐς Ὄλυμπον,
Μάρψει δ' ἑξείης, ὅστ' αἴτιος, ὅστε καὶ οὐκί.
Τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἷος ἑῆος·
Ἤδη γάρ τις, τοῦδε βίην καὶ χεῖρας ἀμείνων,
Ἢ πέφατ', ἢ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ 140
Πάντων ἀνθρώπων ῥῦσθαι γενεήν τε τόκον τε.
Ὣς εἰποῦσ' ἵδρυσε θρόνῳ ἔνι θοῦρον Ἄρηα.
Ἥρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτὸς,
Ἶρίν θ', ἥ τε θεοῖσι μετ' ἄγγελος ἀθανάτοισι·
Καὶ σφέας φωνήσασ' ἔπεα πτερόεντα προσηύδα· 145
Ζεὺς σφὼ εἰς Ἴδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
Αὐτὰρ ἐπὴν ἔλθητε, Διός τ' εἰς ὦπα ἴδησθε,
Ἔρδειν ὅ ττι κε κεῖνος ἐποτρύνῃ καὶ ἀνώγῃ.
Ἡ μὲν ἄρ' ὡς εἰποῦσα πάλιν κίε πότνια Ἥρη,
Ἕζετο δ' εἰνὶ θρόνῳ· τὼ δ' ἀΐξαντε πετέσθην, 150
Ἴδην δ' ἵκανον πολυπίδακα, μητέρα θηρῶν.
Εὗρον δ' εὐρυόπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
Ἥμενον, ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο.
Τὼ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο
Στήτην· οὐδὲ σφῶϊν ἰδὼν ἐχολώσατο θυμῷ, 155
Ὅττι οἱ ὦκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην.
Ἶριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·
Βάσκ' ἴθι, Ἶρι ταχεῖα, Ποσειδάωνι ἄνακτι
Πάντα τάδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.
Παυσάμενόν μιν ἄνωχθι μάχης ἠδὲ πτολέμοιο 160
Ἔρχεσθαι μετὰ φῦλα θεῶν, ἢ εἰς ἅλα δῖαν.
Εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, ἀλλ' ἀλογήσει,
Φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν,
Μή μ' οὐδὲ, κρατερός περ ἐὼν, ἐπιόντα ταλάσσῃ
Μεῖναι· ἐπεὶ εὖ φημὶ βίῃ πολὺ φέρτερος εἶναι, 165
Καὶ γενεῇ πρότερος, τοῦ δ' οὐκ ὄθεται φίλον ἦτορ
Ἶσον ἐμοὶ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι.
Ὣς ἔφατ'· οὐδ' ἀπίθησε ποδήνεμος ὠκέα Ἶρις·
Βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.

138. ἑῆος. See on Il. A. 393.
158. βάσκ' ἴθι. See on Il. B. 8.
165. ἐπεὶ εὖ φημὶ κ.τ.λ. It has been thought that these lines, which are repeated at v. 181, are unworthy of Jupiter, however suited to Agamemnon in Il. I. 160. Hence they have been denounced as spurious; but it should be remembered that gods and heroes are treated by Homer with little respect of persons.
167. στυγέουσι. *Metuunt.* See on Il. A. 186. H. 112; and of the expression ἶσον ἐμοὶ φάσθαι, on Il. A. 187.

῾Ως δ᾿ ὅταν ἐκ νεφέων πτῆται νιφὰς ἠὲ χάλαζα 170
Ψυχρὴ ὑπὸ ῥιπῆς αἰθρηγενέος Βορέαο·
Ὣς κραιπνῶς μεμαυῖα διέπτατο ὠκέα Ἶρις,
Ἀγχοῦ δ᾿ ἱσταμένη προσέφη κλυτὸν Ἐννοσίγαιον·
Ἀγγελίην τινά τοι, Γαιήοχε κυανοχαῖτα,
Ἦλθον δεῦρο φέρουσα παρὰ Διὸς αἰγιόχοιο. 175
Παυσάμενόν σε κέλευσε μάχης ἠδὲ πτολέμοιο
Ἔρχεσθαι μετὰ φῦλα θεῶν, ἢ εἰς ἅλα δῖαν.
Εἰ δέ οἱ οὐκ ἐπέεσσ᾿ ἐπιπείσεαι, ἀλλ᾿ ἀλογήσεις,
Ἠπείλει καὶ κεῖνος ἐναντίβιον πολεμίζων
Ἐνθάδ᾿ ἐλεύσεσθαι· σὲ δ᾿ ὑπεξαλέασθαι ἀνώγει 180
Χεῖρας, ἐπεὶ σέο φησὶ βίῃ πολὺ φέρτερος εἶναι,
Καὶ γενεῇ πρότερος, σὸν δ᾿ οὐκ ὄθεται φίλον ἦτορ
Ἶσόν οἱ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι.
Τὴν δὲ μέγ᾿ ὀχθήσας προσέφη κλυτὸς Ἐννοσίγαιος·
Ὢ πόποι, ἦ ῥ᾿, ἀγαθός περ ἐών, ὑπέροπλον ἔειπεν, 185
Εἴ μ᾿ ὁμότιμον ἐόντα βίῃ ἀέκοντα καθέξει.
Τρεῖς γάρ τ᾿ ἐκ Κρόνου εἰμὲν ἀδελφεοὶ, οὓς τέκετο Ῥέα,
Ζεὺς καὶ ἐγὼ, τρίτατος δ᾿ Ἀΐδης ἐνέροισιν ἀνάσσων.
Τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ᾿ ἔμμορε τιμῆς.
Ἤτοι ἐγὼν ἔλαχον πολιὴν ἅλα ναιέμεν αἰεὶ, 190
Παλλομένων, Ἀΐδης δ᾿ ἔλαχε ζόφον ἠερόεντα,

171. *αἰθρηγενέος.* Some derive this epithet *ἀπὸ τοῦ αἰθρίαν γεννᾷν*, so that it will denote *producing fair weather*; but Eustathius, adverting to the analogy of similar compounds, explains it by *ὁ ἐξ αἰθέρος γενόμενος*, i. e. *air-born.*

187. *τρεῖς γάρ τ᾿ ἐκ Κρόνου κ.τ.λ.* Some have thought the Platonic philosophers drew from hence the notion of their *Triad;* which the Christian Platonists since imagined to be an obscure hint of the *Sacred Trinity.* The *Trias* of Plato is well known: *τὸ αὐτὸ ὂν, ὁ νοῦς, ὁ δημιουργὸς, ἡ τοῦ κόσμου ψυχή.* In his *Gorgias* he tells us, *τὸν Ὅμηρον* (*auctorem* scil. *fuisse*) *τῆς τῶν δημιουργικῶν* Τριαδικῆς *ὑποστάσεως.* See Proclus *in Plat. Theol.* I. 5. Aristotle (*de Cœlo*, I. 1), speaking of the *Ternarian* number from Pythagoras, has these words: *Τὰ τρία πάντα, καὶ τὸ τρὶς πάντῃ. Καὶ πρὸς τὰς ἀριστείας τῶν θεῶν χρώμεθα τῷ ἀριθμῷ τούτῳ. Καθάπερ γάρ φασιν καὶ οἱ Πυθαγόρειοι, τὸ πᾶν καὶ τὰ πάντα τοῖς τρισὶν ὥρισται. Τελευτὴ γὰρ καὶ μέσον καὶ ἀρχὴ τὸν ἀριθμὸν ἔχει τὸν τοῦ παντός· ταῦτα δὲ τὸν τῆς τριάδος.* From this passage Trapezuntius endeavoured very seriously to prove, that Aristotle had a perfect knowledge of the Trinity. Duport, who furnished me with this note, and who seems to be sensible of the folly of Trapezuntius, nevertheless, in his *Gnomologia Homerica*, has placed opposite this verse 1 John v. 7. Pope. There can be no doubt of the purity of Duport's motive, in thus citing the above text simply as a parallel, however inapposite the passage may appear. It is well known that Gibbon, with the insidious intention of throwing discredit upon the Gospel, revived the notion that *Plato had marvellously anticipated one of the most surprising discoveries of the Christian Revelation* (Decline and Fall, c. 21). But this is not the place for theological discussion; and with regard to Plato's Trinity—which, by the way, is not Plato's, but an invention of the Platonists of the third century—we may fairly say in the words of Terence (Eun. I. 1), *Incerta hæc si tu postules Ratione certa facere, nihilo plus agas, Quam si des operam, ut cum ratione insanias.*

188. *ἐνέροισιν. Inferis.* Etym. M. *ἔνεροι· οἱ νεκροὶ, ἀπὸ τοῦ ἐν ἔρᾳ κεῖσθαι, ὅ ἐστιν ἐν τῇ γῇ.* See Blomfield's Gloss. ad Æsch. Pers. 635.

189. *τριχθὰ δὲ κ.τ.λ.* Of this partition, see H. in Cer. 86. Hesiod. Theog. 112. 535. Callim. H. in Jov. 61. Heraclid. Alleg. Hom. c. 41. Apoll. Bibl. I. 2. 1.

191. *παλλομένων.* Scil. *τῶν κλήρων.*

Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσι·
Γαῖα δ' ἔτι ξυνὴ πάντων, καὶ μακρὸς Ὄλυμπος.
Τῷ ῥα καὶ οὔ τι Διὸς βέομαι φρεσίν· ἀλλὰ ἕκηλος,
Καὶ κρατερός περ ἐὼν, μενέτω τριτάτῃ ἐνὶ μοίρῃ· 195
Χερσὶ δὲ μή τι με πάγχυ, κακὸν ὣς, δειδισσέσθω.
Θυγατέρεσσιν γάρ τε καὶ υἱάσι κέρδιον εἴη
Ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὓς τέκεν αὐτός·
Οἵ ἕθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκῃ.
Τὸν δ' ἠμείβετ' ἔπειτα ποδήνεμος ὠκέα Ἶρις· 200
Οὕτω γὰρ δή τοι, Γαιήοχε κυανοχαῖτα,
Τόνδε φέρω Διῒ μῦθον ἀπηνέα τε κρατερόν τε,
Ἦ τι μεταστρέψεις; στρεπταὶ μέν τε φρένες ἐσθλῶν.
Οἶσθ', ὡς πρεσβυτέροισιν Ἐρινύες αἰὲν ἕπονται.
Τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων· 205
Ἶρι θεὰ, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·
Ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῇ.
Ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει,
Ὁππόταν ἰσόμορον καὶ ὁμῇ πεπρωμένον αἴσῃ
Νεικείειν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν. 210
Ἀλλ' ἤτοι νῦν μέν κε νεμεσσηθεὶς ὑποείξω.
Ἄλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τόγε θυμῷ·
Αἴκεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελείης,
Ἥρης, Ἑρμείω τε, καὶ Ἡφαίστοιο ἄνακτος,
Ἰλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθελήσει 215
Ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
Ἴστω τοῦθ', ὅτι νῶϊν ἀνήκεστος χόλος ἔσται.
Ὣς εἰπὼν λίπε λαὸν Ἀχαϊκὸν Ἐννοσίγαιος,
Δῦνε δὲ πόντον ἰών· πόθεσαν δ' ἥρωες Ἀχαιοί.
Καὶ τότ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεύς· 220
Ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἕκτορα χαλκοκορυστήν·
Ἤδη μὲν γάρ τοι γαιήοχος Ἐννοσίγαιος
Οἴχεται εἰς ἅλα δῖαν, ἀλευάμενος χόλον αἰπὺν
Ἡμέτερον· μάλα γάρ τε μάχης ἐπύθοντο καὶ ἄλλοι,

The lots being shaken. See Blomfield's Gloss. on Æsch. Theb. 55.

194. *οὔ τι Διὸς βέομαι φρεσίν.* *Non ego incedam;* i. e. *non agam, ex sententia Jovis.* Heyne. The Ionic form *βέομαι*, from *βάω*, occurs in Il. Π. 582. Χ. 431. Ω. 131. The present is here used for the future.

203. *ἦ τι μεταστρέψεις;* Scil. *τὰς φρένας.* — *στρεπταί.* Schol. *εὔπιστοι εἰς τὸ ἀγαθόν.* With the sentiment compare Il. I. 493. N. 115. Thus also Hesiod. Op. D. 295. *ἐσθλὸς δ' αὖ καὶ κεῖνος, ὃς εὖ εἰπόντι πίθηται.*

204. *πρεσβυτέροισιν Ἐ. αἰὲν ἕπονται.* See on Il. N. 355.

207. *ἐσθλὸν καὶ κ.τ.λ.* Pindar refers to this sentiment in Pyth. IV. 493.

213. *ἄνευ ἐμέθεν.* *Against my will.* So Apoll. Rhod. IV. 746. *πατρὸς ἄνευθε.*

224. *μάχης ἐπύθοντο.* *Pugnam senserunt, experti sunt.* The Titans have already experienced my power in battle. Another reading, however, is *μάλα γάρ κε μάχης*

Οἵπερ ἐνέρτεροί εἰσι θεοὶ, Κρόνον ἀμφὶς ἐόντες. 225
Ἀλλὰ τόδ' ἠμὲν ἐμοὶ πολὺ κέρδιον ἠδέ οἱ αὐτῷ
Ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξε
Χεῖρας ἐμάς· ἐπεὶ οὔ κεν ἀνιδρωτί γ' ἐτελέσθη.
Ἀλλὰ σύ γ' ἐν χείρεσσι λάβ' αἰγίδα θυσσανόεσσαν,
Τῇ, μάλ' ἐπισσείων, φοβέειν ἥρωας Ἀχαιούς· 230
Σοὶ δ' αὐτῷ μελέτω, Ἑκατηβόλε, φαίδιμος Ἕκτωρ.
Τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοὶ
Φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκωνται·
Κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,
Ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο. 235
  Ὣς ἔφατ'· οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων·
Βῆ δὲ κατ' Ἰδαίων ὀρέων, ἴρηκι ἐοικὼς
Ὠκέϊ, φασσοφόνῳ, ὅστ' ὤκιστος πετεηνῶν·
Εὗρ' υἱὸν Πριάμοιο δαΐφρονος, Ἕκτορα δῖον,
Ἥμενον, οὐδ' ἔτι κεῖτο· νέον δ' ἐσαγείρετο θυμὸν, 240
Ἀμφί ἓ γιγνώσκων ἑτάρους· ἀτὰρ ἆσθμα καὶ ἱδρὼς
Παύετ', ἐπεί μιν ἔγειρε Διὸς νόος αἰγιόχοιο.
Ἀγχοῦ δ' ἱστάμενος προσέφη ἑκάεργος Ἀπόλλων·
  Ἕκτορ, υἱὲ Πριάμοιο, τίη δὲ σὺ νόσφιν ἀπ' ἄλλων
Ἧσ' ὀλιγηπελέων; ἦ πού τί σε κῆδος ἱκάνει; 245
  Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἕκτωρ·
Τίς δὲ σὺ ἐσσὶ, φέριστε θεῶν, ὅς μ' εἴρεαι ἄντην;
Οὐκ ἀΐεις, ὅ με νηυσὶν ἐπὶ πρύμνῃσιν Ἀχαιῶν,
Οὓς ἑτάρους ὀλέκοντα, βοὴν ἀγαθὸς βάλεν Αἴας
Χερμαδίῳ πρὸς στῆθος, ἔπαυσε δὲ θούριδος ἀλκῆς; 250
Καὶ δὴ ἔγωγ' ἐφάμην νέκυας καὶ δῶμ' Ἀΐδαο
Ἤματι τῷδ' ὄψεσθαι, ἐπεὶ φίλον ἄϊον ἦτορ.
  Τὸν δ' αὖτε προσέειπεν ἄναξ ἑκάεργος Ἀπόλλων·
Θάρσει νῦν, τοῖόν τοι ἀοσσητῆρα Κρονίων

κ. τ. λ. In this case the allusion will be to the struggle between Jupiter and Neptune, if the latter had now resisted his will; and the sense would be, *And the rest of the gods would have heard our combat,* and have learned obedience by the result.

228. ἐτελέσθη. Scil. τὸ πρᾶγμα.

238. φασσοφόνῳ. *Dove-killer.* Schol. τῷ φάσσας φονεύοντι. Aristotle has applied the same epithet to the hawk in Hist. Anim. IX. 36.

241. ἆσθμα. *Quick respiration.* Galen. ap. *Foes. Œcon. Hippocrat.* in v. Ἆσθμα· καλοῦσιν οὕτως οἱ Ἕλληνες τὴν πυκνὴν ἀναπνοὴν, οἷα συμβαίνει τοῖς δραμοῦσιν, ἢ ὁπωσοῦν ἑτέρως εἰς σφοδρὰν κίνησιν ἀφικομένοις.

252. ἐπεὶ φίλον ἄϊον ἦτορ. The verb ἀΐω is used no where else in the sense which the commentators affix to it in this place, describing it as a poetic form for ἄω, *spiro, exhalo.* Damm suggests that the verb may possibly bear its usual sense, as in v. 248, with the ellipsis of the preposition κατά. This, however, would be an exceedingly harsh construction.

254. ἀοσσητῆρα. *One who does not wait for an oracle, before he renders assistance;* from *a priv.* and ὄσση, *vox;* i. e. *a prompt and ready supporter.* The word occurs again in Il. X. 333, where it is explained by Eustathius: ὁ σπουδαῖος βοηθὸς καὶ δίχα ὄσσης ἀρήγων.—Of the adjective τοῖος, see on Il. Δ. 390.

Ἐξ Ἴδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255
Φοῖβον Ἀπόλλωνα χρυσάορον, ὅς σε πάρος περ
Ῥύομ', ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.
Ἀλλ' ἄγε, νῦν ἱππεῦσιν ἐπότρυνον πολέεσσι
Νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν ὠκέας ἵππους·
Αὐτὰρ ἐγὼ προπάροιθε κιὼν ἵπποισι κέλευθον 260
Πᾶσαν λειανέω, τρέψω δ' ἥρωας Ἀχαιούς.
  Ὣς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.
Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
Δεσμὸν ἀποῤῥήξας θείῃ πεδίοιο κροαίνων,
Εἰωθὼς λούεσθαι ἐϋῤῥεῖος ποταμοῖο, 265
Κυδιόων, ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
Ὤμοις ἀΐσσονται· ὁ δ', ἀγλαΐηφι πεποιθὼς,
Ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·
Ὣς Ἕκτωρ λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα,
Ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδήν. 270
Οἱ δ', ὥστ' ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
Ἐσσεύοντο κύνες τε καὶ ἀνέρες ἀγροιῶται·
Τὸν μέν τ' ἠλίβατος πέτρη καὶ δάσκιος ὕλη
Εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἴσιμον ἦεν·
Τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἠϋγένειος 275
Εἰς ὁδὸν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
Ὣς Δαναοὶ εἵως μὲν ὁμιλαδὸν αἰὲν ἕποντο,
Νύσσοντες ξίφεσί τε καὶ ἔγχεσιν ἀμφιγύοισιν·
Αὐτὰρ ἐπεὶ ἴδον Ἕκτορ' ἐποιχόμενον στίχας ἀνδρῶν,
Τάρβησαν, πᾶσι δὲ παραὶ ποσὶ κάππεσε θυμός. 280
  Τοῖσι δ' ἔπειτ' ἀγόρευε Θόας, Ἀνδραίμονος υἱὸς,
Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
Ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἑ παῦροι Ἀχαιῶν
Νίκων, ὁππότε κοῦροι ἐρίσσειαν περὶ μύθων.
Ὅς σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν· 285
  Ὢ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι·
Οἷον δ' αὖτ' ἐξαῦτις ἀνέστη, Κῆρας ἀλύξας,
Ἕκτωρ· ἦ θήν μιν μάλα ἔλπετο θυμὸς ἑκάστου

256. ὅς σε πάρος περ Ῥύομ'. That is, *Who am accustomed to protect you.* See on Il. A. 553.

263. ὡς δ' ὅτε τις κ.τ.λ. This simile is repeated from Il. Z. 506. Here, however, the comparison consists in the speed, and not in the gallant bearing, of the horse.

268. ἤθεα. *Loca consueta.* The word bears the same sense in Herod. I. 15.

273. ἠλίβατος. This epithet has been variously rendered *rugged, vast, inaccessible,* and otherwise: nor are either its meaning or derivation very apparent. It is always in Homer joined with πέτρη. See again v. 619. infra. Π. 35. Od. I. 243. K. 88. N. 196. So also Pind. Ol. VI. 109. Eur. Suppl. 80. Theocr. Id. XXVII. 7. In Phot. Lex. MS. it is thus deduced: ἠλίβατος· ὑψηλή, ἐφ' ἧς πρῶτον διὰ τὸ ὕψος ὁ ἥλιος βαίνει. That this cannot be correct, is evident from Eur. Hipp. 729, where it is the epithet of κευθμών. See Monk *in loc.*

288. ἔλπετο. See above on v. 110.

Χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
'Αλλά τις αὖτε θεῶν ἐῤῥύσατο καὶ ἐσάωσεν 290
Ἕκτορ', ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν,
Ὡς καὶ νῦν ἔσσεσθαι ὀΐομαι· οὐ γὰρ ἄτερ γε
Ζηνὸς ἐριγδούπου πρόμος ἵσταται, ὧδε μενοινῶν.
'Αλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
Πληθὺν μὲν προτὶ νῆας ἀνώξομεν ἀπονέεσθαι· 295
Αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ' εἶναι,
Στείομεν, εἴ κε πρῶτον ἐρύξομεν ἀντιάσαντες,
Δούρατ' ἀνασχόμενοι· τὸν δ' οἴω καὶ μεμαῶτα
Θυμῷ δείσεσθαι Δαναῶν καταδῦναι ὅμιλον.
Ὣς ἔφαθ'· οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο.
Οἳ μὲν ἄρ' ἀμφ' Αἴαντε καὶ 'Ιδομενῆα ἄνακτα, 301
Τεῦκρον, Μηριόνην τε, Μέγην τ' ἀτάλαντον Ἄρηϊ,
Ὑσμίνην ἤρτυνον, ἀριστῆας καλέσαντες,
Ἕκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
Ἡ πληθὺς ἐπὶ νῆας 'Αχαιῶν ἀπονέοντο. 305
Τρῶες δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἕκτωρ
Μακρὰ βίβας· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος 'Απόλλων,
Εἰμένος ὤμοιϊν νεφέλην, ἔχε δ' αἰγίδα θοῦριν,
Δεινὴν, ἀμφιδάσειαν, ἀριπρεπέ', ἣν ἄρα χαλκεὺς
Ἥφαιστος Διῒ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν. 310
Τὴν ἄρ' ὅγ' ἐν χείρεσσιν ἔχων ἡγήσατο λαῶν.
'Αργεῖοι δ' ὑπέμειναν ἀολλέες· ὦρτο δ' ἀϋτὴ
'Οξεῖ' ἀμφοτέρωθεν, ἀπὸ νευρῆφι δ' ὀϊστοὶ
Θρῶσκον· πολλὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν,
Ἄλλα μὲν ἐν χροῒ πήγνυτ' ἀρηϊθόων αἰζηῶν, 315
Πολλὰ δὲ καὶ μεσσηγὺ, πάρος χρόα καλὸν ἐπαυρεῖν,
'Εν γαίῃ ἵσταντο, λιλαιόμενα χροὸς ἆσαι.
Ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος 'Απόλλων,
Τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πίπτε δὲ λαός·
Αὐτὰρ ἐπεὶ κατενῶπα ἰδὼν Δαναῶν ταχυπώλων 320
Σεῖσ', ἐπὶ δ' αὐτὸς ἄϋσε μάλα μέγα, τοῖσι δὲ θυμὸν
'Εν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
Οἳ δ', ὥστ' ἠὲ βοῶν ἀγέλην ἢ πῶϋ μέγ' οἰῶν
Θῆρε δύω κλονέωσι μελαίνης νυκτὸς ἀμολγῷ,
'Ελθόντ' ἐξαπίνης, σημάντορος οὐ παρεόντος· 325
Ὣς ἐφόβηθεν 'Αχαιοὶ ἀνάλκιδες· ἐν γὰρ 'Απόλλων

317. λιλαιόμενα χροὸς ἆσαι. See on Il. Α. 573.

320. κατενῶπα ἰδὼν Δαναῶν. *Looking full in the face of the Greeks.*

321. θυμὸν ἔθελξε. See on Il. Μ. 255; and of the repetition of δὲ in the apodosis, on Il. Α. 58.

324. νυκτὸς ἀμολγῷ. See on Il. Α. 173.

Ἧκε φόβον, Τρωσὶ δὲ καὶ Ἕκτορι κῦδος ὄπαζεν.
Ἔνθα δ' ἀνὴρ ἕλεν ἄνδρα, κεδασθείσης ὑσμίνης.
Ἕκτωρ μὲν Στιχίον τε καὶ 'Αρκεσίλαον ἔπεφνε·
Τὸν μὲν, Βοιωτῶν ἡγήτορα χαλκοχιτώνων, 330
Τὸν δὲ, Μενεσθῆος μεγαθύμου πιστὸν ἑταῖρον.
Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν·
Ἤτοι ὁ μὲν νόθος υἱὸς 'Οϊλῆος θείοιο
Ἔσκε Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν
'Εν Φυλάκῃ γαίης ἄπο πατρίδος, ἄνδρα κατακτὰς 335
Γνωτὸν μητρυιῆς 'Εριώπιδος, ἣν ἔχ' 'Οϊλεύς·
Ἴασος αὖτ' ἀρχὸς μὲν 'Αθηναίων ἐτέτυκτο,
Υἱὸς δὲ Σφήλοιο καλέσκετο Βουκολίδαο.
Μηκιστῆ δ' ἕλε Πουλυδάμας, 'Εχίον δὲ Πολίτης
Πρώτῃ ἐν ὑσμίνῃ, Κλονίον δ' ἕλε δῖος 'Αγήνωρ· 340
Δηΐοχον δὲ Πάρις βάλε νείατον ὦμον ὄπισθε
Φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασσεν.
  Ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' 'Αχαιοὶ
Τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ,
Ἔνθα καὶ ἔνθα φέβοντο, δύοντο δὲ τεῖχος ἀνάγκῃ. 345
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο, μακρὸν ἀΰσας,
Νηυσὶν ἐπισσεύεσθαι, ἐᾶν δ' ἔναρα βροτόεντα·
  Ὃν δ' ἂν ἐγὼ ἀπάνευθε νεῶν ἑτέρωθι νοήσω,
Αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τόν γε
Γνωτοί τε γνωταί τε πυρὸς λελάχωσι θανόντα, 350
'Αλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο.
  Ὣς εἰπὼν μάστιγι κατωμαδὸν ἤλασεν ἵππους,
Κεκλόμενος Τρώεσσιν, ἐπὶ στίχας· οἱ δὲ σὺν αὐτῷ
Πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματας ἵππους
'Ηχῇ θεσπεσίῃ· προπάροιθε δὲ Φοῖβος 'Απόλλων 355
Ῥεῖ' ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
'Ες μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον
Μακρὴν ἠδ' εὐρεῖαν, ὅσον τ' ἔπι δουρὸς ἐρωὴ

328. *κεδασθείσης ὑσμίνης. Pugna per plura loca sparsa.* HEYNE.

348. *ὃν δ' ἂν ἐγὼ κ.τ.λ.* It sometimes happens that a writer, in speaking of some person, all on a sudden puts himself in that other's place, and acts his part; a figure which marks the impetuosity and hurry of his passion. It is this which Homer practises in these verses. The poet stops his narration, forgets his own person, and instantly, without any notice, puts this precipitate menace into the mouth of his furious and transported hero. The true and proper place for this figure is when the time presses, and the occasion will not allow of any delay. POPE: from Longinus *de Sublim.* § 27. See also on Il. Δ. 305. The hurry and impetuosity of the speaker will also account for the several changes in the construction. Of the subjunctive in this line see on Il. B. 188.

350. *πυρὸς λελάχωσι. Participem facient rogi.* Schol. Vill. *ἀντὶ τοῦ λαχεῖν ποιήσουσι.* Of the construction of *λαγχάνω*, and the like verbs, with a genitive, see on Il. H. 80; and of the future sense of the passage, on Il. A. 184.

357. *γεφύρωσε.* Compare Il. Φ. 245.

Γίγνεται, ὁππότ' ἀνὴρ σθένεος πειρώμενος ἧσι.
Τῇ ῥ' οἵγε προχέοντο φαλαγγηδὸν, πρὸ δ' Ἀπόλλων 360
Αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τεῖχος Ἀχαιῶν
Ῥεῖα μάλ', ὡς ὅτε τις ψάμαθον πάϊς ἄγχι θαλάσσης,
Ὅστ', ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέῃσιν,
Ἂψ αὖτις συνέχευε ποσὶ καὶ χερσὶν ἀθύρων·
Ὣς ῥα σὺ, ἤϊε Φοῖβε, πολὺν κάματον καὶ ὀϊζὺν 365
Σύγχεας Ἀργείων, αὐτοῖσι δὲ φῦζαν ἐνῶρσας.
Ὣς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
Ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσι
Χεῖρας ἀνίσχοντες, μεγάλ' εὐχετόωντο ἕκαστος.
Νέστωρ αὖτε μάλιστα Γερήνιος, οὖρος Ἀχαιῶν, 370
Εὔχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
Ζεῦ πάτερ, εἴποτέ τίς τοι ἐν Ἄργεΐ περ πολυπύρῳ,
Ἢ βοὸς ἢ ὄϊος κατὰ πίονα μηρία καίων,
Εὔχετο νοστῆσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
Τῶν μνῆσαι, καὶ ἄμυνον, Ὀλύμπιε, νηλεὲς ἦμαρ· 375
Μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιούς.
Ὣς ἔφατ' εὐχόμενος· μέγα δ' ἔκτυπε μητιέτα Ζεὺς,
Ἀράων ἀΐων Νηληϊάδαο γέροντος.
Τρῶες δ', ὡς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,
Μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης. 380
Οἱ δ', ὥστε μέγα κῦμα θαλάσσης εὐρυπόροιο
Νηὸς ὑπὲρ τοίχων καταβήσεται, ὁππότ' ἐπείγῃ
Ἲς ἀνέμου· ἣ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
Ὣς Τρῶες μεγάλῃ ἰαχῇ κατὰ τεῖχος ἔβαινον,
Ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνῃσι μάχοντο 385
Ἔγχεσιν ἀμφιγύοις αὐτοσχεδὸν, οἱ μὲν ἀφ' ἵππων,
Οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες
Μακροῖσι ξυστοῖσι, τά ῥά σφ' ἐπὶ νηυσὶν ἔκειτο
Ναύμαχα, κολλήεντα, κατὰ στόμα εἱμένα χαλκῷ.

359. σθένεος πειρώμενος. *Making trial of his strength.* This use of the middle voice is noticed on Il. Z. 466.

363. νηπιέῃσι. *From childishness;* i. e. *childishly.* The dative is frequently used to denote a cause proceeding from any affection or disposition of the mind. See Matt. Gr. Gr. § 402. 3. Schol. ἀθύρματα, παίγνια· καὶ ἀθύρων, παίζων.

365. ἤϊε. Schol. τοξικέ· παρὰ τὴν ἄφεσιν τῶν βελῶν. The form ἰήϊος occurs in the Greek tragedians. See Lex. Pent. Gr. *in voce.*

387. ἐπιβάντες. Scil. αὐτὰς, i. e. *the ships.*

388. ξυστοῖσι. Properly ξυστὸν is a *spear* or *lance*, with the shaft *highly polished*, from ξύειν (Il. Ξ. 119). See Il. A. 260. 564. N. 497. Here, however, it signifies *a long pole*, formed of several pieces riveted together, and adapted for a naval combat. From v. 677. they appear to have been two and twenty cubits long.

389. κολλήεντα. Scil. βλήτροις. *Bound together with rings.* Compare v. 678. The verb κολλάω signifies properly, *to glue together;* from κόλλα, *glue.* Pausanias *ap. Eustath.* in Od. Φ. 407. ἐκολλόπωσε, τὸ κόλλῃ συνήρμοσεν· ἀπὸ γὰρ τοῦ νωτιαίου φησὶ κόλλοπος τῶν βοῶν ἑψομένων, ἐγίνετο κόλλα.

Πάτροκλος δ', εἵως μὲν Ἀχαιοί τε Τρῶές τε 390
Τείχεος ἀμφεμάχοντο, θοάων ἔκτοθι νηῶν,
Τόφρ' ὅγ' ἐνὶ κλισίῃ ἀγαπήνορος Εὐρυπύλοιο
Ἧστό τε, καὶ τὸν ἔτερπε λόγοις, ἐπὶ δ' ἕλκεϊ λυγρῷ
Φάρμακ' ἀκήματ' ἔπασσε μελαινάων ὀδυνάων·
Αὐτὰρ ἐπειδὴ τεῖχος ἐπεσσυμένους ἐνόησε 395
Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχή τε φόβος τε,
Ὤμωξέν τ' ἄρ' ἔπειτα, καὶ ὣ πεπλήγετο μηρὼ
Χερσὶ καταπρηνέσσ' ὀλοφυρόμενος ἔπος ηὔδα·
Εὐρύπυλ', οὐκέτι τοι δύναμαι, χατέοντί περ ἔμπης,
Ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νεῖκος ὄρωρεν· 400
Ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω· αὐτὰρ ἔγωγε
Σπεύσομαι εἰς Ἀχιλῆα, ἵν' ὀτρύνω πολεμίζειν.
Τίς δ' οἶδ', εἴ κεν οἱ σὺν δαίμονι θυμὸν ὀρίνω
Παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.
Τὸν μὲν ἄρ' ὣς εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοὶ 405
Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδὲ δύναντο,
Παυροτέρους περ ἐόντας, ἀπώσασθαι παρὰ νηῶν·
Οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
Ῥηξάμενοι κλισίῃσι μιγήμεναι, οὐδὲ νέεσσιν.
Ἀλλ' ὥστε στάθμη δόρυ νήϊον ἐξιθύνει 410
Τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε πάσης
Εὖ εἰδῇ σοφίης ὑποθημοσύνῃσιν Ἀθήνης·
Ὣς μὲν τῶν ἐπὶ ἶσα μάχη τέτατο πτόλεμός τε.
Ἄλλοι δ' ἀμφ' ἄλλῃσι μάχην ἐμάχοντο νέεσσιν·
Ἕκτωρ δ' ἀντ' Αἴαντος ἐείσατο κυδαλίμοιο. 415
Τὼ δὲ μιῆς περὶ νηὸς ἔχον πόνον, οὐδὲ δύναντο
Οὔθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρῆσαι πυρὶ νῆα,
Οὔθ' ὁ τὸν ἂψ ὤσασθαι, ἐπεί ῥ' ἐπέλασσέ γε δαίμων.
Ἔνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας,
Πῦρ ἐς νῆα φέροντα, κατὰ στῆθος βάλε δουρί· 420
Δούπησε δὲ πεσών, δαλὸς δέ οἱ ἔκπεσε χειρός.
Ἕκτωρ δ' ὡς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν
Ἐν κονίῃσι πεσόντα, νεὸς προπάροιθε μελαίνης,
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο, μακρὸν ἀΰσας·
Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχηταὶ, 425
Μὴ δή πω χάζεσθε μάχης ἐν στείνεϊ τῷδε,
Ἀλλ' υἷα Κλυτίοιο σαώσατε, μή μιν Ἀχαιοὶ

403. *τίς δ' οἶδ', κ.τ.λ.* Repeated from Il. Λ. 791.

410. *στάθμη.* *A carpenter's rule*; or *plumb-line*. Schol. ἐργαλεῖον τεκτονικὸν, ἢ καὶ κατευθυντηρία λεγομένη· τούτῳ δὲ κανονίζεται τὸ ξύλον· ἔστι δὲ καὶ σχοινίον λεπτὸν, ἐρυθρῷ ἢ μέλανι χρώματι κεχρισμένον.—Of δόρυ νήϊον, see on Il. Β. 135.

413. *μάχη τέτατο.* See on Il. Λ. 336.

Τεύχεα συλήσωσι, νεῶν ἐν ἀγῶνι πεσόντα.
῝Ως εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
Τοῦ μὲν ἅμαρθ'· ὁ δ' ἔπειτα Λυκόφρονα, Μάστορος υἱὸν, 430
Αἴαντος θεράποντα, Κυθήριον, ὅς ῥα παρ' αὐτῷ
Ναῖ', ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθέοισι·
Τόν ῥ' ἔβαλε κεφαλὴν ὑπὲρ οὔατος ὀξέϊ χαλκῷ,
῾Εσταότ' ἄγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κονίῃσι
Νηὸς ἀπὸ πρύμνης χαμάδις πέσε· λῦντο δὲ γυῖα. 435
Αἴας δ' ἐῤῥίγησε, κασίγνητον δὲ προσηύδα·
Τεῦκρε πέπον, δὴ νῶϊν ἀπέκτατο πιστὸς ἑταῖρος
Μαστορίδης, ὃν νῶϊ, Κυθηρόθεν ἔνδον ἐόντα,
῏Ισα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισι·
Τὸν δ' ῞Εκτωρ μεγάθυμος ἀπέκτανε· ποῦ νύ τοι ἰοὶ 440
᾿Ωκύμοροι καὶ τόξον, ὅ τοι πόρε Φοῖβος ᾿Απόλλων;
῝Ως φάθ'· ὁ δὲ ξυνέηκε· θέων δέ οἱ ἄγχι παρέστη,
Τόξον ἔχων ἐν χειρὶ παλίντονον, ἠδὲ φαρέτρην
᾿Ιοδόκον· μάλα δ' ὦκα βέλεα Τρώεσσιν ἐφίει·
Καὶ ῥ' ἔβαλε Κλεῖτον, Πεισήνορος ἀγλαὸν υἱὸν, 445
Πουλυδάμαντος ἑταῖρον, ἀγαυοῦ Πανθοΐδαο,
῾Ηνία χερσὶν ἔχοντα· ὁ μὲν πεπόνητο καθ' ἵππους·
Τῇ γὰρ ἔχ', ᾗ ῥα πολὺ πλεῖσται κλονέοντο φάλαγγες,
῞Εκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
῏Ηλθε κακὸν, τό οἱ οὔτις ἐρύκακεν ἱεμένων πέρ. 450
Αὐχένι γάρ οἱ ὄπισθε πολύστονος ἔμπεσεν ἰός·
῎Ηριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι,
Κείν' ὄχεα κροτέοντες· ἄναξ δ' ἐνόησε τάχιστα
Πουλυδάμας, καὶ πρῶτος ἐναντίος ἤλυθεν ἵππων.
Τοὺς μὲν ὅγ' ᾿Αστυνόῳ, Προτιάονος υἱέϊ, δῶκε· 455
Πολλὰ δ' ἐπώτρυνε σχεδὸν ἴσχειν εἰσορόωντα
῞Ιππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη.
Τεῦκρος δ' ἄλλον ὀϊστὸν ἐφ' ῞Εκτορι χαλκοκορυστῇ
Αἴνυτο, καί κεν ἔπαυσε μάχην ἐπὶ νηυσὶν ᾿Αχαιῶν,
Εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν· 460
᾿Αλλ' οὐ λῆθε Διὸς πυκινὸν νόον, ὅς ῥ' ἐφύλασσεν
῞Εκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὖχος ἀπηύρα,
῝Ος οἱ ἐϋστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ
῾Ρῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλῃ
᾿Ιὸς χαλκοβαρὴς, τόξον δέ οἱ ἔκπεσε χειρός. 465

438. ἔνδον ἐόντα. See on Il. N. 363.
440. ποῦ νύ τοι ἰοὶ κ.τ.λ. Compare Il. E. 171. Virg. Æn. V. 391.
447. ὁ μὲν πεπόνητο καθ' ἵππους. *Occupatus erat Clitus in equis regendis.* HEYNE.
463. ῝Ος. *Jupiter.* The construction is somewhat harsh, and runs thus: ὃς ἔῤῥηξε νευρὴν ἐν τόξῳ οἱ ἐπερύοντι (τόξον) τῷ, i.e. *Hectori.*

Τεῦκρος δ' ἐῤῥίγησε, κασίγνητον δὲ προσηύδα·
ᾯΩ πόποι, ἦ δὴ πάγχυ μάχης ἐπὶ μήδεα κείρε
Δαίμων ἡμετέρης, ὅ τέ μοι βιὸν ἔκβαλε χειρὸς,
Νευρὴν δ' ἐξέῤῥηξε νεόστροφον, ἣν ἐνέδησα
Πρώϊον, ὄφρ' ἀνέχοιτο θαμὰ θρώσκοντας ὀϊστούς. 470
Τὸν δ' ἠμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
ᾯΩ πέπον, ἀλλὰ βιὸν μὲν ἔα καὶ ταρφέας ἰοὺς
Κεῖσθαι, ἐπεὶ συνέχευε θεὸς, Δαναοῖσι μεγήρας·
Αὐτὰρ χερσὶν ἑλὼν δολιχὸν δόρυ, καὶ σάκος ὤμῳ,
Μάρναό τε Τρώεσσι, καὶ ἄλλους ὄρνυθι λαούς. 475
Μὴ μὰν ἀσπουδί γε, δαμασσάμενοί περ, ἕλοιεν
Νῆας ἐϋσσέλμους, ἀλλὰ μνησώμεθα χάρμης.
Ὣς φάθ'· ὃ δὲ τόξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν·
Αὐτὰρ ὅγ' ἀμφ' ὤμοισι σάκος θέτο τετραθέλυμνον,
Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν 480
Ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
Εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ·
Βῆ δ' ἰέναι, μάλα δ' ὦκα θέων Αἴαντι παρέστη.
Ἕκτωρ δ' ὡς εἶδε Τεύκρου βλαφθέντα βέλεμνα,
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν ἀΰσας· 485
Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχηταὶ,
Ἀνέρες ἐστὲ, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
Νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
Ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
Ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκὴ, 490
Ἠμὲν ὁτέοισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ,
Ἠδ' ὅτινας μινύθῃ τε, καὶ οὐκ ἐθέλῃσιν ἀμύνειν·
Ὡς νῦν Ἀργείων μινύθει μένος, ἄμμι δ' ἀρήγει.
Ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες· ὃς δέ κεν ὑμέων
Βλήμενος ἠὲ τυπεὶς θάνατον καὶ πότμον ἐπίσπῃ, 495
Τεθνάτω· οὔ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
Τεθνάμεν· ἀλλ' ἄλοχός τε σόη καὶ παῖδες ὀπίσσω,

467. *ἐπὶ μήδεα κείρει.* For *ἐπικείρει.* So the Latins say, *præcidere consilium, spem, conatum.*

473. *συνέχευε.* Scil. *βιὸν καὶ ἰούς.*

476. *μὴ μὰν ἀσπουδί γε, κ.τ.λ.* Supply *φυλασσώμεθα, caveamus.*

479. *τετραθέλυμνον.* *Fourfold:* i.e. having four hides laid one above another. Schol. *τέσσαρας θέσεις ἔχον ἐπαλλήλους.* See on Il. I. 537.

484. *βέλεμνα.* *Tela.* Etym. M. p. 194, 32. *ἔστι δὲ καὶ ῥῆμα παρὰ τὸ βέλος, βέλεμος, πλεονασμῷ τοῦ ν, βέλεμνος καὶ βέλεμνον.* The word is not of very frequent occurrence.

491. *ὀτέοισι.* For *οἷστισι,* and in the next line, *ὅτινας* for *οὕστινας.* See Zeunè on Viger, p. 21; and compare Od. A. 47. and elsewhere.

496. *οὔ οἱ ἀεικὲς κ.τ.λ.* Tyrt. I. 1. *Τεθνάμεναι γὰρ καλὸν ἐπὶ προμάχοισι πεσόντα Ἄνδρ' ἀγαθὸν, περὶ ᾗ πατρίδι μαρνάμενον.* Horat. Od. III. 2. 13. *Dulce et decorum est pro patria mori.* Cicero de Offic. I. *Omnes omnium charitates Patria una complexa est: pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus?*

497. *σόη.* Scil. *ἔσται.*

Καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴκεν 'Αχαιοὶ
Οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν.
"Ως εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου. 500
Αἴας δ' αὖθ' ἑτέρωθεν ἐκέκλετο οἷς ἑτάροισιν·
Αἰδὼς, 'Αργεῖοι· νῦν ἄρκιον ἢ ἀπολέσθαι,
'Ηὲ σαωθῆναι καὶ ἀπώσασθαι κακὰ νηῶν.
Ἦ ἔλπεσθ', ἢν νῆας ἕλῃ κορυθαίολος Ἕκτωρ,
'Εμβαδὸν ἵξεσθαι ἣν πατρίδα γαῖαν ἕκαστος; 505
Ἦ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
Ἕκτορος, ὃς δὴ νῆας ἐνιπρῆσαι μενεαίνει;
Οὐ μὰν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.
Ἡμῖν δ' οὔτις τοῦδε νόος καὶ μῆτις ἀμείνων,
Ἢ αὐτοσχεδίῃ μῖξαι χεῖράς τε μένος τε. 510
Βέλτερον ἢ ἀπολέσθαι ἕνα χρόνον ἠὲ βιῶναι,
Ἢ δηθὰ στρεύγεσθαι ἐν αἰνῇ δηϊοτῆτι,
Ὧδ' αὔτως παρὰ νηυσὶν, ὑπ' ἀνδράσι χειροτέροισιν.
"Ως εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
Ἔνθ' Ἕκτωρ μὲν ἕλε Σχεδίον, Περιμήδεος υἱὸν, 515
'Αρχὸν Φωκήων· Αἴας δ' ἕλε Λαοδάμαντα,
Ἡγεμόνα πρυλέων, 'Αντήνορος ἀγλαὸν υἱόν·
Πουλυδάμας δ' Ὦτον Κυλλήνιον ἐξενάριξε,
Φυλείδεω ἕταρον, μεγαθύμων ἀρχὸν 'Επειῶν.
Τῷ δὲ Μέγης ἐπόρουσεν ἰδών· ὁ δ' ὕπαιθα λιάσθη 520
Πουλυδάμας· καὶ τοῦ μὲν ἀπήμβροτεν, οὐ γὰρ 'Απόλλων
Εἴα Πάνθου υἱὸν ἐνὶ προμάχοισι δαμῆναι·
Αὐτὰρ ὅγε Κροίσμου στῆθος μέσον οὔτασε δουρί·
Δούπησε δὲ πεσὼν, ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα.
Τόφρα δὲ τῷ ἐπόρουσε Δόλοψ, αἰχμῆς εὖ εἰδὼς, 525

498. ἀκήρατος. Eustath. ἀκέραιος καὶ σῶος κατὰ στέρησιν τοῦ κείρεσθαι ἢ τῆς κηρός.

502. ἄρκιον. Scil. ἔστω. *Let it be sufficient;* i.e. *let us be prepared.* Soph. Aj. 479. 'Αλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι, Τὸν εὐγενῆ χρή. Compare Il. I. 230. P. 227.

505. ἐμβαδόν. *On foot;* i.e. *by land.* Eustath. βάδην καὶ πεζῇ. Compare Virg. Æn. X. 377.

512. στρεύγεσθαι. Properly, *to flow drop by drop:* hence, metaphorically, *to be worn down gradually, to pine away.* Apoll. Rhod. IV. 385. στρευγόμενος καμάτοισι. Eustath. στρεύγεσθαι δὲ τὸ στραγγίζεσθαι, καὶ οἷον κατὰ στράγγα καὶ κατ' ὀλίγον ἐκλείπειν, ὃ καὶ ἀπολιβάζειν φασὶν οἱ μεθ' Ὅμηρον, οἱονεὶ κατὰ λιβάδα ὑποῤῥεῖν. The verb is formed by syncope and metathesis from στραγγεύεσθαι, which occurs in Arist. Nub. 131. Compare Od. M. 351. The sense is: *It is better either to die or to live at once; than to be slowly worn out in fight.* To the same effect Hor. Sat. I. 1. 7. *horæ Momento cita mors venit aut victoria læta.*

520. ὁ δ' ὕπαιθα λιάσθη. *Ille autem subter,* corpore inclinato, *se abduxit;* i.e. *evitavit.* Compare Il. Φ. 255. X. 141. The verb λιάζειν signifies generally *to move apart, to separate;* and in the passive λιάζεσθαι, *to be moved apart;* hence, *to stoop;* and in v. 543. *to fall.*

522. Πάνθου. Probably the correct reading is Πανθόου; for the nominative is Πάνθοος, and the accusative Πάνθοον. So also in Il. P. 11. 23. 40. 59. See Prelim. Obss. sect. V.

523. ὅγε. *Meges.*

525. τῷ. That is, *Megeti.*

Λαμπετίδης, ὃν Λάμπος ἐγείνατο, φέρτατος ἀνδρῶν,
Λαομεδοντιάδης, εὖ εἰδότα θούριδος ἀλκῆς·
Ὅς τότε Φυλείδαο μέσον σάκος οὔτασε δουρὶ,
Ἐγγύθεν ὁρμηθείς· πυκινὸς δέ οἱ ἤρκεσε θώρηξ,
Τόν ῥ' ἐφόρει γυάλοισιν ἀρηρότα, τόν ποτε Φυλεὺς 530
Ἤγαγεν ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος.
Ξεῖνος γάρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Εὐφήτης,
Ἐς πόλεμον φορέειν δηΐων ἀνδρῶν ἀλεωρήν·
Ὅς οἱ καὶ τότε παιδὸς ἀπὸ χροὸς ἤρκεσ' ὄλεθρον.
Τοῦ δὲ Μέγης κόρυθος χαλκήρεος ἱπποδασείης 535
Κύμβαχον ἀκρότατον νύξ' ἔγχεϊ ὀξυόεντι,
Ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε
Κάππεσεν ἐν κονίῃσι, νέον φοίνικι φαεινός.
Ἕως ὁ τῷ πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
Τόφρα δέ οἱ Μενέλαος ἀρήϊος ἦλθεν ἀμύντωρ· 540
Στῆ δ' εὐρὰξ σὺν δουρὶ λαθὼν, βάλε δ' ὦμον ὄπισθεν·
Αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα,
Πρόσσω ἱεμένη· ὁ δ' ἄρα πρηνὴς ἐλιάσθη.
Τὼ μὲν ἐεισάσθην χαλκήρεα τεύχε' ἀπ' ὤμων
Συλήσειν· Ἕκτωρ δὲ κασιγνήτοισι κέλευσε 545
Πᾶσι μάλα, πρῶτον δ' Ἱκεταονίδην ἐνένιπτεν,
Ἴφθιμον Μελάνιππον· ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς
Βόσκ' ἐν Περκώτῃ, δηΐων ἀπονόσφιν ἐόντων·
Αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
Ἂψ εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι, 550
Ναῖε δὲ πὰρ Πριάμῳ· ὁ δέ μιν τίεν ἶσα τέκεσσι.
Τόν ῥ' Ἕκτωρ ἐνένιπτεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Οὕτω δὴ, Μελάνιππε, μεθήσομεν; οὐδέ νύ σοί περ
Ἐντρέπεται φίλον ἦτορ, ἀνεψιοῦ κταμένοιο;
Οὐχ' ὁράας, οἷον Δόλοπος περὶ τεύχε' ἔπουσιν; 555
Ἀλλ' ἕπευ· οὐ γὰρ ἔτ' ἐστὶν ἀποσταδὸν Ἀργείοισι
Μάρνασθαι, πρίν γ' ἠὲ κατακτάμεν, ἠὲ κατ' ἄκρης

528. ὅς. *Dolops.* Φυλείδαο. *Megetis.*
536. κύμβαχον. See on Il. E. 586.
539. ἕως ὁ τῷ. Scil. *Meges with Dolops.* In the following lines Menelaus must be understood to succour Meges, and to kill Dolops.
544. ἐεισάσθην. *Irruunt:* from εἶμι, *eo:* scil. *Menelaus and Meges.* So above v. 415. Il. A. 358.
553. μεθήσομεν; Scil. τὸν Δολόπα. Or the verb may signify *to stand idle,* as in Il. K. 121. Of the verb ἐντρέπεσθαι in the following line see on Il. A. 160. Compare also Soph. Œd. T. 1056. 1226. Aj. 90. Elect. 519; and see Elmsley on Œd. C. 1541.
556. ἀποσταδόν. *At a distance:* from ἀποστατέω, *to stand apart.* Æsch. Agam. 1073. ἑκὰς ἀποστατεῖ. Schol. ἀποσταδὸν μάρνασθαι· ἀποστατεῖν μάχης.
557. κατ' ἄκρης. See on Il. N. 772. The construction of the passage must be thus supplied: πρίν γ' ἠὲ ἡμᾶς κατακτάμεν αὐτοὺς, ἠὲ αὐτοὺς ἑλέειν Ἴλιον, κ. τ. λ. In the next line, κτάσθαι is the infin. aor. mid. from the obsolete form κτῆμι, for κτείνω, *to kill.* See Prelim. Obss. sect. 4. § 2.

Ἴλιον αἰπεινὴν ἑλέειν, κτάσθαι τε πολίτας.
Ὣς εἰπὼν, ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἕσπετο ἰσόθεος φώς.
Ἀργείους δ' ὤτρυνε μέγας Τελαμώνιος Αἴας· 560
Ὦ φίλοι, ἀνέρες ἐστὲ, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
Ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας·
Αἰδομένων δ' ἀνδρῶν πλέονες σόοι, ἠὲ πέφανται.
Φευγόντων δ' οὔτ' ἂρ κλέος ὄρνυται, οὔτε τις ἀλκή.
Ὣς ἔφαθ'· οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον, 565
Ἐν θυμῷ δὲ βάλοντο ἔπος, φράξαντο δὲ νῆας
Ἕρκεϊ χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρῶας ἔγειρεν.
Ἀντίλοχον δ' ὤτρυνε βοὴν ἀγαθὸς Μενέλαος·
Ἀντίλοχ', οὔτις σεῖο νεώτερος ἄλλος Ἀχαιῶν,
Οὔτε ποσὶν θάσσων, οὔτ' ἄλκιμος, ὡς σὺ, μάχεσθαι· 570
Εἴ τινά που Τρώων ἐξάλμενος ἄνδρα βάλοισθα.
Ὣς εἰπὼν, ὁ μὲν αὖτις ἀπέσσυτο, τὸν δ' ὀρόθυνεν·
Ἐκ δ' ἔθορε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ,
Ἀμφί ἑ παπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο,
Ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἅλιον βέλος ἧκεν, 575
Ἀλλ' Ἱκετάονος υἱὸν ὑπέρθυμον Μελάνιππον,
Νισσόμενον πόλεμόνδε, βάλε στῆθος παρὰ μαζόν.
Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Ἀντίλοχος δ' ἐπόρουσε, κύων ὣς, ὅστ' ἐπὶ νεβρῷ
Βλημένῳ ἀΐξῃ, τόν τ' ἐξ εὐνῆφι θορόντα 580
Θηρητὴρ ἐτύχησε βαλὼν, ὑπέλυσε δὲ γυῖα·
Ὣς ἐπὶ σοὶ, Μελάνιππε, θόρ' Ἀντίλοχος μενεχάρμης,
Τεύχεα συλήσων· ἀλλ' οὐ λάθεν Ἕκτορα δῖον,
Ὅς ῥά οἱ ἀντίος ἦλθε, θέων ἀνὰ δηϊοτῆτα.
Ἀντίλοχος δ' οὐ μεῖνε, θοός περ ἐὼν πολεμιστὴς, 585
Ἀλλ' ὅγ' ἄρ' ἔτρεσε, θηρὶ κακὸν ῥέξαντι ἐοικὼς,
Ὅστε, κύνα κτείνας ἢ βουκόλον ἀμφὶ βόεσσι,
Φεύγει, πρίν περ ὅμιλον ἀολλισθήμεναι ἀνδρῶν·
Ὣς τρέσε Νεστορίδης, ἐπὶ δὲ Τρῶές τε καὶ Ἕκτωρ
Ἠχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο· 590
Στῆ δὲ μεταστρεφθεὶς, ἐπεὶ ἵκετο ἔθνος ἑταίρων.
Τρῶες δὲ, λείουσιν ἐοικότες ὠμοφάγοισι,

561. *ὦ φίλοι, κ.τ.λ.* Repeated from Il. E. 529. with a slight difference, which renders v. 562. unnecessary and tautological. Still there is scarcely sufficient authority for its omission, though it may possibly be spurious.

565. *ἀλέξασθαι.* Scil. *ἀλλήλοις.* Compare Il. Γ. 9.

571. *εἴ τινά που κ.τ.λ.* *Utinam ferias!* Latinis: *Quid! si ferias?* HEYNE. See on Il. A. 415.

585. *θοός περ ἐὼν πολεμιστής.* See on Il. E. 536.

586. *θηρὶ κακὸν ῥέξαντι ἐοικὼς, κ.τ.λ.* Virg. Æn. XI. 809. *Ac velut ille, priusquam tela inimica sequuntur, Continuo in montes sese avius abdidit altos, Occiso pastore lupus magnove juvenco, Conscius audacis facti;* &c.

Νηυσὶν ἐπεσσεύοντο, Διὸς δὲ τέλειον ἐφετμάς·
Ὅς σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν
Ἀργείων, καὶ κῦδος ἀπαίνυτο· τοὺς δ' ὀρόθυνεν. 595
Ἕκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι
Πριαμίδῃ, ἵνα νηυσὶ κορωνίσι θεσπιδαὲς πῦρ
Ἐμβάλῃ ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρὴν
Πᾶσαν ἐπικρήνειε· τὸ γὰρ μένε μητιέτα Ζεὺς,
Νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι. 600
Ἐκ γὰρ δὴ τοῦ ἔμελλε παλίωξιν παρὰ νηῶν
Θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξαι.
Τὰ φρονέων νήεσσιν ἐπὶ γλαφυρῇσιν ἔγειρεν
Ἕκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
Μαίνετο δ' ὡς ὅτ' Ἄρης ἐγχέσπαλος, ἢ ὀλοὸν πῦρ 605
Οὔρεσι μαίνηται, βαθέης ἐνὶ τάρφεσιν ὕλης·
Ἀφλοισμὸς δὲ περὶ στόμα γίγνετο, τὼ δέ οἱ ὄσσε
Λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν· ἀμφὶ δὲ πήληξ
Σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο
Ἕκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610
Ζεὺς, ὅς μιν πλεόνεσσι μετ' ἀνδράσι μοῦνον ἐόντα
Τίμα καὶ κύδαινε· μινυνθάδιος γὰρ ἔμελλεν
Ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρνυε μόρσιμον ἦμαρ
Παλλὰς Ἀθηναίη ὑπὸ Πηλείδαο βίηφι.

593. *Διὸς δὲ τέλειον ἐφετμάς.* Compare Il. A. 5; and see note *in loc.*

594. *θέλγε δὲ θυμόν.* See on Il. M. 255.

598. *Θέτιδος δ' ἐξαίσιον ἀρήν.* *The iniquitous prayer of Thetis.* Schol. Vill. *ἐξαίσιον· ἄδικον· τοὐναντίον γὰρ ἐναίσιμα, τὰ καθήκοντα καὶ δίκαια.* Hence the word is rendered by Damm, *iniquus, immoderatus, injustus, injurius.* Homer uses the word nowhere else in the Iliad; and only twice in the Odyssee (Δ. 690. P. 577): in both which passages it bears the signification which is assigned to it by Damm and the Scholiast; and which it doubtless bears in this place also. The commentators, however, render it *important;* which, as Mr. Penn observes (*Primary Argument,* ch. IV. p. 91), is essentially incorrect. The prayer was undoubtedly iniquitous, inasmuch as it sought for a change in the divine plans; and accordingly Jupiter complies with it so far only, as it does not interfere with those plans: i. e. until the Trojans drive the Grecians to their ships, and Patroclus falls by the hand of Hector. See above on v. 61.

599. *τὸ γὰρ μένε κ. τ. λ.* *Expectabat tanquam finem, ex quo rerum omnium alius ordo procederet.* HEYNE. *True:* but this is at variance with the supposition that the prayer of Thetis in Il. A. 503. was fulfilled to its full extent; and, as such, embraces the primary argument of the Poem. In the words *ἀρὴν πᾶσαν ἐπικρήνειε,* there is manifestly a latent meaning, similar to that in Ps. cvi. 15. *ἔδωκεν αὐτοῖς τὸ αἴτημα αὐτῶν, καὶ ἐξαπέστειλε πλησμονὴν εἰς τὴν ψυχὴν αὐτῶν.* Of the construction of the infinitive after *μένε,* see on Il. I. 442.

601. *παλίωξιν.* See above on v. 69.

607. *ἀφλοισμός.* *Foam.* Probably a word of the old Hellenic language. Eustath. *ἀφλοισμός· ὁ ἀφρὸς κατὰ Αἰτωλούς.* Thus also the other grammarians. See Schneid. Lex. in voc. *φλέω* and *φλοῖσβος.* There is a similar description in Cic. Or. in Verr. II. 4. 66. *Cum spumas ageret in ore, arderent oculi, voce maxima vim me sibi afferre clamaret, &c.*

610. *Ἕκτορος· αὐτὸς κ. τ. λ.* Heyne regards this and the four following lines as an interpolation; as did also the Alexandrian critics before him. His reasons, as Ernesti observes, are not very weighty; and so far is the passage from being obscure and superfluous, that it has a very close connexion with the main argument of the poem.

Καί ῥ' ἔθελε ῥῆξαι στίχας ἀνδρῶν πειρητίζων, 615
Ἧι δὴ πλεῖστον ὅμιλον ὅρα καὶ τεύχε' ἄριστα·
Ἀλλ' οὐδ' ὧς δύνατο ῥῆξαι, μάλα περ μενεαίνων·
Ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἠΰτε πέτρη
Ἠλίβατος, μεγάλη, πολιῆς ἁλὸς ἐγγὺς ἐοῦσα,
Ἥτε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα, 620
Κύματα τε τροφόεντα, τά τε προσερεύγεται αὐτήν·
Ὣς Δαναοὶ Τρῶας μένον ἔμπεδον, οὐδὲ φέβοντο.
Αὐτὰρ ὃ, λαμπόμενος πυρὶ πάντοθεν, ἔνθορ' ὁμίλῳ,
Ἐν δ' ἔπεσ', ὡς ὅτε κῦμα θοῇ ἐν νηῒ πέσῃσι
Λάβρον ὑπὸ νεφέων ἀνεμοτρεφὲς, ἣ δέ τε πᾶσα 625
Ἄχνῃ ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτης
Ἱστίῳ ἐμβρέμεται, τρομέουσι δέ τε φρένα ναῦται
Δειδιότες· τυτθὸν γὰρ ὑπ' ἐκ θανάτοιο φέρονται·
Ὣς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
Αὐτὰρ ὅγ', ὥστε λέων ὀλοόφρων βουσὶν ἐπελθὼν, 630
Αἵ ῥά τ' ἐν εἱαμενῇ ἕλεος μεγάλοιο νέμονται
Μυρίαι, ἐν δέ τε τῇσι νομεὺς οὔπω σάφα εἰδὼς
Θηρὶ μαχέσσασθαι ἕλικος βοὸς ἀμφὶ φονῇσιν·
Ἤτοι ὃ μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν
Αἰὲν ὁμοστιχάει, ὃ δέ τ' ἐν μέσσῃσιν ὀρούσας 635
Βοῦν ἔδει, αἳ δέ τε πᾶσαι ὑπέτρεσαν· ὣς τότ' Ἀχαιοὶ
Θεσπεσίως ἐφόβηθεν ὑφ' Ἕκτορι καὶ Διῒ πατρὶ
Πάντες· ὃ δ' οἶον ἔπεφνε Μυκηναῖον Περιφήτην,
Κοπρῆος φίλον υἱὸν, ὃς Εὐρυσθῆος ἀέθλων
Ἀγγελίης οἴχνεσκε βίῃ Ἡρακληείῃ. 640
Τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
Παντοίας ἀρετὰς, ἠμὲν πόδας ἠδὲ μάχεσθαι,
Καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο·
Ὅς ῥα τόθ' Ἕκτορι κῦδος ὑπέρτερον ἐγγυάλιξε.
Στρεφθεὶς γὰρ μετόπισθεν ἐν ἀσπίδος ἄντυγι πάλτο, 645
Τὴν αὐτὸς φορέεσκε, ποδηνεκὲς ἕρκος ἀκόντων·
Τῇ ὅγ' ἐνιβλαφθεὶς, πέσεν ὕπτιος· ἀμφὶ δὲ πήληξ
Σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.

618. ἠΰτε πέτρη κ. τ. λ. Compare Virg. Æn. VII. 586. X. 693. Ovid. Met. IX. 39.

621. προσερεύγεται. Schol. μετὰ ἤχου φέρεται. Of the adjective τροφόεντα, see on Il. A. 307.

627. τρομέουσι δέ τε κ. τ. λ. Longinus cites this passage (*de Sublim.* X. 5.) together with another, which he supposes to be founded upon it, from Arat. Phæn. 100. ὀλίγον δὲ διὰ ξύλον ἄϊδ' ἐρύκει.

634. πρώτῃσι καὶ ὑστατίῃσι. *Modo primis, modo ultimis.* Clarke.

640. ἀγγελίης οἴχνεσκε. *Nuncius ibat:* subaud. ἕνεκα, as in Il. N. 252. The preposition περὶ must also be supplied before ἀέθλων, which is Heyne's reading, supported by a few good MSS. and other authorities, and by Il. Θ. 363. T. 133. At the same time, the large majority of copies have ἄνακτος.

642. μάχεσθαι. For μάχην. See on Il. A. 258. Before these accusatives κατὰ is understood.

Ἕκτωρ δ' ὀξὺ νόησε, θέων δέ οἱ ἄγχι παρέστη,
Στήθεϊ δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγὺς ἑταίρων 650
Κτεῖν'· οἱ δ' οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ ἑταίρου,
Χραισμεῖν· αὐτοὶ γὰρ μάλα δείδισαν Ἕκτορα δῖον.
Εἰσωποὶ δ' ἐγένοντο νεῶν· περὶ δ' ἔσχεθον ἄκραι
Νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.
Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκῃ 655
Τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίῃσιν ἔμειναν
Ἀθρόοι, οὐδὲ κέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδὼς
Καὶ δέος· ἀζηχὲς γὰρ ὁμόκλεον ἀλλήλοισι.
Νέστωρ δ' αὖτε μάλιστα Γερήνιος, οὖρος Ἀχαιῶν,
Λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἕκαστον· 660
Ὦ φίλοι, ἀνέρες ἐστὲ, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ
Ἄλλων ἀνθρώπων· ἐπὶ δὲ μνήσασθε ἕκαστος
Παίδων, ἠδ' ἀλόχων, καὶ κτήσιος, ἠδὲ τοκήων,
Ἠμὲν ὅτεῳ ζώουσι, καὶ ᾧ κατατεθνήκασι.
Τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων, 665
Ἑστάμεναι κρατερῶς· μηδὲ τρωπᾶσθε φόβονδε.
Ὣς εἰπὼν, ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
Τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὦσεν Ἀθήνη
Θεσπέσιον· μάλα δέ σφι φόως γένετ' ἀμφοτέρωθεν,
Ἠμὲν πρὸς νηῶν, καὶ ὁμοιΐου πολέμοιο. 670
Ἕκτορα δ' ἐφράσσαντο βοὴν ἀγαθὸν καὶ ἑταίρους,
Ἠμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,
Ἠδ' ὅσσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.
Οὐ δ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἥνδανε θυμῷ
Ἑστάμεν, ἔνθα περ ἄλλοι ἀφέστασαν υἷες Ἀχαιῶν· 675
Ἀλλ' ὅγε νηῶν ἴκρι' ἐπῴχετο, μακρὰ βιβάσθων,

653. εἰσωποὶ δ' ἐγένοντο νεῶν. *Their faces*, sc. of the Greeks, *were directed to the ships*. Eustath. ἐν ὄψει ἔχοντες διὰ τὴν ἧτταν τὰς πρὸς τὸ τεῖχος νῆας, ἃς εἶχον κατὰ νῶτον πρὸ τούτου. It should seem that they had retreated behind the first row of the vessels, the prows of which were a momentary defence from the pursuit of the Trojans. See on Il. Ξ. 31. Schol. ἄκραι νῆες· αἱ πρῶραι. Hence, as they still faced the enemy, they looked also towards the ships, which were drawn up nearest to the wall. In v. 655. they are driven to the tents, which were pitched behind the vessels towards the sea.

654. τοὶ δ' ἐπέχυντο. Scil. *Trojani*.

662. ἐπὶ δὲ μνήσασθε κ.τ.λ. Virg. Æn. X. 280. *nunc conjugis esto Quisque suæ tectique memor*. Sall. B. C. 6. *Alius alium hortari, hostibus obviam ire libertatem, patriam parentesque armis tegere.* Compare Thucyd. VII. 69. Nehem. iv. 14.

664. ὅτεῳ. Payne Knight regards this form as alien from the Homeric dialect, and rejects the whole line as a useless incumbrance.

668. νέφος ἀχλύος. Of this mist nothing has been said before, and it is altogether uncertain to what the poet alludes. There can be no authority, however, for the allegorical interpretation which has sometimes been affixed to it; by which it is understood to designate the terror and confusion of the Greeks, which were dispersed by the prudent admonition of Nestor.

676. νηῶν ἴκρια. *The decks of the vessels*. In these early times, the only parts of the ship which were covered were the head and stern. In the middle, which was

Νῶμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσι,
Κολλητὸν βλήτροισι, δυωκαιεικοσίπηχυ.
Ὡς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδὼς,
Ὅστ', ἐπεὶ ἐκ πολέων πίσυρας συναείρεται ἵππους, 680
Σεύας ἐκ πεδίοιο μέγα προτὶ ἄστυ δίηται
Λαοφόρον καθ' ὁδὸν, πολέες τέ ἑ θηήσαντο
Ἀνέρες ἠδὲ γυναῖκες· ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ
Θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἳ δὲ πέτονται·
Ὣς Αἴας ἐπὶ πολλὰ θοάων ἴκρια νηῶν 685
Φοίτα, μακρὰ βιβὰς, φωνὴ δέ οἱ αἰθέρ' ἵκανεν·
Αἰεὶ δὲ σμερδνὸν βοόων Δαναοῖσι κέλευε
Νηυσί τε καὶ κλισίῃσιν ἀμυνέμεν. Οὐδὲ μὲν Ἕκτωρ
Μίμνεν ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτάων·
Ἀλλ' ὥστ' ὀρνίθων πετεηνῶν αἰετὸς αἴθων 690
Ἔθνος ἐφορμᾶται ποταμὸν πάρα βοσκομενάων,
Χηνῶν, ἢ γεράνων, ἢ κύκνων δουλιχοδείρων·
Ὣς Ἕκτωρ ἴθυσε νεὸς κυανοπρώροιο,
Ἀντίος ἀΐξας· τὸν δὲ Ζεὺς ὦρσεν ὄπισθε
Χειρὶ μάλα μεγάλῃ, ὤτρυνε δὲ λαὸν ἅμ' αὐτῷ. 695
  Αὖτις δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη.
Φαίης κ' ἀκμῆτας καὶ ἀτειρέας ἀλλήλοισιν
Ἄντεσθ' ἐν πολέμῳ· ὣς ἐσσυμένως ἐμάχοντο.
Τοῖσι δὲ μαρναμένοισιν ὅδ' ἦν νόος· ἤτοι Ἀχαιοὶ
Οὐκ ἔφασαν φεύξεσθαι ὑπ' ἐκ κακοῦ, ἀλλ' ὀλέεσθαι· 700
Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἑκάστου
Νῆας ἐνιπρήσειν, κτενέειν θ' ἥρωας Ἀχαιούς.
Οἳ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν.

left open, were the ζυγὰ, or benches of the rowers. The ἴκρια πρώρης are mentioned in Od. M. 229.

678. κολλητὸν βλήτροισι. See above on v. 389. Eustath. ἔστι δὲ βλῆτρον ὁ σιδηροῦς κύκλος, δι' οὗ τὰ δύο ξυστὰ εἰς ἓν συμβάλλονται δόρυ ναύμαχον.

679. κελητίζειν. *To ride on horseback:* single horses being called κέλητες. This passage, among others, will prove that horsemanship was not unknown in the age of the Trojan war; though it was not used as a military exercise. Compare Od. E. 371; and see on Il. B. 554. K. 513. The custom here alluded to, of vaulting from the back of one horse, to that of another, as several were driven together, is still practised with great dexterity in the East. I cannot, however, charge my memory with the work in which I have seen it described.

680. πίσυρας. This is the Æolic form for τέσσαρες, *four.* It occurs in Il. Ψ. 171. Ω. 233. Od. E. 70. Π. 249. For συναείρεται, another reading is συναγείρεται.

690. αἴθων. *Ardent; i. e. bold, impetuous.* Schol. ὁ κατὰ ψυχὴν ἔμπυρος, ὀξὺς, σφοδρός. Plato *de Repub.* VIII. T. 8. p. 215. ed. Bipont. αἴθωσι θηρσὶ καὶ δεινοῖς. Soph. Aj. 1088. αἴθων ὑβριστής. Eurip. Rhes. 122. αἴθων γὰρ ἁνὴρ, καὶ πεπύργωται θράσει. Prudent. Hamart. 546. *Ignitum ingenium.* See Lobeck on Soph. Aj. *loc. cit.*

696. δριμεῖα. *Aspera.* Eustath. ἐκ μεταφορᾶς εἴρηται τῶν τοιούτων βρωμάτων ἢ φαρμάκων. The word is used in a similar acceptation in Æsch. Ag. 1478. Choeph. 300. Theocrit. Idyl. I. 18. XI. 66.

703. ἐφέστασαν ἀλλήλοισιν. *Pressed onward one against the other.* This is the only passage in which ἐφίστημι has this import. Elsewhere it signifies, as in other writers, *to stand near* or *upon.* See Il. Z. 373. M. 199. N. 135; and compare Xen. Anab. I. 5. 7.

Ἕκτωρ δὲ πρύμνης νεὸς ἥψατο ποντοπόροιο,
Καλῆς, ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν 705
Ἐς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαῖαν.
Τοῦ περ δὴ περὶ νηὸς Ἀχαιοί τε Τρῶές τε
Δῄουν ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοί γε
Τόξων ἀϊκὰς ἀμφὶς μένον, οὐδέ τ' ἀκόντων,
Ἀλλ' οἵγ' ἐγγύθεν ἱστάμενοι, ἕνα θυμὸν ἔχοντες, 710
Ὀξέσι δὴ πελέκεσσι καὶ ἀξίνῃσι μάχοντο,
Καὶ ξίφεσι μεγάλοισι, καὶ ἔγχεσιν ἀμφιγύοισι.
Πολλὰ δὲ φάσγανα καλὰ, μελάνδετα, κωπήεντα,
Ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων
Ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. 715
Ἕκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει,
Ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶ δὲ κέλευεν·
Οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' ἀϋτήν.
Νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἦμαρ ἔδωκε,
Νῆας ἑλεῖν, αἳ δεῦρο θεῶν ἀέκητι μολοῦσαι 720
Ἡμῖν πήματα πολλὰ θέσαν κακότητι γερόντων,
Οἵ μ', ἐθέλοντα μάχεσθαι ἐπὶ πρύμνῃσι νέεσσιν,
Αὐτόν τ' ἰσχανάασκον, ἐρητύοντό τε λαόν.
Ἀλλ' εἰ δή ῥα τότε βλάπτε φρένας εὐρυόπα Ζεὺς
Ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει. 725
Ὣς ἔφαθ'· οἱ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν ὄρουσαν.
Αἴας δ' οὐκέτ' ἔμιμνε, βιάζετο γὰρ βελέεσσιν,
Ἀλλ' ἀνεχάζετο τυτθὸν, ὀϊόμενος θανέεσθαι,
Θρῆνυν ἐφ' ἑπταπόδην, λίπε δ' ἴκρια νηὸς ἐΐσης.
Ἔνθ' ἄρ' ὅγ' ἑστήκει δεδοκημένος· ἔγχεϊ δ' αἰεὶ 730
Τρῶας ἄμυνε νεῶν, ὅστις φέροι ἀκάματον πῦρ.
Αἰεὶ δὲ σμερδνὸν βοόων, Δαναοῖσι κέλευεν·
Ὦ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρηος,

705. ὠκυάλου. Schol. τῆς ταχέως πλεούσης. The epithet is in fact synonymous with ὠκύς. See Schneid. Lex. in v.

709. τόξων ἀϊκάς. Apoll. Rhod. IV. 820. ἀνέμων ἀϊκάς. Apoll. Lex. ἀϊκάς· τὰς φορὰς καὶ τὰς ὁρμὰς, ἀπὸ τοῦ ἀΐσσειν. The same noun, ἄϊξ, occurs in Apoll. Rhod. III. 1374. Hence also the adjectives πολυάϊξ, καταΐξ, and the like. The adverb ἀμφὶς here signifies *eminus*, in opposition to αὐτοσχεδόν.

713. μελάνδετα, κωπήεντα. These two epithets together are equivalent to μελαίνας κώπας ἔχοντα, i.e. *having black hilts*. See Lex. Pent. Gr. v. μελάνδετος.

714. ἄλλα δ' ἀπ' ὤμων. Most probably those which were shivered by striking upon the breastplates of the enemy: unless, indeed, the more general term ὅπλα or τεύχεα should be supplied.

717. ἄφλαστον. See on Il. I. 241.

718. οἴσετε πῦρ, κ. τ. λ. Virg. Æn. IV. 594. *Ferte citi flammas.* The verb is not in the future, but the imperative of a new form, derived from the future of the original verb. See Prelim. Obss. sect. IV. § 2.

728. ὀϊόμενος θανέεσθαι. See on Il. Δ. 12.

729. θρῆνυν. Properly, *a foot-stool;* as in Il. Ξ. 240. Σ. 390. Here it signifies one of the *benches*, upon which the rowers sat. Compare v. 676; and see Schneid. Lex. in v.

Ἀνέρες ἐστὲ, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
Ἠέ τινάς φαμεν εἶναι ἀοσσητῆρας ὀπίσσω, 735
Ἠέ τι τεῖχος Ἄρειον, ὅ κ' ἀνδράσι λοιγὸν ἀμύναι;
Οὐ μέν τις σχεδόν ἐστι πόλις πύργοις ἀραρυῖα,
Ἧι κ' ἀπαμυναίμεσθ', ἑτεραλκέα δῆμον ἔχοντες·
Ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,
Πόντῳ κεκλιμένοι, ἑκὰς ἥμεθα πατρίδος αἴης. 740
Τῷ ἐν χερσὶ φόως, οὐ μειλιχίῃ πολέμοιο.
Ἦ, καὶ μαιμώων ἔφεπ' ἔγχεϊ ὀξυόεντι.
Ὅστις δὲ Τρώων κοίλης ἐπὶ νηυσὶ φέροιτο
Σὺν πυρὶ κηλείῳ, χάριν Ἕκτορος ὀτρύναντος,
Τόνδ' Αἴας οὔτασκε, δεδεγμένος, ἔγχεϊ μακρῷ· 745
Δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὖτα.

735. ἀοσσητῆρας. See above on v. 254.

736. ἠέ τι τεῖχος Ἄρειον, κ.τ.λ. Virg. Æn. IX. 781. *Quo tenditis? inquit; Quos alios muros, quæ jam ultra mœnia habetis?* See also on Il. Δ. 407.

738. ἑτεραλκέα δῆμον ἔχοντες. See on Il. H. 26; and compare Virg. Æn. IX. 131. 781. X. 577.

740. πόντῳ κεκλιμένοι. See on Il. E. 709.

741. φόως. See on Il. Z. 6.

THE

‘ΟΜΗΡΟΥ ’ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Π′

’Επιγραφαί.

ΠΑΤΡΟΚΛΕΙΑ.

῎Αλλως.

ΠΙ, Πάτροκλον ἔπεφνεν ἀρήϊον ῞Εκτορος αἰχμή.

THE ARGUMENT.

THE SIXTH BATTLE, AND THE ACTS AND DEATH OF PATROCLUS.

Patroclus, in pursuance of the request of Nestor in the Eleventh Book, entreats Achilles to suffer him to go to the assistance of the Greeks with Achilles' troops and armour (vv. 1—47). He agrees to it; but at the same time charges him to content himself with rescuing the fleet, without further pursuit of the enemy (48—100). In the mean time Ajax is overpowered, and the Grecian ships fired; whereby Achilles is disposed yet further to promote the views of Patroclus (101—129). The armour, horses, soldiers, and officers, of Achilles are described (130—197). After animating his troops, Achilles offers a libation for the success of his friend; after which Patroclus leads the Myrmidons to battle (198—277). The Trojans, at the sight of Patroclus in Achilles' armour, taking him for that hero, are cast into the utmost consternation (278—283). He beats them off from the vessels: Hector himself flies, and Sarpedon is killed, though Jupiter was averse to his fate (284—507). Several other particulars of the battle are described; in the heat of which, Patroclus, neglecting the orders of Achilles, pursues the foe to the walls of Troy (508—697). Apollo repulses and disarms him, Euphorbus wounds him, and Hector kills him; which concludes the Book (698—867).

῟ΩΣ οἱ μὲν περὶ νηὸς ἐϋσσέλμοιο μάχοντο.
Πάτροκλος δ' ’Αχιλῆϊ παρίστατο, ποιμένι λαῶν,
Δάκρυα θερμὰ χέων, ὥστε κρήνη μελάνυδρος,
῞Ητε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
Τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος ’Αχιλλεὺς, 5
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

3. ὥστε κρήνη μελάνυδρος, κ. τ. λ. This simile is repeated from Il. I. 14.

Τίπτε δεδάκρυσαι, Πατρόκλεις, ἠΰτε κούρη
Νηπίη, ἥθ' ἅμα μητρὶ θέουσ' ἀνελέσθαι ἀνώγει,
Εἱανοῦ ἁπτομένη, καί τ' ἐσσυμένην κατερύκει,
Δακρυόεσσα δέ μιν ποτιδέρκεται, ὄφρ' ἀνέληται; 10
Τῇ ἴκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἴβεις.
'Ηέ τι Μυρμιδόνεσσι πιφαύσκεαι, ἢ ἐμοὶ αὐτῷ;
'Ηέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος;
Ζώειν μὰν ἔτι φασὶ Μενοίτιον, Ἄκτορος υἱὸν,
Ζώει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσι, 15
Τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
'Ηὲ σύ γ' 'Αργείων ὀλοφύρεαι, ὡς ὀλέκονται
Νηυσὶν ἐπὶ γλαφυρῇσιν, ὑπερβασίης ἕνεκα σφῆς;
'Εξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω.
Τὸν δὲ βαρυστενάχων προσέφης, Πατρόκλεις ἱππεῦ· 20
Ὦ 'Αχιλεῦ, Πηλέος υἱὲ, μέγα φέρτατ' 'Αχαιῶν,
Μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν 'Αχαιούς.
Οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
'Εν νηυσὶ κέαται βεβλημένοι οὐτάμενοί τε.
Βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης· 25
Οὔτασται δ' 'Οδυσεὺς δουρικλυτὸς, ἠδ' 'Αγαμέμνων·
Βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν ὀϊστῷ.
Τοὺς μέν τ' ἰητροὶ πολυφάρμακοι ἀμφιπένονται,
Ἕλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, 'Αχιλλεῦ.
Μὴ ἐμέ γ' οὖν οὗτός γε λάβοι χόλος, ὃν σὺ φυλάσσεις. 30
Αἰναρέτη, τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,
Αἴ κε μὴ 'Αργείοισιν ἀεικέα λοιγὸν ἀμύνῃς;
Νηλεὲς, οὐκ ἄρα σοί γε πατὴρ ἦν ἱππότα Πηλεὺς,

7. *δεδάκρυσαι.* Although *δακρύειν* is commonly employed absolutely, the passive *δακρύεσθαι* is elsewhere found with a subject nominative; as in Il. X. 491. *δεδάκρυνται δὲ παρειαί.* Compare also Υ. 204. 353.

20. Another reading, *προσέφη Πατροκλῆς ἱππεὺς*, is indicated by a few MSS.; but the vocative form is repeated in vv. 744. 754. 787. 812. 843. Compare also Il. H. 104. O. 365. Virg. Georg. III. 277. Æn. III. 705. Ovid. Met. I. 720.

22. *μὴ νεμέσα.* Pope and others understand these words, as entreating Achilles to repress his resentment against Agamemnon and the Greeks; whereas they are evidently intended to deprecate his anger against Patroclus himself, for venturing to plead their cause. Compare Il. K. 145.

29. *ἀμήχανος.* *Inflexible.*

31. *αἰναρέτη.* *Unfortunately brave;* i.e. *brave to the misfortune of others.* Eustath. *ὁ ἐπὶ κακῷ τὴν ἀρετὴν ἔχων.* The formation of the word is analogous to that of *αἰνόπαρις, αἰνελένη, αἰνόμορος*, and the like. Some read *αἰναρέτης* in the nominative, and join it with *χόλος*, in the preceding line; but the vocative is evidently correct.

33. *νηλεὲς, οὐκ ἄρα κ. τ. λ.* Theocrit. Idyll. III. 15. *ἦ ῥα λεαίνας Μασδὸν ἐθήλαξε, δρυμῷ τέ μιν ἔτραφε μάτηρ.* Eurip. Bacch. 945. *Τίς ἄρα νιν ἔτεκεν; Οὐ γὰρ ἐξ αἵματος γυναικῶν ἔφυ· Λεαίνας δέ γε τινὸς, ἢ Γοργόνων Λιβυσσᾶν, γένος.* Virgil. Eclog. VIII. 43. *Duris in cotibus illum Aut Tmarus, aut Rhodope, aut extremi Garamantes, Nec generis nostri puerum, nec sanguinis, edunt.* Æn. IV. 365. *Nec tibi Diva parens, generis nec Dardanus auctor, Perfide; sed duris genuit te cautibus horrens Caucasus, Hyrcanæque admorunt ubera tigres.* Catull. Carm. XLIII. 154. *Quæ-*

Οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα,
Πέτραι τ' ἠλίβατοι· ὅτι τοι νόος ἐστὶν ἀπηνής. 35
Εἰ δέ τινα φρεσὶ σῇσι θεοπροπίην ἀλεείνεις,
Καί τινά τοι πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
Ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὄπασσον
Μυρμιδόνων, ἤν πού τι φόως Δαναοῖσι γένωμαι.
Δὸς δέ μοι ὤμοιϊν τὰ σὰ τεύχεα θωρηχθῆναι, 40
Αἴ κ' ἐμέ σοι ἴσκοντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι υἷες Ἀχαιῶν
Τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
Ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας ἀϋτῇ
Ὤσαιμεν προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων. 45
Ὣς φάτο λισσόμενος, μέγα νήπιος· ἦ γὰρ ἔμελλεν
Οἷ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.
Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Ὤ μοι, Διογενὲς Πατρόκλεις, οἷον ἔειπες; take heed of
Οὔτε θεοπροπίης ἐμπάζομαι, ἥντινα οἶδα, 50
Οὔτε τί μοι πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
Ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει,
Ὁππότε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλῃσιν ἀμέρσαι,
Καὶ γέρας ἂψ ἀφελέσθαι, ὅ τε κράτεϊ προβεβήκῃ.
Αἰνὸν ἄχος τό μοι ἐστὶν, ἐπεὶ πάθον ἄλγεα θυμῷ. 55
Κούρην, ἣν ἄρα μοι γέρας ἔξελον υἷες Ἀχαιῶν,
Δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
Τὴν ἂψ ἐκ χειρῶν ἕλετο κρείων Ἀγαμέμνων
Ἀτρείδης, ὡσεί τιν' ἀτίμητον μετανάστην.
Ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, οὐδ' ἄρα πως ἦν 60

nam te genuit sola sub rupe leæna? See Macrob. Saturn. V. 11.

34. γλαυκὴ θάλασσα. See on Il. A. 206.

36. εἰ δέ τινα κ.τ.λ. Repeated from Nestor's exhortation to Patroclus in Il. A. 793.

51. οὔτε τί μοι. That is, *Nothing new;* nothing with which he and Patroclus were not already acquainted. Thetis had disclosed to Achilles the fate which awaited him. See Il. I. 410.

53. The verb ἀμέρδω signifies properly, as in this place, *to deprive one of his just portion;* from *a priv.* and μείρω *to divide.* Eustath. ἀμέρσαι· μερίδος στερῆσαι. Hence, *to deprive of sight;* and so, *to dazzle;* as in Il. N. 340. Compare Od. Θ. 64. The construction is: ὁππότε δὴ ἀνὴρ, ὅ τε κράτεϊ προβεβήκῃ, ἐθέλῃσιν ἀμέρσαι τὸν ὁμοῖον κ.τ.λ.

55. αἰνὸν ἄχος τὸ κ.τ.λ. Heyne points at ἐστὶν, joining the latter clause with the following sentence; which is harsh and unnecessary. The usual punctuation is more easy and correct; and repeats, with additional emphasis, the sense of v. 52.

56. κούρην. The accusative absolute; as in Il. Z. 425.

59. μετανάστην. See on Il. I. 644; and of the double accusative, on Il. A. 182.

60. οὐδ' ἄρα πως ἦν κ.τ.λ. As these words are rendered by Heyne and the generality of commentators, they convey the notion that Achilles had begun to relent, with which the savage wish at the end of his speech is decidedly at variance. The words ἐνὶ φρεσὶ do not refer to κεχολῶσθαι, which is for the most part used absolutely in Homer; but the construction is, οὔ πως ἦν ἐνὶ φρεσὶν ἀσπερχὲς κεχολῶσθαι, i.e. *It was not my intention never to lay aside my anger.* Compare Il. I. 519. Achilles necessarily felt the justice of

Ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσίν· ἦτοι ἔφην γε
Οὐ πρὶν μηνιθμὸν καταπαυσέμεν, ἀλλ' ὁπόταν δὴ
Νῆας ἐμὰς ἀφίκηται ἀϋτή τε πτόλεμός τε.
Τύνη δ' ὤμοιϊν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
Ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι, 65
Εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκε
Νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης
Κεκλίαται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
Ἀργεῖοι, Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκε
Θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον 70
Ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους
Πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων
Ἤπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
Οὐ γὰρ Τυδείδεω Διομήδεος ἐν παλάμῃσι
Μαίνεται ἐγχείη, Δαναῶν ἄπο λοιγὸν ἀμῦναι· 75
Οὐδέ πω Ἀτρείδεω ὀπὸς ἔκλυον αὐδήσαντος
Ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἕκτορος ἀνδροφόνοιο,
Τρωσὶ κελεύοντος, περιάγνυται· οἱ δ' ἀλαλητῷ
Πᾶν πεδίον κατέχουσι, μάχῃ νικῶντες Ἀχαιούς.
Ἀλλὰ καὶ ὧς, Πάτροκλε, νεῶν ἄπο λοιγὸν ἀμύνων 80
Ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
Νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἕλωνται.
Πείθεο δ', ὥς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω,
Ὡς ἄν μοι τιμὴν μεγάλην καὶ κῦδος ἄρηαι
Πρὸς πάντων Δαναῶν· ἀτὰρ οἱ περικαλλέα κούρην 85
Ἂψ ἀπονάσσωσι, προτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
Ἐκ νηῶν ἐλάσας, ἰέναι πάλιν· εἰ δέ κεν αὖ τοι
Δώῃ κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,

the rebuke of Patroclus, and endeavours to offer a sort of palliation or excuse; which is evident from his succeeding observation, following up the idea in the same strain: — *Nor did I think to retain my anger beyond a certain period.* On the other hand, ἦν is generally taken absolutely in the sense of ἔξεστι. See Penn on the *Primary Argument of the Iliad,* ch. IV. p. 124.

68. κεκλίαται. See on Il. Ε. 709. Ο. 740; and compare Virg. Æn. X. 377.

71. ἐναύλους. *Ditches.* Eustath. τὰ ἐν τοῖς πεδίοις κοιλώματα, καὶ αἱ στεναὶ διώρυχες. Compare Il. Φ. 283.

73. ἤπια εἰδείη. That is, ἤπιος εἴη. Compare Il. Θ. 40; and see on Il. Ε. 326.

77. ἐχθρῆς ἐκ κεφαλῆς. See on Θ. 281.

78. περιάγνυται. Scil. αὐδή. *The voice of Hector breaks around;* i.e. is *re-echoed, reverberated.* Hesiod. Scut. H. 279. περὶ δέ σφισιν ἄγνυτο ἠχώ. Compare vv. 203. 348.

79. κατέχουσι. *Complent.* The verb κατέχειν is used in the same sense in Æsch. Pers. 432. οἰμωγὴ δ' ὁμοῦ Κωκύμασιν κατεῖχε πελαγίαν ἅλα. Eurip. Alcest. 354. μοῦσαν, ἣ κατεῖχ' ἐμοὺς δόμους. Troad. 557. βοὰ κατεῖχε Περγάμων ἕδρας.

82. After this line, the following is inserted in the edition of Barnes, which is preserved by Diogenes Laertius. It is not to be found, however, in any of the copies, nor does the connexion of the passage admit of its introduction in this place. Τοὺς ἄλλους ἐνάριζ', ἀπὸ δ' Ἕκτορος ἴσχεο χεῖρας.

85. πρὸς πάντων Δ. See on Il. Α. 159.

87. ἰέναι πάλιν. Infinitive for imperative; and so throughout. See on Il. Α. 20.

Μὴ σύ γ' ἄνευθεν ἐμεῖο λιλαίεσθαι πολεμίζειν
Τρωσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις. 90
Μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δηϊοτῆτι,
Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,
Μή τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετάων
Ἐμβήῃ·—μάλα τούς γε φιλεῖ ἑκάεργος Ἀπόλλων·—
Ἀλλὰ παλιν τροπάασθαι, ἐπὴν φάος ἐν νήεσσι 95
Θήῃς, τούσδε δ' ἐᾶν πεδίον καταδηριάασθαι.
Αἲ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἄπολλον,
Μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασι
Μήτε τις Ἀργείων· νῶϊν δ' ἐκδῦμεν ὄλεθρον,
Ὄφρ' οἶοι Τροίης ἱερὰ κρήδεμνα λύωμεν. 100
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Αἴας δ' οὐκέτ' ἔμιμνε, βιάζετο γὰρ βελέεσσι·

97. *αἲ γὰρ, Ζεῦ τε πάτερ, κ. τ. λ.* Achilles, from his overflowing gall, vents this execration: the Trojans he hates as professed enemies, and he detests the Grecians as people who had with calmness overlooked his wrongs. Some of the ancient critics, not entering into the manners of Achilles, would have expunged this imprecation, as uttering an universal malevolence to mankind. This violence agrees perfectly with his implacable character. It has been remarked also, upon the absurdity of the wish, that if Jupiter had granted it, if all the Trojans and Greeks were destroyed, and only Achilles and Patroclus left to conquer Troy, there would have been no victory without any enemies, and no triumph without spectators. But the answer is very obvious. Homer intends to paint a man in passion; the wishes and schemes of such an one are seldom conformable to reason: and the manners are preserved the better, the less they are represented to be so. This brings into my mind that curse in Shakspeare, where that admirable master of nature makes Northumberland, in the rage of his passions, wish for an universal destruction: *Now let not Nature's hand Keep the wild flood confined! let order die! And let this world no longer be a stage To feed contention in a lingering act; But let one spirit of the first-born Cain Reign in all bosoms, that each heart being set On bloody courses, the rude scene may end, And darkness be the burier of the dead!* Hen. IV. P. II. Act I. Sc. 1. Pope. There is an expression of Diomed, almost equally hyperbolical, in Il. I. 47.

99. *νῶϊν δ' ἐκδῦμεν ὄλεθρον.* Subaud. *δότε.* See on Il. B. 413. It is more than probable, however, that the true reading is *νῶϊ δ' ἐκδῦμεν ὄλεθρον*, wherein *ἐκδῦμεν* is put, by syncope, for *ἐκδύοιμεν*. Hence the Schol. *ἐκδῦμεν· διαφύγοιμεν.*

100. *κρήδεμνα.* Properly *κρήδεμνον* is *a fillet for the head*; as in Il. Ξ. 184. Hence, metaphorically, *a covering* generally; as in Od. Γ. 392. *πίθον κρήδεμνον*, *the lid of a vessel*; here *the coping of a wall*; and thence *the wall itself*. Schol. *κρήδεμνα· τὰ τείχη μεταφορικῶς· ἰδίως γὰρ κρήδεμνον καλεῖται τὸ τῆς κεφαλῆς κάλυμμα.* The derivation is from *κρᾶς* and *δέω*.

102. *Αἴας δ' οὐκέτ' ἔμιμνε, κ. τ. λ.* This description of Ajax, wearied out with battle, is a passage of exquisite life and beauty: yet what I think nobler than the description itself, is what he says at the end of it, that his hero, even in this excess of fatigue and languor, could scarce be moved from his post by the efforts of a whole army. Virgil has copied the description very exactly: Æn. IX. 806. *Ergo nec clypeo juvenis subsistere tantum, Nec dextra valet; injectis sic undique telis* Obruitur. *Strepit assiduo cava tempora circum Tinnitu galea*, et saxis solida æra fatiscunt; Discussæque jubæ capiti, nec sufficit umbo Ictibus; *ingeminant hastis et Troes, et ipse Fulmineus Mnestheus; tum toto corpore sudor Liquitur, et piceum (nec respirare potestas) Flumen agit; fessos quatit æger anhelitus artus.* The circumstances which I have marked in a different character, are improvements upon Homer; and the last verse excellently expresses, in the short catching up of the numbers, the quick short panting represented in the image. Pope. The passage has also been translated by Ennius (Annal. XV): *Undique conveniunt, velut imber, tela tribuno; Configunt parmam; tinnit hastilibus umbo, Ærato sonitu galeæ; sed nec pote quisquam Undique nitendo corpus discerpere*

Δάμνα μιν Ζηνός τε νόος, καὶ Τρῶες ἀγαυοὶ
Βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴ
Πήληξ βαλλομένη καναχὴν ἔχε· βάλλετο δ' αἰεὶ — 105
Καπφάλαρ' εὐποίηθ'· ὁ δ' ἀριστερὸν ὦμον ἔκαμνεν,
Ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐδὲ δύναντο
Ἀμφ' αὐτῷ πελεμίξαι ἐρείδοντες βελέεσσιν.
Αἰεὶ δ' ἀργαλέῳ ἔχετ' ἄσθματι· καδδέ οἱ ἱδρὼς
Πάντοθεν ἐκ μελέων πολὺς ἔῤῥεεν, οὐδέ πη εἶχεν — 110
Ἀμπνεῦσαι· πάντη δὲ κακὸν κακῷ ἐστήρικτο.
Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,
Ὅππως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
Ἕκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστὰς
Πλῆξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὄπισθεν, — 115
Ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
Πῆλ' αὔτως ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ
Αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.
Γνῶ δ' Αἴας κατὰ θυμὸν ἀμύμονα, ῥίγησέν τε
Ἔργα θεῶν, ὅ ῥα πάγχυ μάχης ἐπὶ μήδεα κεῖρε — 120
Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην.
Χάζετο δ' ἐκ βελέων· τοὶ δ' ἔμβαλον ἀκάματον πῦρ
Νηῒ θοῇ· τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.
Ὣς τὴν μὲν πρύμνην πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
Μηρὼ πληξάμενος Πατροκλῆα προσέειπεν· — 125
Ὄρσεο, Διογενὲς Πατρόκλεις, ἱπποκέλευθε·
Λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηΐοιο ἰωήν·
Μὴ δὴ νῆας ἕλωσι, καὶ οὐκέτι φυκτὰ πέλωνται.
Δύσεο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω.
Ὣς φάτο· Πάτροκλος δὲ κορύσσετο νώροπι χαλκῷ. — 130

ferro: Semper abundantes hastas frangitque quatitque. Totum sudor habet corpus, multumque laborat; Nec respirandi fit copia præpete ferro. The action returns to Il. O. 745.

106. καπφάλαρα. For κατὰ φάλαρα. This is the vulgar reading; and there is no reason to doubt its genuineness. Prepositions are frequently contracted by the Poets into the same word with their case. Thus we have κακκορυφὴν, Il. Θ. 83; ἀμβωμοῖσι, 441; ἀμφόνον, ἀννέκυας, Κ. 298; κακκεφαλῆς, Σ. 24. Similarly in the composition of verbs, the vowel of the preposition is frequently rejected; as in ἔμπεσε for ἐνέπεσε, infra v. 113. See Matt. Gr. Gr. § 58. Obs. 1; and compare Pind. Ol. VIII. 47. Pyth. I. 7. IV. 110. 340. IX. 73. Nem. VII. 153. Sapph. fr. 2. Alc. fr. 1. 20. Pausan. III. 22. 1. Heyne, however, points at αἰεὶ in the preceding line, and reads καὶ φάλαρ' εὐποίηθ', scil. *sonum dederunt.*

112. ἔσπετε κ. τ. λ. See on Il. A. 1.

123. τῆς δ' αἶψα κ. τ. λ. *Per hanc autem navem flamma diffusa est:* subaud. διά. The construction is: αἶψα δὲ φλὸξ ἀσβέστη κατεκέχυτο διὰ τῆς νηός.

126. ἱπποκέλευθε. Schol. ἐφ' ἵππων ποιούμενε τὴν κέλευθον. The epithet is applied to Patroclus alone, and only in this book. Eustathius suggests that it simply implies that the warrior did not fight on foot, which seems to be correct. According to Hesychius it is equivalent to ὃς ἵπποις κελεύεις. Such a derivative, however, is altogether at variance with the nature of the language; nor is Bentley's conjecture ἱπποκελευστὴς either probable or necessary.

128. μὴ δὴ κ. τ. λ. The verb δέδοικα is understood. *I fear lest the fleet be destroyed, and the means of escape prevented.*

Κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκε
Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
Δεύτερον αὖ, θώρηκα περὶ στήθεσσιν ἔδυνε
Ποικίλον, ἀστερόεντα, ποδώκεος Αἰακίδαο·
'Αμφὶ δ' ἄρ' ὤμοισι βάλετο ξίφος ἀργυρόηλον, 135
Χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν
Ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
Εἵλετο δ' ἄλκιμα δοῦρε, τά οἱ παλάμηφιν ἀρήρει.
Ἔγχος δ' οὐχ ἕλετ' οἶον ἀμύμονος Αἰακίδαο, 140
Βριθὺ, μέγα, στιβαρὸν, τὸ μὲν οὐ δύνατ' ἄλλος 'Αχαιῶν
Πάλλειν, ἀλλά μιν οἶος ἐπίστατο πῆλαι 'Αχιλλεύς·
Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων
Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.
Ἵππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν ἄνωγε, 145
Τὸν μετ' 'Αχιλλῆα ῥηξήνορα τῖε μάλιστα·
Πιστότατος δέ οἱ ἔσκε μάχῃ ἔνι μεῖναι ὁμοκλήν.
Τῷδε καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
Ξάνθον καὶ Βαλίον, τὼ ἅμα πνοιῇσι πετέσθην·
Τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἅρπυια Ποδάργη, 150

143. Πηλιάδα μελίην. *An ash, cut on Mount Pelion;* as it is immediately explained by the Poet himself. See, however, on Il. B. 543. Plin. N. H. XVI. 24. *Fraxinus, multum Homeri præconio, et Achillis hasta nobilitata.* Of this celebrated spear, see the passages cited from Apollodorus and Hephæstion on v. 149. It was a marriage present to Peleus.

149. Ξάνθον καὶ Βαλίον. Eustathius has a mythological fable respecting these horses, cited from Diodorus, that they were two of the Titans, who had attached themselves respectively to Jupiter and Neptune, and took the form of horses, that they might not be recognised, when opposed to their brothers in their war with Jupiter. If so, it seems that they ever afterwards retained their equine form; and were subsequently presented by Neptune to Peleus. From Peleus they passed to Achilles, and from him to Neoptolemus, with whom they descended into Elysium. See Quint. Smyrn. III. 740. Eurip. Rhes. 187. 240. Ptolem. Hephæst. VI. Apollod. Bibl. III. 13. 5. and Heyne *in loc.* The names of both of them are most probably derived from their colour, as that of the former is clearly so. The adjective βαλίος, however, occurs repeatedly in Euripides, where it is generally understood to denote *swiftness.* Compare Hec. 90. Hippol. 218. Iph. A. 221. Rhes. 352. In a verse cited by Suidas, *in voce,* it decidedly implies *swift;* λήγετε πνοιαὶ βαλιῶν ἀνέμων. The Scholiast on the Hecuba has both interpretations: βαλίαν· κατάστικτον, ταχεῖαν. So also Hesychius, Suidas, &c. It may be remarked also, that Pedasus, the name of the mortal horse of Achilles (v. 152), is derived ἀπὸ τοῦ πηδᾶν, from his speed. The expression ἅμα πνοιῇσι is differently applied in Il. M. 207. Compare also Il. K. 437. T. 415. Ω. 342. Od. A. 98. E. 46.

150. τοὺς ἔτεκε Ζεφύρῳ κ.τ.λ. It is a beautiful invention of the Poet, to represent the wonderful swiftness of the horses of Achilles, by saying they were begotten of the western wind. This fiction is truly poetical, and very proper in the way of natural allegory. However, it is not altogether improbable that our author might have designed it in the literal sense; nor ought the notion to be thought very extravagant in a poet, since grave naturalists have seriously vouched for the truth of this kind of generation. Plin. Nat. Hist. VIII. 42. *Constat in Lusitania circa Olyssiponem oppidum, et Tagum amnem, equas Favonio flante obversas animalem concipere spiritum, idque partum fieri et gigni pernicissimum.* See also the same author, lib. IV. 12. XVI. 25. Possibly Homer had this opinion in view, which we see has authority more than sufficient to give it place in poetry. Virgil has given us a description of this

Βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.
Ἐν δὲ παρηορίῃσιν ἀμύμονα Πήδασον ἵει,
Τόν ῥά ποτ' Ἠετίωνος ἑλὼν πόλιν ἤγαγ' Ἀχιλλεύς·
Ὃς καὶ θνητὸς ἐὼν ἕπεθ' ἵπποις ἀθανάτοισι.
Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεὺς 155
Πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δὲ, λύκοι ὣς
Ὠμοφάγοι, τοῖσί τε περὶ φρεσὶν ἄσπετος ἀλκὴ,
Οἵτ' ἔλαφον κεραὸν μέγαν οὔρεσι δηώσαντες
Δάπτουσι· πᾶσι δὲ παρήϊον αἵματι φοινόν·
Καί τ' ἀγεληδὸν ἴασιν, ἀπὸ κρήνης μελανύδρου 160
Λάψοντες γλώσσῃσιν ἀραιῇσι μέλαν ὕδωρ
Ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
Στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
Τοῖοι Μυρμιδόνων ἡγήτορες ἠδὲ μέδοντες
Ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
Ῥώοντ'· ἐν δ' ἄρα τοῖσιν ἀρήϊος ἵσταт' Ἀχιλλεὺς
Ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
Πεντήκοντ' ἦσαν νῆες θοαὶ, ᾗσιν Ἀχιλλεὺς
Ἐς Τροίην ἡγεῖτο Διῒ φίλος· ἐν δὲ ἑκάστῃ
Πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῗσιν ἑταῖροι· 170

manner of conception; Georg. III. 271. *Continuoque avidis ubi subdita flamma medullis, Vere magis (quia vere calor redit ossibus), illæ, Ore omnes versæ in Zephyrum, stant rupibus altis, Exceptantque leves auras, et sæpe sine ullis Conjugiis vento gravidæ (mirabile dictu) Saxa per et scopulos et depressas convalles Diffugiunt.* POPE. This is alone sufficient to expose the fallacy of the system, which would represent the poems of Homer as a continued allegory. The Poet doubtless took the mythological traditions of his country as he found them; and treated them as they were received and followed by the people for whom he wrote. Of the Harpies, see Hesiod. Theog. 267. Heyne on Virg. Æn. III. Excurs. VIII. It should seem that *Podarge* assumed the form of a mare, in order that she might escape the pursuit of Zephyrus.

152. ἐν δὲ παρηορίῃσιν. See on Il. Θ. 87.

153. Ἠετίωνος ἑλὼν πόλιν. Of the capture of Thebe, see on Il. B. 691.

156. οἱ δὲ, λύκοι ὣς κ.τ.λ. There is scarce any picture in Homer so much in the savage and terrible way, as this comparison of the Myrmidons to wolves. The principal design is to represent the stern looks and fierce appearance of the Myrmidons; but besides this, the Poet seems to have some further view in so many different particulars of the comparison. Their eager desire for fight is hinted at by the wolves thirsting after water; and their strength and vigour for the battle is represented by their being filled with food. This image of their strength is inculcated by several expressions, both in the simile and application, and seems designed in the contrast to the other Greeks, who are all wasted and spent with toil. POPE. Compare Virg. Æn. II. 355.

157. περὶ φρεσίν. Compare Il. P. 22. and elsewhere.

160. ἀγεληδόν. *In herds.* Eustath. ἰδιότητα λύκων ἱστορεῖ· συναγελαστικὸν γὰρ καὶ αὐτοὶ ζῶον, καὶ οὐ, κατὰ λέοντας καὶ παρδάλεις, ἐρημάζει μονάζοντα.

161. λάψοντες. *To lap.* Schol. πιόμενοι. Apoll. Lex. τῶν ἅπαξ λεγομένων· ἔστι δὲ μίμημα τῶν κυνῶν καὶ τῶν λύκων τοῦ γινομένου ἤχου ἐν τῷ πίνειν. See Schneid. Lex. in v.

163. περιστένεται. *Is distended.* Schol. περιστενοχωρεῖται, περισσῶς στενοῦται.

168. πεντήκοντ' ἦσαν κ.τ.λ. Hence it appears, that the number of men under the command of Achilles, was 2,500. Of the entire number of the Grecian army, see on Il. B. 494.

170. ἐπὶ κληῗσιν. *At the benches.* As a nautical term, κληῗδες signifies properly *the row-locks*, or holes through which the rowers put their oars; and hence, *the benches* on which they sate. See on Il. B.

Πέντε δ' ἄρ' ἡγεμόνας ποιήσατο, τοῖς ἐπεποίθει,
Σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἤνασσε.
Τῆς μὲν ἰῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
Υἱὸς Σπερχειοῖο, Διϊπετέος ποταμοῖο·
Τὸν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδώρη, 175
Σπερχειῷ ἀκάμαντι, γυνὴ θεῷ εὐνηθεῖσα,
Αὐτὰρ ἐπίκλησιν Βώρῳ, Περιήρεος υἷϊ,
Ὅς ῥ' ἀναφανδὸν ὄπυιε, πορὼν ἀπερείσια ἕδνα.
Τῆς δ' ἑτέρης Εὔδωρος ἀρήϊος ἡγεμόνευε,
Παρθένιος, τὸν ἔτικτε χορῷ καλὴ Πολυμήλη, 180
Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργειφόντης
Ἠράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένῃσιν
Ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου, κελαδεινῆς·
Αὐτίκα δ', εἰς ὑπερῷ' ἀναβὰς, παρελέξατο λάθρῃ
Ἑρμείας ἀκάκητα· πόρε δέ οἱ ἀγλαὸν υἱὸν 185
Εὔδωρον, περὶ μὲν θείειν ταχὺν, ἠδὲ μαχητήν.
Αὐτὰρ ἐπειδὴ τόν γε μογοστόκος Εἰλείθυια
Ἐξάγαγε πρὸ φόωσδε, καὶ ἠελίου ἴδεν αὐγὰς,
Τὴν μὲν Ἐχεκλῆος κρατερὸν μένος Ἀκτορίδαο
Ἠγάγετο πρὸς δώματ', ἐπεὶ πόρε μυρία ἕδνα· 190

74. Hence it appears also that the soldiers were employed in rowing the vessel.

174. Διϊπετέος. Schol. ἤτοι ὑπὸ Διὸς πεπτωκότος, διὰ τὸ ὑπὸ τῶν ὀμβρίων ὑδάτων πληροῦσθαι τοὺς χειμάῤῥους. So also the Lex. Apoll. explains the epithet by ἀπὸ Διὸς πεπληρωμένος. *Jupiter Pluvius* is of course meant; who was the father of the river Xanthus. See Il. Ξ. 434. In like manner, mountain torrents are called Διϊπετεῖς in Herod. II. 20. The *Spercheius* was a river of Thessaly. Herod. VII. 198. πρώτη μέν νυν πόλις ἐστὶ ἐν τῷ κόλπῳ ἰόντι ἀπ' Ἀχαιΐης Ἀντικύρη, παρ' ἣν Σπερχειὸς πόταμος ῥέων ἐξ Ἐνιήνων ἐς θάλασσαν ἐκδιδοῖ. See Strab. IX. 5.

175. Πηλῆος θυγάτηρ, καλὴ Π. See Apoll. Bibl. III. 13; and Heyne ad loc.

77. αὐτὰρ ἐπίκλησιν Βώρῳ. Scil. τέκε. With ἐπίκλησιν the preposition κατὰ must be supplied.

179. Of *Eudorus*, the son of Mercury by Polymela, see Apoll. Bibl. II. 5. 6; 7. 8. The term παρθένιος has been illustrated by a reference to the sons of the Spartan virgins, who were the founders of Tarentum. See Strab. VI. 3. Justin. III. 4. Schol. παρθένιος· ὁ ἐκ νομιζομένης παρθένου γεννηθεὶς, φθαρείσης λαθραίως.

180. χορῷ καλή. Schol. ἐν τῷ χορεύειν καλλίστη. Eustath. καλλίχορος. Hence it appears that the verb μέλπεσθαι, v. 182, signified *to dance*, as well as *to sing;* or, rather, implied an union of both. Compare Il. Η. 240.

183. χρυσηλακάτου. Schol. καλλιτόξου, ἢ χρυσῷ τῷ βέλει χρωμένης. Properly, ἠλακάτη signifies *a spindle.* See on Il. Ζ. 491. The interpretation of the Scholiast, however, is sufficiently confirmed by the additional epithet, κελαδεινῆς, that is, *venatricis*, παρὰ τὸν γιγνόμενον ἐν τοῖς κυνηγίοις κελαδόν. See Il. Ι. 543.

184. εἰς ὑπερῷ' ἀναβάς. See on Il. Β. 514. Ζ. 244. The epithet ἀκακήτης is by some supposed to be given to Mercury, from *Acacesium*, a city near Mount *Acacus*, in Arcadia. See Pausan. VIII. 3. 30. Callim. H. in Dian. v. 143; and Interpp. in loc. Others, however, maintain that the god is so called, with a negative reference to the various benefits which he conferred on mankind. Thus the Scholiast: Ἑρμείας ἀκάκητα· ὁ μὴ δυνάμενος κακωθῆναι ὑπὸ ἑτέρου, μήτε δὲ κακῶσαι ἄλλον, διὰ τὴν οἰκείαν ἀρετήν· ὅθεν καὶ Δῶτορ ἐάων, ὅ ἐστιν ἀγαθῶν. See Od. Θ. 335. Compare also the epithet ἐριούνης, in Il. Υ. 34. 72. Moreover Prometheus is, in like manner, called ἀκακήτης in Hesiod. Theog. 614.

187. μογοστόκος Εἰλείθυια. See on Il. Λ. 270.

190. ἠγάγετο πρὸς δώματα. That is, *married;* in which sense ἄγεσθαι γυναῖκα,

Τὸν δ' ὁ γέρων Φύλας εὖ ἔτρεφεν ἠδ' ἀτίταλλεν,
Ἀμφαγαπαζόμενος, ὡσεί θ' ἑὸν υἱὸν ἐόντα.
Τῆς δὲ τρίτης Πείσανδρος ἀρήϊος ἡγεμόνευε,
Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν,
Ἔγχεϊ μάρνασθαι, μετὰ Πηλείωνος ἑταῖρον. 195
Τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ.
Πέμπτης δ' Ἀλκιμέδων, Λαέρκεος υἱὸς ἀμύμων.
Αὐτὰρ ἐπειδὴ πάντας ἅμ' ἡγεμόνεσσιν Ἀχιλλεὺς
Στῆσεν εὖ κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
Μυρμιδόνες, μήτις μοι ἀπειλάων λελαθέσθω, 200
Ἃς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρώεσσι
Πάνθ' ὑπὸ μηνιθμὸν, καί μ' ᾐτιάασθε ἕκαστος.—
Σχέτλιε, Πηλέος υἱὲ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ·
Νηλεὲς, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἑταίρους.
Οἴκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
Αὖτις· ἐπεί ῥά τοι ὧδε κακὸς χόλος ἔμπεσε θυμῷ.—
Ταῦτά μ' ἀγειρόμενοι θαμὰ βάζετε· νῦν δὲ πέφανται
Φυλόπιδος μέγα ἔργον, ἕης τὸ πρίν γ' ἐράασθε·
Ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω.
Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου· 210
Μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
Ὡς δ' ὅτε τοῖχον ἀνὴρ ἀράρῃ πυκινοῖσι λίθοισι
Δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων·
Ὣς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.
Ἀσπὶς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ· 215
Ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι
Νευόντων· ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισι.
Πάντων δὲ προπάροιθε δύ' ἀνέρε θωρήσσοντο,
Πάτροκλός τε καὶ Αὐτομέδων, ἕνα θυμὸν ἔχοντες,
Πρόσθεν Μυρμιδόνων πολεμιζέμεν. Αὐτὰρ Ἀχιλλεὺς 220
Βῆ ῥ' ἴμεν ἐς κλισίην· χηλοῦ δ' ἄπο πῶμ' ἀνέῳγε
Καλῆς, δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα

or simply ἄγεσθαι continually occur. Thus also *ducere uxorem* and *ducere* in Latin. See Valckn. ad Herod. IV. 78.

199. *κρατερὸν μῦθον*. See on Il. A. 25.

202. *πάνθ' ὑπὸ μηνιθμόν*. *During the whole period of my resentment*. Schol. ὑπὸ πάντα τὸν τῆς ὀργῆς χρόνον. So in Il. X. 102. *νύχθ' ὑπὸ τήνδ' ὀλοήν*. See Matt. Gr. Gr. § 593, c; and compare Apoll. Rhod. I. 587. 1160.

203. *χόλῳ*. Schol. νῦν ἀντὶ τοῦ χολῇ. Eustath. χολὴν ἐθήλαζες ἀντὶ γάλακτος, *καὶ διὰ τοῦτό σοι ἐκ χόλου οἷον τὸ σῶμα συμπέπηκται*. Compare Apoll. Rhod. II. 1404; and see Schol. in loc.

207. *πέφανται*. Perf. pass. 3. sing. from *φαίνω, appareo*; i.e. *adsum*. See on Il. B. 122. K. 235.

211. *ἄρθεν*. For ἤρθησαν, from *ἄρω, jungo*. Schol. ἡρμόσθησαν, ἐπυκνώθησαν ἐξιόντες. Compare Od. E. 252. Apoll. Rhod. II. 1075.

215. *ἀσπὶς ἄρ' ἀσπίδα κ.τ.λ.* See on Il. N. 130.

221. *χηλοῦ πῶμα*. *The lid of a chest*; from *πάομαι*. Il. Δ. 116. *πῶμα φαρέτρης*. Some derive *χηλὸς* from *χαλᾷν*. Apoll. Lex. *χηλός· ἡ κιβωτὸς, ἀπὸ τῆς διαστάσεως τῆς κατὰ τὴν ἄνοιξιν γινομένης*. See, however, Schneid. Lex. in v.

Θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐῢ πλήσασα χιτώνων,
Χλαινάων τ' ἀνεμοσκεπέων, οὔλων τε ταπήτων·
Ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
Οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἴθοπα οἶνον,
Οὔτε τέῳ σπένδεσκε θεῶν, ὅτε μὴ Διῒ πατρί.
Τό ῥα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεείῳ
Πρῶτον, ἔπειτα δὲ νίψ' ὕδατος καλῇσι ῥοῇσι·
Νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἴθοπα οἶνον· 230
Εὔχετ' ἔπειτα στὰς μέσῳ ἕρκεϊ, λεῖβε δὲ οἶνον,
Οὐρανὸν εἰσανιδών· Δία δ' οὐ λάθε τερπικέραυνον·
  Ζεῦ ἄνα, Δωδωναῖε, Πελασγικὲ, τηλόθι ναίων,
Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ
Σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες, χαμαιεῦναι· 235

230. *νίψατο.* The use of the middle voice is here distinctly marked. Compare the preceding line.

231. *μέσῳ ἕρκεϊ.* Before the tent of Achilles there was an enclosure, in which was probably a statue of Jupiter *Hercæus.* See Heyne Excurs. XI. on Virg. Æn. II. 512.

233. *Ζεῦ ἄνα, Δωδωναῖε, κ.τ.λ.* The oracle of Dodona was the most ancient of Greece. Strabo, who is confirmed by this passage of Homer, attributes its origin to the Pelasgi. It was situated at the foot of Mount Tomarus, in the midst of a grove of sacred oaks, by which the oracles were said to be delivered in a human voice. It had evidently acquired great celebrity even in the age of Homer; though it seems afterwards to have experienced considerable change in its superintendence and management. The service, according to Herodotus, was performed by women; whereas, in this early period of its establishment, it was conducted by men. The *Selli,* who are here mentioned as its priests, where probably a tribe of Pelasgic settlers, who distinguished themselves by great austerity of life,—as the epithets *ἀνιπτόποδες, χαμαιεῦναι,* seem to imply,—for the purpose, most probably, of working more effectually upon the superstition of those who consulted the oracles. Sophocles also, in Trach. 1169, speaks of the Selli as the priests of Dodona, in reference to the age of Hercules; and the Scholiast on the passage cites a fragment of Hesiod to the same effect. Here also they are described as *χαμαικοῖται,* and thus Eurip. Erecth. fr. *ἐν ἀστρώτῳ πέδῳ Εὕδουσι, πηγαῖς δ' οὐχ ὑγραίνουσιν πόδας.* Compare Callim. H. in Del. 286. Of the origin and progress of oracles in general, see Mitford's *Hist. of Greece,* vol. I. p. 201; and respecting that of Dodona in particular, the following references will afford complete information. Herod. II. 52. sqq. Strabo. VII. 7. p. 327. Pausan. VII. 21. Lucan. Phars. III. 180. Apollod. Bibl. I. 9. Servius on Virg. Eclog. IX. 13. Æn. III. 466. Ælian. V. H. 1. 15. Gronov. on Steph. de Urb. Dodon. § 20. The Pelasgic founders of the oracle were a body of Thessalians, who were driven from their country by Deucalion; so that Achilles properly addresses Jupiter by these appellations, as the presiding deity of his country. The words *τηλόθι ναίων* are employed in reference to the relative situation of Dodona and Troy.

235. *ὑποφῆται.* I think this word singular and remarkable. I cannot think that it was put simply for *προφῆται,* but am persuaded that this term includes some particular sense, and shows some custom but little known. In the Scholia of Didymus there is this remark: *They called those who served in the temples, and who explained the oracles rendered by the priests,* Ὑποφῆται, or *under-prophets.* It is certain that there were in the temples *servitors, subaltern ministers,* who, for the sake of gain, undertook to explain the oracles, when obscure. This custom seems very well established in the Ion of Euripides; where that young child,—after having said that the priestess is seated on the tripod, and renders the oracles which Apollo dictates to her,—addresses himself to those who serve in the temple, and bids them go and wash in the Castalian fountain, to come again into the temple, and explain the oracles to those who should demand the explication of them. Homer therefore means to show, that the Selli were, in the temple of Dodona, these subaltern ministers who interpreted the oracles. But this, after all, does not appear to agree with the

Ἠ μὲν δή ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο,
Τίμησας μὲν ἐμὲ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
Ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ.
Αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
Ἀλλ' ἕταρον πέμπω, πολέσι μετὰ Μυρμιδόνεσσι, 240
Μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρυόπα Ζεῦ,
Θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσὶν, ὄφρα καὶ Ἕκτωρ
Εἴσεται, ἤ ῥα καὶ οἶος ἐπίστηται πολεμίζειν
Ἡμέτερος θεράπων, ἤ οἱ τότε χεῖρες ἄαπτοι
Μαίνονθ', ὁππότ' ἐγώ περ ἴω μετὰ μῶλον Ἄρηος. 245
Αὐτὰρ ἐπεί κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,
Ἀσκηθής μοι ἔπειτα θοὰς ἐπὶ νῆας ἵκοιτο,
Τεύχεσί τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἑτάροισιν.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεύς·
Τῷ δ' ἕτερον μὲν ἔδωκε πατὴρ, ἕτερον δ' ἀνένευσε. 250
Νηῶν μέν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
Δῶκε, σόον δ' ἀνένευσε μάχης ἐξ ἀπονέεσθαι.
Ἤτοι ὁ μὲν, σπείσας τε καὶ εὐξάμενος Διῒ πατρὶ,
Ἂψ κλισίην εἰσῆλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ·
Στῆ δὲ πάροιθ' ἐλθὼν κλισίης, ἔτι δ' ἤθελε θυμῷ 255
Εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν.
Οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
Ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
Αὐτίκα δὲ σφήκεσσιν ἐοικότες ἐξεχέοντο
Εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες, 260
Αἰεὶ κερτομέοντες ὁδῷ ἔπι οἰκί' ἔχοντας,

present passage; for besides that the custom was not established in Homer's time, and that there is no footstep of it founded in that early age, these Selli are not here ministers subordinate to others, but plainly the chief priests. The explication of this word, therefore, must be elsewhere sought; and I shall offer my conjecture, which I ground upon the nature of the oracle of Dodona, which was very different from all the other oracles. In all other temples the priests delivered the oracles which they received from their gods, immediately; but in the temple of Dodona, Jupiter did not utter his oracles to his priests: he rendered them to the oaks, and the wonderful oaks rendered them to the priests, who declared them to those who consulted them. So these priests were not properly *προφῆται, prophets;* since they did not receive these answers from the mouth of their god immediately: they were but *ὑποφῆται, under-prophets,* because they received them from the oaks. The oaks, properly speaking, were the prophets, the first interpreters of Jupiter's oracles: and the Selli were *ὑποφῆται, under-prophets,* because they pronounced what the oaks said. Thus Homer, in one single word, includes a very curious piece of antiquity. POPE: from Dacier.

249. *ὣς ἔφατ' εὐχόμενος.* Virg. Æn. XI. 794. *Audiit, et voti Phœbus succedere partem Mente dedit; volucres partem dispersit in auras. Sterneret ut subita turbatam morte Camillam Annuit oranti; reducem ut patria alta videret, Non dedit, inque Notos vocem vertere procellæ.*

260. *ἐριδμαίνωσιν ἔθοντες.* *Are accustomed to provoke.* See on Il. I. 536.

261. *ὁδῷ ἔπι οἰκί' ἔχοντας.* Compare Il. M. 168. The verb *κερτομεῖν* is figuratively, and somewhat loosely, employed, with reference to these insects; and indeed the line is so palpably tautological, that there can be little doubt of its spuriousness. It seems to have originated in an attempt to explain the verse preceding.

Νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσι·
Τοὺς δ' εἴπερ παρά τίς τε κιὼν ἄνθρωπος ὁδίτης
Κινήσῃ ἀέκων, οἳ δ' ἄλκιμον ἦτορ ἔχοντες
Πρόσσω πᾶς πέτεται, καὶ ἀμύνει οἷσι τέκεσσι· 265
Τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
Ἐκ νηῶν ἐχέοντο· βοὴ δ' ἄσβεστος ὀρώρει.
Πάτροκλος δ' ἑτάροισιν ἐκέκλετο, μακρὸν ἀΰσας·
Μυρμιδόνες, ἕταροι Πηληϊάδεω Ἀχιλῆος,
Ἀνέρες ἐστὲ, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
Ὡς ἂν Πηλείδην τιμήσομεν, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσὶ, καὶ ἀγχέμαχοι θεράποντες·
Γνῷ δὲ καὶ Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,
Ἣν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.
Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου. 275
Ἐν δὲ πέσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
Σμερδαλέον κονάβησαν, ἀϋσάντων ὑπ' Ἀχαιῶν.
Τρῶες δ', ὡς εἴδοντο Μενοιτίου ἄλκιμον υἱὸν,
Αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
Πᾶσιν ὀρίνθη θυμὸς, ἐκίνηθεν δὲ φάλαγγες 280
Ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλείωνα
Μηνιθμὸν μὲν ἀποῤῥίψαι, φιλότητα δ' ἑλέσθαι.
Πάπτηνε δὲ ἕκαστος, ὅπῃ φύγοι αἰπὺν ὄλεθρον.
Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
Ἀντικρὺ κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο, 285
Νηῒ παρὰ πρύμνῃ μεγαθύμου Πρωτεσιλάου·
Καὶ βάλε Πυραίχμην, ὃς Παίονας ἱπποκορυστὰς
Ἤγαγεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ῥέοντος·
Τὸν βάλε δεξιὸν ὦμον, ὁ δ' ὕπτιος ἐν κονίῃσι
Κάππεσεν οἰμώξας, ἕταροι δέ μιν ἀμφὶ φόβηθεν 290

262. *τιθεῖσι.* Scil. *οἱ σφῆκες.* The sense is, that they do not confine their anger to the boys, but vent it promiscuously upon those who pass near them. In the next line, *δὲ* is for *γάρ.* The simile is confined to the exasperated rage of the wasp; so that the other particulars of the description are merely ornamental.

265. *πρόσσω πᾶς πέτεται.* See on Il. B. 775.

272. *καὶ ἀγχέμαχοι θεράποντες.* In what manner these words are to be connected with the preceding, it would be difficult to determine. Ernesti would reject the verse altogether; but by this means the sense of the preceding line would be abrupt and incomplete. The sentence would proceed regularly by reading *ἀγχεμάχων θεραπόντων*, but there seems to be some latent corruption, which cannot so easily be removed.

274. *ἣν ἄτην.* See on Il. A. 412.

279. *θεράποντα.* *Automedon:* supra v. 219.

280. *πᾶσιν ὀρίνθη θυμός.* See on Il. E. 29.

281. *ἐλπόμενοι.* See on Il. O. 110. It may be observed that the participle is used in the masculine with reference to *φάλαγγες* in the feminine; because a body of men is intended. An adjective, pronoun, or participle is frequently referred to its substantive only in sense, and put in a different gender or number. An instance of the latter occurs infra v. 368. See on Il. E. 140; and Matt. Gr. Gr. § 434.

287. *Παίονας.* *Pæonia* was a country in the north of Thrace, situate on the Orbelus, between the Strymon and the Axius.

Παίονες· ἐν γὰρ Πάτροκλος φόβον ἧκεν ἅπασιν,
Ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
Ἐκ νηῶν δ' ἔλασε, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
Ἡμιδαὴς δ' ἄρα νηῦς λίπετ' αὐτόθι, τοὶ δὲ φόβηθεν
Τρῶες θεσπεσίῳ ὁμάδῳ, Δαναοὶ δ' ἐπέχυντο 295
Νῆας ἀνὰ γλαφυράς· ὅμαδος δ' ἀλίαστος ἐτύχθη.
Ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
Κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεύς,
Ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ, καὶ πρώονες ἄκροι,
Καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ· 300
Ὡς Δαναοὶ, νηῶν μὲν ἀπωσάμενοι δήϊον πῦρ,
Τυτθὸν ἀνέπνευσαν· πολέμου δ' οὐ γίγνετ' ἐρωή·
Οὐ γάρ πώ τι Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
Προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
Ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκῃ. 305
Ἔνθα δ' ἀνὴρ ἕλεν ἄνδρα, κεδασθείσης ὑσμίνης,
Ἡγεμόνων· πρῶτος δὲ Μενοιτίου ἄλκιμος υἱὸς
Αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μηρὸν

297. ὡς δ' ὅτ' ἀφ' ὑψηλῆς κ. τ. λ. All the commentators suppose, that Jupiter is here described clearing the air with a flash of lightning, and spreading a gleam of light over a high mountain which a black cloud held buried in darkness. This explanation is solely founded on the expression στεροπηγερέτα Ζεὺς, *fulgerator Jupiter*, which epithet is often applied where no such action is supposed. The most obvious signification of the words in this passage, gives a more natural and agreeable image, and admits of a juster application. The simile seems to be of Jupiter dispersing a black cloud which had covered a high mountain, whereby a beautiful prospect, which was hid in darkness, suddenly appears. This is applicable to the present state of the Greeks, after Patroclus had extinguished the flames, which began to spread clouds of smoke over the fleet. It is Homer's design in his comparisons, to apply them to the most obvious and sensible image of the thing to be illustrated; which his commentators too frequently endeavour to hide by moral and allegorical refinements; and thus injure the poet more by attributing to him what does not belong to him, than by refusing him what is really his own. It is much the same image with that of Milton, in P. L. II. 492, though applied in a very different way. *As when from mountain tops the dusky clouds Ascending, while the north wind sleeps, o'erspread Heaven's cheerful face; the low'ring element Scowls o'er the darkened landscape snow or shower: If chance the radiant sun with farewell sweet Extend his evening beam, the fields revive, The birds their notes renew, the bleating herds Attest their joy, that hill and valley rings.* POPE. This interpretation, however, is not quite correct, as to the latter part of the simile. The comparison consists in the *light* of safety and deliverance, which burst upon the Greeks from the repulse of the Trojans, which is likened to the light which breaks through the dispersing clouds. It is observable also, that the epithet στεροπηγερέτης, though it certainly does not here affect the simile, occurs nowhere else in Homer.—Of the verb ὑπερράγη, in v. 300, see on Il. Θ. 554.

302. ἐρωή. Properly, *impetus*; as in Il. Γ. 62. Ξ. 488. In this passage it implies *cessation*; in which sense it also occurs in Theocr. Idyll. XXII. 192. The Etym. M. explains it by κατάπαυσις. See on Il. B. 179, and Schneid. Lex. in v.

304. προτροπάδην φοβέοντο. *Tergis versis*; i. e. *effuse fugiebant.* This adverb is usually joined with φεύγειν, or some like verb, and denotes *a disorderly and rapid flight.* Schol. ἐπειγμένως καὶ ὁλοσχερῶς ἐκστρέψαντες τὰ νῶτα. Thus Xenoph. Mem. I. 3. 13. φεύγειν προτροπάδην. Polyb. II. 69. 10. τὸ μὲν ἄλλο πλῆθος ἔφευγε προτροπάδην φονευόμενον. Pind. Pyth. IV. 167. προτροπάδην ἵκετο σπεύδων. Plut. Ages. 18. ὤσασθαι προτροπάδην τοὺς Θηβαίους.

Ἔγχει ὀξυόεντι, διαπρὸ δὲ χαλκὸν ἔλασσε·
Ῥῆξεν δ' ὀστέον ἔγχος· ὁ δὲ πρηνὴς ἐπὶ γαίῃ 310
Κάππεσ'· ἀτὰρ Μενέλαος ἀρήϊος οὖτα Θόαντα
Στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.
Φυλείδης δ' Ἄμφικλον ἐφορμηθέντα δοκεύσας,
Ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος
Μυιὼν ἀνθρώπου πέλεται· περὶ δ' ἔγχεος αἰχμῇ 315
Νεῦρα διεσχίσθη· τὸν δὲ σκότος ὄσσε κάλυψε.
Νεστορίδαι δ', ὁ μὲν οὔτασ' Ἀτύμνιον ὀξέϊ δουρὶ
Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·
Ἤριπε δὲ προπάροιθε· Μάρις δ' αὐτοσχεδὰ δουρὶ
Ἀντιλόχῳ ἐπόρουσε, κασιγνήτοιο χολωθεὶς, 320
Στὰς πρόσθε νέκυος· τοῦ δ' ἀντίθεος Θρασυμήδης
Ἔφθη ὀρεξάμενος, πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
Ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκὴ
Δρύψ' ἀπὸ μυιώνων, ἀπὸ δ' ὀστέον ἄχρις ἄραξε·
Δούπησε δὲ πεσὼν, κατὰ δὲ σκότος ὄσσε κάλυψεν. 325
Ὣς τὼ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
Βήτην εἰς Ἔρεβος, Σαρπηδόνος ἐσθλοὶ ἑταῖροι,
Υἷες ἀκοντισταὶ Ἀμισωδάρου, ὅς ῥα Χίμαιραν
Θρέψεν ἀμαιμακέτην, πολέσι κακὸν ἀνθρώποισιν.
Αἴας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας 330
Ζωὸν ἕλε, βλαφθέντα κατὰ κλόνον· ἀλλά οἱ αὖθι
Λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι·
Πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε
Ἔλλαβε πορφύρεος Θάνατος καὶ Μοῖρα κραταιή.
Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ 335
Ἤμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω.
Τὼ δ' αὖτις ξιφέεσσι συνέδραμον· ἔνθα Λύκων μὲν
Ἱπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν

317. Νεστορίδαι. The nominative absolute. See Matt. Gr. Gr. § 288. e.

324. ἄχρις. See on Il. Δ. 522.

326. κασιγνήτοισι δαμέντε. The more regular construction would be the genitive with ὑπό. In Homer, however, ὑπὸ frequently stands in this sense with the dative; as infra vv. 384. 420. 708. Now ὑπὸ with the dative signifies properly *under;* so that in these instances it further expresses a subordinate relation in which one person stands with regard to another. See Matt. Gr. Gr. § 392. β. Obs.

328. *Amisodarus* was king of Caria: Bellerophon married his daughter. The ancients guessed from this passage that the Chimæra was not a fiction, since Homer marks the time wherein she lived, and the prince with whom she lived. They thought it was some beast of that prince's herds, who, being grown furious and mad, had done a great deal of mischief, like the Calydonian boar. POPE: from Eustathius. See Apollod. Bibl. II. 3. 1.

329. ἀμαιμακέτην. See on Il. Z. 179.

333 ὑπεθερμάνθη ξίφος αἵματι. Virg. Æn. IX. 418. *It hasta Tago per tempus utrumque Stridens, trajectoque hæsit* tepefacta *cerebro.* Compare v. 701.

334. πορφύρεος Θάνατος. See on Il. E. 83.

336. μέλεον. *Without effect.* Schol. ματαίως. See on Il. K. 480.

Φάσγανον ἐῤῥαίσθη· ὃ δ' ὑπ' οὔατος αὐχένα θεῖνε
Πηνέλεως, πᾶν δ' εἴσω ἔδυ ξίφος, ἔσχεθε δ' οἶον 340
Δέρμα· παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
Μηριόνης δ' Ἀκάμαντα, κιχεὶς ποσὶ καρπαλίμοισι,
Νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον.
Ἤριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς.
Ἰδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλέϊ χαλκῷ 345
Νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε
Νέρθεν ὑπ' ἐγκεφάλοιο, κέασσε δ' ἄρ' ὀστέα λευκά·
Ἐκ δὲ τίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω
Αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥῖνας
Πρῆσε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν. 350
Οὗτοι ἄρ' ἡγεμόνες Δαναῶν ἕλον ἄνδρα ἕκαστος.
Ὡς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισι
Σίνται, ὑπ' ἐκ μήλων αἱρεύμενοι, αἵτ' ἐν ὄρεσσι
Ποιμένος ἀφραδίῃσι διέτμαγεν· οἱ δὲ ἰδόντες
Αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355
Ὣς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο
Δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.
Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἕκτορι χαλκοκορυστῇ
Ἵετ' ἀκοντίσσαι· ὃ δὲ, ἰδρείῃ πολέμοιο,
Ἀσπίδι ταυρείῃ κεκαλυμμένος εὐρέας ὤμους, 360
Σκέπτετ' ὀϊστῶν τε ῥοῖζον καὶ δοῦπον ἀκόντων.
Ἦ μὲν δὴ γίγνωσκε μάχης ἑτεραλκέα νίκην·
Ἀλλὰ καὶ ὣς ἀνέμιμνε, σάω δ' ἐρίηρας ἑταίρους.
Ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
Αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνῃ· 365
Ὣς τῶν ἐκ νηῶν γένετο ἰαχή τε φόβος τε·
Οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἕκτορα δ' ἵπποι
Ἔκφερον ὠκύποδες σὺν τεύχεσι· λεῖπε δὲ λαὸν
Τρωϊκὸν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε.

350. *πρῆσε*. Schol. *ἐξεφύσησε, μετὰ πνεύματος ἐξέδωκε*. See on Il. A. 481.

352. *ἐπέχραον*. Schol. *μετὰ βίας ἐπῆλθον, ἐφώρμησαν*. Aorist for the present. The verb occurs in Herod. VI. 75. VII. 145; and the simple verb *χράειν*, or *poetice χραύειν*, has a like sense in Il. E. 138. Φ. 369. Od. E. 396. K. 64. In the following line the relative in the feminine is referred not to *μήλων*, but to *ἐρίφοισι*. See Matt. Gr. Gr. § 441, c.

357. *δυσκελάδου*. *Uttering harsh cries.* Compare vv. 366. 373. The word is not elsewhere found in Homer. See, however, Hesiod. Op. D. 195. Æsch. Theb. 865. Eur. Med. 419. Ion. 1090. 1098.

361. *ὀϊστῶν ῥοῖζον*. *The whizzing of the arrows.* Soph. Trach. 567. *ἐς δὲ πλεύμονας Στέρνων διεῤῥοίζησε*. Scil. *ἰός*. Lycophr. 1426. *Κύφελλα δ' ἰῶν τηλόθεν ῥοιζουμένων Ὑπὲρ κάρα στήσουσι*. 2 Pet. iii. 10. *οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται*. The word is an instance of onomatopeia. See on Il. Δ. 125. K. 502.

363. *σάω*. Imperf. 3 sing. from the old verb *σάωμι*, *to save*. So again, Il. Φ. 238. In Od. P. 595. *σάω* is the imperative for *σάωθι*. See on Il. Φ. 313.

367. *πέραον*. Scil. *τάφρον ὀρυκτὴν*, v. 369. Of the construction in the next line, see above on v. 281

Πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370
Ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἅρματ' ἀνάκτων.
Πάτροκλος δ' ἕπετο σφεδανὸν, Δαναοῖσι κελεύων,
Τρωσὶ κακὰ φρονέων· οἳ δὲ ἰαχῇ τε φόβῳ τε
Πάσας πλῆσαν ὁδοὺς, ἐπεὶ ἂρ τμάγεν· ὕψι δ' ἀέλλη
Σκίδναθ' ὑπὸ νεφέων· τανύοντο δὲ μώνυχες ἵπποι 375
Ἄψοῤῥον προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.
Πάτροκλος δ', ᾗ πλεῖστον ὀρινόμενον ἴδε λαὸν,
Τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἔπιπτον
Πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνακυμβαλίαζον.
Ἀντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι, 380
Ἄμβροτοι, οὓς Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα,
Πρόσσω ἱέμενοι· ἐπὶ δ' Ἕκτορι κέκλετο θυμός·
Ἵετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
Ὡς δ' ὑπὸ λαίλαπι πᾶσα κελαινῇ βέβριθε χθὼν
Ἤματ' ὀπωρινῷ, ὅτε λαβρότατον χέει ὕδωρ 385
Ζεὺς, ὅτε δή τ' ἄνδρεσσι κοτεσσάμενος χαλεπήνῃ,
Οἳ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας,
Ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὄπιν οὐκ ἀλέγοντες·

371. *ἄξαντε.* The dual in reference to *ἵπποι* in the plural, since each chariot was drawn by two horses. See on Il. A. 567.

372. *σφεδανόν.* See on Il. A. 165.

374. *ἀέλλη.* Scil. *pulveris.*

379. *ἀνακυμβαλίαζον.* *Cum sonitu eversi sunt;* from *κύμβαλον*, *a cymbal.* Eustath. *ἀντὶ τοῦ ἀνεκρότουν ἢ ἀνεπήδων· οἱ δὲ παλαιοί φασι καὶ ὅτι τὸ ῥῆμα, βομβῶδες ὂν, ἔμφασιν ἔχει τῆς μετὰ ἤχου τῶν ἁρμάτων ἀνατροπῆς.* Others deduce it from *κύμβαχος*, but analogy is in favour of the former derivation.

384. *ὡς δ' ὑπὸ κ.τ.λ.* Virg. Georg. I. 322. *Sæpe etiam immensum cœlo venit agmen aquarum, Et fœdam glomerant tempestatem imbribus atris Collectæ ex alto nubes; ruit arduus æther, Et pluvia ingenti sata læta boumque labores Diluit; implentur fossæ, et cava flumina crescunt Cum sonitu, fervetque fretis spirantibus æquor.* Instead of the vulgar reading *κελαινὴ*, the dative *κελαινῇ* has been substituted from the certain emendation of Spitzner. Compare Il. A. 746. M. 375. Υ. 51. Elsewhere also the adjective is used alone; as in Il. B. 780. T. 362. It is true that the epithet *μέλαινα* is frequently given to the *Earth,* as in Il. 699. and elsewhere; but in a very different application.

386. *ἄνδρεσσι κοτεσσάμενος.* This part of the simile, which is purely ornamental, is sometimes supposed to have originated in a tradition of the Flood. Compare Gen. vi. 11. 2 Pet. ii. 5. Certain it is, and the fact is a strong confirmation of the truth of the Mosaic records, that there existed among almost all the Pagan nations a traditional knowledge of an universal deluge; together with a prevalent notion that such calamities were divine visitations upon the wickedness of mankind. There is a remarkable passage respecting an earthquake and inundation, which was attended with great devastation, throughout a great part of Greece, in Diod. Sic. XV. 5. *Οἱ μὲν φυσικοὶ πειρῶνται τὰς αἰτίας τῶν τοιούτων παθῶν, οὐκ εἰς τὸ θεῖον ἀναφέρειν, ἀλλ' εἰς φυσικάς τινας καὶ κατηναγκασμένας περιστάσεις· οἱ δ' εὐσεβῶς διακείμενοι πρὸς τὸ θεῖον πιθανάς τινας αἰτίας ἀποδιδοῦσι τοῦ συμβάντος, ὡς διὰ θεῶν μῆνιν γεγενημένης τῆς συμφορᾶς τοῖς εἰς θεῖον ἀσεβήσασι.* To the same effect Psalm cvii. 33. LXX. *Ἔθετο ποταμοὺς εἰς ἔρημον, καὶ διεξόδους ὑδάτων εἰς δίψαν· γῆν καρποφόρον εἰς ἅλμην, ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ.*

387. *σκολιάς.* *Tortuous;* i. e. *iniquitous.* So Hesiod. Op. D. I. 192. *σκολιαὶ δίκαι.* 219. *σκολιοὶ μῦθοι.* The adjective *σκολιὸς* signifies properly, *ariditate curvatus,* from *σκέλλω*, *arefacio;* and thence, generally, *tortuosus.* See Valckn. Schol. in N. T. I. 364.

388. *θεῶν ὄπιν.* *Deorum ultionem.* Od. Φ. 28. *οὐδὲ θεῶν ὄπιν ᾐδέσατ'.* Hesiod. Op. D. I. 185. *οὐδὲ θεῶν ὄπιν εἰδότες.*

Τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
Πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι, 390
'Ες δ' ἅλα πορφυρέην μεγάλα στενάχουσι ῥέουσαι
'Εξ ὀρέων ἐπὶ κάρ· μινύθει δέ τε ἔργ' ἀνθρώπων·
῞Ως ἵπποι Τρωαὶ μεγάλα στενάχοντο θέουσαι.
Πάτροκλος δ', ἐπεὶ οὖν πρώτας ἐπέκερσε φάλαγγας,
῎Αψ ἐπὶ νῆας ἔεργε παλιμπετὲς, οὐδὲ πόληος 395
Εἴα ἱεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺ
Νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
Κτεῖνε μεταΐσσων, πολέων δ' ἀπετίνυτο ποινήν.
῎Ενθ' ἤτοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῷ
Στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα· 400
Δούπησε δὲ πεσών· ὁ δὲ Θέστορα, ῎Ηνοπος υἱὸν,
Δεύτερον ὁρμηθείς· ὁ μὲν εὐξέστῳ ἐνὶ δίφρῳ
῟Ηστο ἀλείς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
῾Ηνία ἠΐχθησαν· ὁ δ' ἔγχεϊ νύξε παραστὰς
Γναθμὸν δεξιτερὸν, διὰ δ' αὐτοῦ πεῖρεν ὀδόντων· 405
῞Ελκε δὲ δουρὸς ἑλὼν ὑπὲρ ἄντυγος, ὡς ὅτε τις φὼς,
Πέτρῃ ἐπὶ προβλῆτι καθήμενος, ἱερὸν ἰχθὺν
'Εκ πόντοιο θύραζε λίνῳ καὶ ἤνοπι χαλκῷ·
῞Ως ἕλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῷ·
Κὰδ δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός. 410
Αὐτὰρ ἔπειτ' 'Ερύλαον ἐπεσσύμενον βάλε πέτρῳ,
Μέσσην κακκεφαλήν· ἡ δ' ἄνδιχα πᾶσα κεάσθη
'Εν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ

Theogon. 222. *πρίν γ' ἀπὸ τῷ δώωσι κακὴν ὄπιν, ὅστις ἁμάρτῃ.* Clarke. Of the construction, see on Il. A. 160.

390. *κλιτῦς.* *Projecting craigs.* Eustath. *κατὰ τοὺς παλαιοὺς τὰ ἀποκλίματα ἐξέχοντα τῶν ὀρέων, παρὰ τὸ κεκλίσθαι.* See also Valckn. and Monk on Eurip. Hipp. 227.

391. *ἅλα πορφυρέην.* See on Il. A. 350.

392. *ἐπὶ κάρ.* *In caput*; i. e. *præcipites.*

395. *ἂψ ἐπὶ νῆας ἔεργε κ. τ. λ.* Eustathius and others refer these words to the Greeks, whereas it is evident that the verbs both before and after, *ἐπέκερσε* and *κτεῖνε*, must relate to the Trojans. It seems that Patroclus, as soon as he had repelled the foremost of the Trojans from the ships, conveyed himself in front of them as they fled towards the city; by this means intercepting their retreat, till he had taken some further advantage of his superiority.

398. *πολέων.* Scil. *ex Achivis.*

401. The construction is, *ὁ δὲ Θέστορα, ῞Η. υἱὸν, δεύτερον ὁρμηθεὶς νύξε*, v. 404; the intervening lines being parenthetical.

403. *ἧστο ἀλείς.* *Sate couching.* Of the participle *ἀλεὶς*, from *ἄλημι*, see on Il. E. 823. Hence also *ἀλῆναι*, in v. 714.

406. *ὑπὲρ ἄντυγος.* Scil. *τοῦ ἅρματος.* See on Il. E. 262.

407. *ἱερὸν ἰχθύν.* That is, simply *μέγαν.* See on Il. K. 56. It has been supposed, however, that a particular species of fish is intended. Eustath. *Λέγει δὲ ἱερὸν ἰχθὺν, κατά τινας, ὧν καὶ 'Αριστοτέλης, τὸν 'Ανθίαν, οἷα σημαντικὸν ὄντα τοῦ ἄθηρον εἶναι τὴν θάλασσαν· ἐπεὶ ὅπου 'Ανθίας, ἐκεῖ οὐκ ἔστι θηρίον θαλάσσιον. ῞Ετεροι δὲ τὸν χρύσοφρυν ἱερόν φασιν ἰχθύν· ὡς καὶ Καλλίμαχος ἐν Γαλατείᾳ εἰπὼν, Χρύσειον ἐν ὀφρύσιν ἱερὸν ἰχθύν.* See also Athen. VII. 7. Fragm. Callim. 37. Oppian. Halieut. V. 624.

408. *ἤνοπι χαλκῷ.* Schol. *διαυγεῖ χαλκῷ, λέγει δὲ τῷ ἀγκίστρῳ.* The epithet *ἤνοψ* is explained to be *poetice* for *ἄνοψ*, and to indicate a *brilliancy which dazzles the sight.* See Schneider. Lex. in v.

Κάππεσεν· ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
Αὐτὰρ ἔπειτ' Ἐρύμαντα, καὶ Ἀμφοτερὸν, καὶ Ἐπάλτην, 415
Τληπόλεμόν τε Δαμαστορίδην, Ἐχίον τε, Πύριν τε,
Ἰφέα τ', Εὔϊππόν τε, καὶ Ἀργεάδην Πολύμηλον,
Πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.
Σαρπηδὼν δ' ὡς οὖν ἴδ' ἀμιτροχίτωνας ἑταίρους
Χέρσ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμέντας, 420
Κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·
Αἰδὼς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἐστέ·
Ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὄφρα δαείω,
Ὅστις ὅδε κρατέει· καὶ δὴ κακὰ πολλὰ ἔοργε
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν. 425
Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε.
Πάτροκλος δ' ἑτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
Οἳ δ' ὥστ' αἰγυπιοὶ, γαμψώνυχες, ἀγκυλοχεῖλαι,
Πέτρῃ ἔφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται·
Ὣς οἳ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 430
Τοὺς δὲ ἰδὼν ἐλέησε Κρόνου παῖς ἀγκυλομήτεω,
Ἥρην δὲ προσέειπε κασιγνήτην ἄλοχον τε·
Ὤ μοι ἐγὼν, ὅτε μοι Σαρπηδόνα, φίλτατον ἀνδρῶν,
Μοῖρ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμῆναι.
Διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὁρμαίνοντι, 435
Ἤ μιν ζωὸν ἐόντα μάχης ἀπὸ δακρυοέσσης
Θείω ἀναρπάξας Λυκίης ἐνὶ πίονι δήμῳ,
Ἦ ἤδη ὑπὸ χερσὶ Μενοιτιάδαο δαμάσσω.
Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες; 440
Ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,

419. ἀμιτροχίτωνας. *Having breast-plates without the lower skirt.* See on Il. B. 479. E. 113; and of the construction in the next line, on v. 326. supra.

421. κεκλετ' ἄρ' κ.τ.λ. The sentence must be thus supplied: κέκλετ' ἄρα Λυκίοισιν καθαπτόμενος αὐτῶν ἐπέεσσιν. Compare Il. O. 127.

422. πόσε. *Whither.* Apollonius, *de adverb.* p. 607. 23, deduces πόσε from ποῦ. It should rather seem that there was an old pronominal form πὸς, from which it is derived, in the same manner as οἴκοσε from οἶκος, and the like. Of the same form πῇ was the original dative, as ᾗ from the relative ὃς, agreeing with ὁδῷ understood. Thus also *qua* in Latin. See Blomfield on Æsch. Agam. 1510. Of the adjective θοὸς, see on Il. E. 536.

428. ἀγκυλοχεῖλαι. See on Il. B. 848.

429. κλάζοντε. *Stridule clamantes;* Anglice, *screaming.* This verb is frequently used in reference to the cries of birds. Soph. Antig. 112. Ὀξέα κλάζων, αἰετὸς εἰς γᾶν ὡς, ὑπερέπτα. Apoll. Rhod. IV. 1229. λιγέως κλάζουσι νεοσσοί. Of the use of the dual, see on Il. A. 567.

434. μοῖρα. Scil. ἐστι.

435. διχθὰ δέ μοι κραδίη κ.τ.λ. Cicero has evidently misunderstood this passage, *de Divinat.* II. *Homerus querentem Jovem inducit, quod Sarpedonem filium a morte contra fatum eripere non posset.* Jupiter does not complain of his inability to resist the Fates, but expresses a doubt whether he shall, or shall not, avert the death of his son. Of the Homeric notion of *fate*, see on Il. B. 155.

441. θνητὸν ἐόντα, κ.τ.λ. So Eurip. Alcest. 798. Βροτοῖς ἅπασι κατθανεῖν ὀφείλεται. Androm. 1272. Πᾶσιν γὰρ ἀνθρώποισιν ἥδε πρὸς θεῶν Ψῆφος κέκραν-

Ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;
Ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
Αἴκε ζῶν πέμψῃς Σαρπηδόνα ὅνδε δόμονδε, 445
Φράζεο, μήτις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
Πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης·
Πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται
Υἱέες ἀθανάτων, τοῖσι κότον αἰνὸν ἐνήσεις.
Ἀλλ' εἴ τοι φίλος ἐστὶ, τεὸν δ' ὀλοφύρεται ἦτορ, 450
Ἤτοι μέν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ
Χέρσ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμῆναι·
Αὐτὰρ ἐπὴν δὴ τόνγε λίπῃ ψυχή τε καὶ αἰὼν,
Πέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον Ὕπνον,
Εἰσόκε δὴ Λυκίης εὐρείης δῆμον ἵκωνται· 455
Ἔνθα ἑ ταρχύσουσι κασίγνητοί τε ἔται τε
Τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.
Ὣς ἔφατ'· οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
Αἱματοέσσας δὲ ψιάδας κατέχευεν ἔραζε

ται, κατθανεῖν ὀφείλεται. Horat. Art. Poet. 63. *Debemur morti nos nostraque.* Compare also Il. M. 322. and the parallels there cited.

448. πολλοὶ γὰρ κ. τ. λ. Virg. Æn. X. 469. *Trojæ sub mœnibus altis Tot nati cecidere Deûm; quin occidit una Sarpedon, mea progenies.*

455. εἰσόκε δὴ Λυκίης κ. τ. λ. The history or fable, received in Homer's time, imported, that Sarpedon was interred in Lycia; but it said nothing of his death. This gave the poet the liberty of making him die at Troy, provided that after his death he was carried into Lycia, to preserve the fable. The expedient proposed by Juno solves all; Sarpedon dies at Troy, and is interred in Lycia: and what renders it probable, is, that in those times, as at this day, princes and persons of quality, who died in foreign parts, were carried into their own country to be laid in the tomb with their fathers. The antiquity of this custom cannot be doubted; since it was practised in the patriarchal times. Jacob, dying in Egypt, orders his children to carry him into the land of Canaan, where he desired to be buried (Gen. xlix. 29). Pope; from Dacier. In the foregoing line, the verb πέμπειν is for the imperative πέμπε. Of the manner in which Sarpedon's body was conveyed to Lycia, see infra on v. 671.

456. ταρχύσουσι. See on Il. H. 85.

457. τύμβῳ τε στήλῃ τε. See on Il. B. 793. Λ. 371. These sepulchral mounds and pillars seem to have been of very early origin. Jacob is said to have placed one upon the grave of Rachel (Gen. xxxv. 20). The pyramids of Egypt were doubtless monumental insignia of a similar nature, though on a more extended scale. Pillars were also erected as memorials on other occasions; as trophies of victory, &c. &c. The pillars of Hercules, for instance, are well known; and Bacchus also is said to have erected similar records in India. Sometimes also a pile of stones was raised over the tomb; as in the burial of Hector. See Il. Ω. 797. A mound is mentioned as the tomb of Misenus, in Virg. Æn. VI. 232. *At pater Æneas ingenti mole sepulcrum Imponit, suaque arma viro.*—τὸ γὰρ γέρας ἐστὶ θανόντων. Virg. Æn. XI. 22. *Interea socios inhumataque corpora terræ Mandemus: qui solus honos Acheronte sub imo est.*

459. αἱματοέσσας δὲ ψιάδας κ. τ. λ. There is a similar prodigy in Il. Λ. 53. So also Hesiod. Scut. H. 384. Κὰδ δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἱματοέσσας, Σῆμα τιθεὶς πολέμοιο ἑῷ μεγαθαρσέϊ παιδί. A very general opinion prevailed among the ancients that omens and prodigies announced the death of eminent men; as in the case of Julius Cæsar and others. There can be no doubt that Homer intended to represent the shower of blood to be portentous.

Παῖδα φίλον τιμῶν, τόν οἱ Πάτροκλος ἔμελλε 460
Φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
Οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἔνθ' ἤτοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,
Ὅς ῥ' ἠῢς θεράπων Σαρπηδόνος ἦεν ἄνακτος,
Τὸν βάλε νείαιραν κατὰ γαστέρα· λῦσε δὲ γυῖα. 465
Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ,
Δεύτερος ὁρμηθείς· ὁ δὲ Πήδασον οὔτασεν ἵππον
Ἔγχεϊ δεξιὸν ὦμον· ὁ δ' ἔβραχε θυμὸν ἀΐσθων·
Κὰδ δ' ἔπεσ' ἐν κονίῃσι μακὼν, ἀπὸ δ' ἔπτατο θυμός.
Τὼ δὲ διαστήτην· κρίκε δὲ ζυγὸν, ἡνία δέ σφι 470
Σύγχυτ', ἐπειδὴ κεῖτο παρήορος ἐν κονίῃσι.
Τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὕρετο τέκμωρ·
Σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
Ἀΐξας ἀπέκοψε παρήορον, οὐδ' ἐμάτησε.
Τὼ δ' ἰθυνθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν. 475
Τὼ δ' αὖτις συνίτην ἔριδος περὶ θυμοβόροιο.
Ἔνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῷ,
Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ
Ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Πάτροκλος· τοῦ δ' οὐχ ἅλιον βέλος ἔκφυγε χειρὸς, 480
Ἀλλ' ἔβαλ', ἔνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.
Ἤριπε δ', ὡς ὅτε τις δρῦς ἤριπεν, ἢ ἀχερωῒς,
Ἠὲ πίτυς βλωθρὴ, τήν τ' οὔρεσι τέκτονες ἄνδρες
Ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι·
Ὣς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθεὶς, 485
Βεβρυχὼς, κόνιος δεδραγμένος αἱματοέσσης.
Ἠΰτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθὼν
Αἴθωνα, μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
Ὤλετό τε στενάχων ὑπὸ γαμφηλῇσι λέοντος·
Ὣς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων 490
Κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἑταῖρον·

469. *μακών. Moaning.* Aor. 2. part. from *μηκᾶσθαι*, which is properly used of the *bleating* of sheep, or cries of animals in general (Il. Δ. 435. K. 362. Od. K. 163. T. 454); but applied also to the moaning of a man, in Od. Σ. 98. Schol. *μυκησάμενος, φθεγξάμενος βαρύ.* Eustathius gives another meaning, *εἰς μῆκος ἐκταθεὶς*, as in Il. N. 654. *ἐπὶ γαίῃ κεῖτο ταθείς.* This interpretation however, though perfectly suitable to this passage, is altogether at variance with the ordinary purport of the verb.

470. *τὼ δέ.* The other two horses. Compare vv. 149. 152.—*κρίκε. Creaked.* Hesych. *ἐψόφησεν.* The form is poetic; and does not recur.—Of *ζυγὸν*, in the neuter, see on Il. I. 187.

471. *παρήορος.* See on Il. Θ. 87.

474. *ἐμάτησε.* Schol. *ἐματαιοπράγησεν, ἠμέλησε.* See on Il. E. 233. With the whole passage compare Il. Θ. 85. sqq.

481. *ἔρχαται.* For *ἐεργμένοι εἰσὶ*, from *εἴργω*, to *confine* or *enclose*; not from *ἔρχομαι.* So again in Il. P. 354. Of the word *φρένες*, see on Il. A. 103. The following simile is repeated from Il. N. 389. Compare Virg. Æn. V. 488.

491. *μενέαινε.* The verb properly denotes *vehementer cupere*, or *irasci*; as in

Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλα χρὴ
Αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν·
Νῦν τοι ἐελδέσθω πόλεμος κακὸς, εἰ θοὸς ἐσσί.
Πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας, 495
Πάντη ἐποιχόμενος, Σαρπηδόνος ἀμφὶ μάχεσθαι·
Αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῷ.
Σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος
Ἔσσομαι ἤματα πάντα διαμπερὲς, εἴ κέ μ' Ἀχαιοὶ
Τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
Ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.
Ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν,
Ὀφθαλμοὺς ῥῖνάς θ'· ὁ δὲ λὰξ ἐν στήθεσι βαίνων
Ἐκ χροὸς ἕλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἕποντο·
Τοῖο δ' ἅμα ψυχήν τε καὶ ἔγχεος ἐξέρυσ' αἰχμήν. 505
Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιόωντας
Ἱεμένους φοβέεσθαι, ἐπεὶ λίπεν ἅρματ' ἀνάκτων.
Γλαύκῳ δ' αἰνὸν ἄχος γένετο φθογγῆς ἀΐοντι·
Ὠρίνθη δέ οἱ ἦτορ, ὅτ οὐ δύνατο προσαμῦναι.
Χειρὶ δ' ἑλὼν ἐπίεζε βραχίονα· τεῖρε γὰρ αἰνῶς 510
Ἕλκος, ὃ δή μιν Τεῦκρος ἐπεσσύμενον βάλεν ἰῷ
Τείχεος ὑψηλοῖο, ἀρὴν ἑτάροισιν ἀμύνων.
Εὐχόμενος δ' ἄρα εἶπεν ἑκηβόλῳ Ἀπόλλωνι·
Κλῦθι, ἄναξ, ὅς που Λυκίης ἐν πίονι δήμῳ
Εἷς, ἢ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν 515
Ἀνέρι κηδομένῳ, ὡς νῦν ἐμὲ κῆδος ἱκάνει.
Ἕλκος μὲν γὰρ ἔχω τόδε καρτερὸν, ἀμφὶ δέ μοι χεὶρ
Ὀξείῃς ὀδύνῃσιν ἐλήλαται, οὐδέ μοι αἷμα
Τερσῆναι δύναται· βαρύθει δέ μοι ὦμος ὑπ' αὐτοῦ·
Ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520
Ἐλθὼν δυσμενέεσσιν· ἀνὴρ δ' ὤριστος ὄλωλε,
Σαρπηδὼν, Διὸς υἱός· ὁ δ' οὐδ' οὗ παιδὸς ἀμύνει.
Ἀλλὰ σὺ πέρ μοι, ἄναξ, τόδε καρτερὸν ἕλκος ἄκεσσαι,
Κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὄφρ' ἑτάροισι
Κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζειν, 525

Il. Δ. 32. N. 628. O. 104. Od. A. 21. Heyne, in this place, translates it *graviter spirare.* Perhaps it rather implies, *irate gemere* (v. 489); though it may perhaps retain its usual import, and express the *anxious desire* of Sarpedon to address his friend before life was extinct.

507. *ἐπεὶ λίπεν ἅρματ' ἀνάκτων.* This is unquestionably the correct reading, which is that of the Schol. Villois. Vulgo, *λίπον.* The construction is : *ἐπεὶ ἅρματα ἐλίπησαν ὑπὸ ἀνάκτων.* The plural *ἅρματα* is used for the singular, by a very common figure, as also in v. 270. supra. By *ἀνάκτων* are meant Sarpedon and his charioteer. See above v. 463.

511. Join *ἐπεσσύμενον τείχεος ὑψηλοῖο.* Glaucus was wounded by Teucer, in the attack on the wall. See Il. M. 387.

524. *κοίμησον δ' ὀδύνας.* Soph. Philoct. 650. *κοιμῶ τόδ' ἕλκος*

Αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι.
 Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
Αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἕλκεος ἀργαλέοιο
Αἷμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.
Γλαῦκος δ' ἔγνω ᾗσιν ἐνὶ φρεσὶ, γήθησέν τε, 530
Ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
Πρῶτα μὲν ὤτρυνε Λυκίων ἡγήτορας ἄνδρας,
Πάντῃ ἐποιχόμενος, Σαρπηδόνος ἀμφὶ μάχεσθαι.
Αὐτὰρ ἔπειτα μετὰ Τρῶας κίε, μακρὰ βιβάσθων,
Πουλυδάμαντ' ἐπὶ Πανθοΐδην καὶ Ἀγήνορα δῖον· 535
Βῆ δὲ μετ' Αἰνείαν τε καὶ Ἕκτορα χαλκοκορυστὴν,
Ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·
 Ἕκτορ, νῦν δὴ πάγχυ λελασμένος εἷς ἐπικούρων,
Οἳ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἴης
Θυμὸν ἀποφθινύθουσι· σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν. 540
Κεῖται Σαρπηδὼν, Λυκίων ἀγὸς ἀσπιστάων,
Ὃς Λυκίην εἴρυτο δίκῃσί τε καὶ σθένεϊ ᾧ·
Τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἄρης.
Ἀλλὰ, φίλοι, πάρστητε, νεμεσσήθητε δὲ θυμῷ,
Μὴ ἀπὸ τεύχε' ἕλωνται, ἀεικίσσωσι δὲ νεκρὸν 545
Μυρμιδόνες, Δαναῶν κεχολωμένοι, ὅσσοι ὄλοντο,
Τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείῃσιν.
 Ὣς ἔφατο· Τρῶας δὲ κατακρῆθεν λάβε πένθος
Ἄσχετον, οὐκ ἐπιεικτὸν, ἐπεί σφισιν ἕρμα πόληος
Ἔσκε, καὶ ἀλλοδαπός περ ἐών· πολέες γὰρ ἅμ' αὐτῷ 550
Λαοὶ ἕποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
Βὰν δ' ἰθὺς Δαναῶν λελιημένοι· ἦρχε δ' ἄρα σφὶν
Ἕκτωρ, χωόμενος Σαρπηδόνος· αὐτὰρ Ἀχαιοὺς
Ὦρσε Μενοιτιάδαο Πατροκλῆος λάσιον κῆρ.
Αἴαντε πρώτω προσέφη, μεμαῶτε καὶ αὐτώ· 555
 Αἴαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,
Οἷοί περ πάρος ἦτε μετ' ἀνδράσιν, ἢ καὶ ἀρείους.
Κεῖται ἀνὴρ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν,
Σαρπηδών· ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἑλόντες,
Τεύχεά τ' ὤμοιϊν ἀφελοίμεθα, καί τιν' ἑταίρων 560
Αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλέϊ χαλκῷ.
 Ὣς ἔφαθ'· οἳ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.

526. *νέκυι κατατεθνηῶτι.* See on Il. H. 409.

546. *Δαναῶν.* The preposition *περὶ*, or *ἕνεκα*, must be supplied. So again in vv. 553. 585.

548. *κατακρῆθεν.* *Penitus.* See on Il. N. 772. O. 557.

558. *ὃς πρῶτος.* See Il. M. 397, sqq.

559. *ἀλλ' εἴ μιν κ. τ. λ.* The aposiopesis in this passage is very expressive. In the same manner the Latins employ the interrogative form: *Quid? si* ——. Compare Il. O. 571.

Οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
Τρῶες καὶ Λύκιοι, καὶ Μυρμιδόνες καὶ 'Αχαιοὶ,
Σύμβαλον ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι, 565
Δεινὸν ἀΰσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
Ζεὺς δ' ἐπὶ νύκτ' ὀλοὴν τάνυσε κρατερῇ ὑσμίνῃ,
Ὄφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.
Ὦσαν δὲ πρότεροι Τρῶες ἑλίκωπας 'Αχαιούς·
Βλῆτο γὰρ οὔτι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν 570
Υἱὸς 'Αγακλῆος μεγαθύμου, δῖος 'Επειγεὺς,
Ὅς ῥ' ἐν Βουδείῳ εὖ ναιομένῳ ἤνασσε
Τὸ πρίν· ἀτὰρ τότε γ', ἐσθλὸν ἀνεψιὸν ἐξεναρίξας,
'Ες Πηλῆ' ἱκέτευσε, καὶ ἐς Θέτιν ἀργυρόπεζαν·
Οἱ δ' ἅμ' 'Αχιλλῆϊ ῥηξήνορι πέμπον ἕπεσθαι 575
Ἴλιον εἰς εὔπωλον, ἵνα Τρώεσσι μάχοιτο.
Τόν ῥα τόθ' ἁπτόμενον νέκυος βάλε φαίδιμος Ἕκτωρ
Χερμαδίῳ κεφαλήν· ἣ δ' ἄνδιχα πᾶσα κεάσθη
'Εν κόρυθι βριαρῇ· ὃ δ' ἄρα πρηνὴς ἐπὶ νεκρῷ
Κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 580
Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἑτάροιο·
Ἴθυσε δὲ διὰ προμάχων, ἴρηκι ἐοικὼς
'Ωκέϊ, ὅστε φόβησε κολοιούς τε ψῆράς τε·
Ὣς ἰθὺς Λυκίων, Πατρόκλεις ἱπποκέλευθε,
Ἔσσυο καὶ Τρώων· κεχόλωσο δὲ κῆρ ἑτάροιο. 585
Καί ῥ' ἔβαλε Σθενέλαον, 'Ιθαιμένεος φίλον υἱὸν,
Αὐχένα χερμαδίῳ, ῥῆξε δ' ἄπο τοῖο τένοντας.
Χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἕκτωρ.
Ὅσση δ' αἰγανέης ῥιπὴ ταναοῖο τέτυκται,

567. Ζεὺς δ' ἐπὶ νύκτ' ὀλοὴν κ.τ.λ. Homer calls here by the name of *night*, the whirlwinds of thick dust, which rise from beneath the feet of the combatants. Thus poetry knows how to convert the most natural things into miracles. POPE: from Eustathius.

570. οὔτι κάκιστος. Hermogenes περὶ δεινότητος, § 37. ἡ ἀπόφασις τῇ καταφάσει ποτὲ μὲν τὸ ἴσον δύναται, ποτὲ δὲ πλέον. See on Il. O. 11; and add Hor. Carm. I. 28. 14. Non sordidus *auctor Naturæ verique*; i. e. *auctor illustris*.

574. ἐς Πηλῆ' ἱκέτευσε. *Came as a suppliant to Peleus.* The preposition εἰς, which properly belongs to verbs of motion, frequently gives the sense of motion to other verbs. Thus Il. Ω. 752. πέρνασκ' ἐς Σάμον, i. e. *sent them for sale to Samos;* which agrees with the English idiom, *to sell into a place.* Compare the English version of Gen xxxviii. 36. ἀπέδοντο τὸν 'Ιωσὴφ εἰς Αἴγυπτον. See Hemsterhuis on Aristoph. Plut. p. 456. Matt. Gr. Gr. § 578. 3.

583. κολοιούς τε ψῆράς τε. *Daws and starlings.* The common form ψὰρ, of which ψὴρ is Ionic, occurs in Il. P. 755. Aul. Gell. XIII. 19. *Illud vero,* scil. jucundiorem verborum sonitum, *imprimis apud Homerum veteres grammatici annotaverunt; quod cum dixisset quodam in loco* κολοιούς τε ψῆράς τε, *alio in loco non* ψηρῶν *sed* ψαρῶν *dixit; secutus non communem sed propriam in quoque vocis situ jucunditatem. Nam si alterum in alterius loco ponas, utrumque feceris sonitu insuave.*

589. αἰγανέης. *A spear;* used chiefly in hunting, or in aiming at a mark. Eustath. ἔστι δὲ αἰγανέα οὐχ ἁπλῶς δόρυ, ἀλλὰ ἐλαφρὸν καὶ μακρὸν, λεγομένη οὕτω, διὰ τὸ κατὰ αἰγῶν ἢ ἄγαν ἵεσθαι. Compare Od. Δ. 626. I. 156.

Ἤν ῥά τ' ἀνὴρ ἀφέῃ πειρώμενος ἢ ἐν ἀέθλῳ, 590
Ἠὲ καὶ ἐν πολέμῳ δηΐων ὑπὸ θυμοραϊστέων·
Τόσσον ἐχώρησαν Τρῶες, ὤσαντο δ' Ἀχαιοί.
Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,
Ἐτράπετ', ἔκτεινε δὲ Βαθυκλῆα μεγάθυμον,
Χάλκωνος φίλον υἱὸν, ὃς, Ἑλλάδι οἰκία ναίων, 595
Ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσι.
Τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὔτασε δουρὶ,
Στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων.
Δούπησε δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοὺς,
Ὡς ἔπεσ' ἐσθλὸς ἀνήρ· μέγα δὲ Τρῶες κεχάροντο, 600
Στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
Ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.
Ἔνθ' αὖ Μηριόνης Τρώων ἕλεν ἄνδρα κορυστὴν
Λαόγονον, θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεὺς
Ἰδαίου ἐτέτυκτο, θεὸς δ' ὣς τίετο δήμῳ· 605
Τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
Ὤιχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἷλεν.
Αἰνείας δ' ἐπὶ Μηριόνῃ δόρυ χάλκεον ἧκεν·
Ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβῶντος·
Ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· 610
Πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
Οὔδει ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
Ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
Αἰχμὴ δ' Αἰνείαο κραδαινομένη κατὰ γαίης
Ὤιχετ', ἐπεί ῥ' ἅλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 615
Αἰνείας δ' ἄρα θυμὸν ἐχώσατο, φώνησέν τε·
  Μηριόνη, τάχα κέν σε, καὶ ὀρχηστήν περ ἐόντα,
Ἔγχος ἐμὸν κατέπαυσε διαμπερὲς, εἴ σε βάλον περ.
  Τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ηὔδα·

590. πειρώμενος. *Trying himself*, i. e. *exerting himself*; in the strict sense of the middle voice; as in Il. E. 279. Compare Il. O. 359.

602. μένος δ' ἰθὺς φέρον αὐτῶν. See on Il. E. 506.

612. ἐπὶ δ' οὐρίαχος κ. τ. λ. See on Il. N. 443, 444.

614. αἰχμὴ δ' Αἰνείαο κ. τ. λ. This and the following line are wanting in some MSS., and as they are certainly tautologous with the preceding, Ernesti is probably correct in judging them to be interpolated.

616. Αἰν. δ' ἄρα θυμὸν κ. τ. λ. It has been proposed to read ἀνὰ θυμὸν, as on Il. B. 36. Σ. 4. Φ. 137. and elsewhere; and the emendation is elegant, though scarcely, in the face of all the copies, admissible. Compare also Il. Δ. 494. N. 660.

617. ὀρχηστήν περ ἐόντα. This stroke of raillery upon Meriones is founded on the custom of his country: for the Cretans were peculiarly addicted to this exercise, and in particular are said to have invented the Pyrrhic dance, which was performed in complete armour. POPE. See Lucian. de Salt. § 8. Athen. IV. 181. 6. D. Chysost. Orat. II. 93. Tzetz. ad Lycophr. 249. This explanation however, which is that of the Scholiast, is very far-fetched and improbable. The allusion is evidently to the manner in which Meriones eluded the spear of Æneas (v. 611). See also infra vv. 745. sqq.

Αἰνεία, χαλεπόν σε, καὶ ἴφθιμόν περ ἐόντα, 620
Πάντων ἀνθρώπων σβέσσαι μένος, ὅς κέ σευ ἄντα
Ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.
Εἰ καὶ ἐγώ σε βάλοιμι τυχὼν μέσον ὀξέϊ χαλκῷ,
Αἶψά κε, καὶ κρατερός περ ἐὼν καὶ χερσὶ πεποιθὼς,
Εὖχος ἐμοὶ δῴης, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ. 625
Ὣς φάτο· τὸν δ' ἐνένιπτε Μενοιτίου ἄλκιμος υἱός·
Μηριόνη, τί σὺ ταῦτα, καὶ ἐσθλὸς ἐὼν, ἀγορεύεις;
Ὦ πέπον, οὔτι Τρῶες ὀνειδείοις ἐπέεσσι
Νεκροῦ χωρήσουσι· πάρος τινὰ γαῖα καθέξει.
Ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ· 630
Τῷ οὔτι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.
Ὣς εἰπὼν, ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἕσπετο ἰσόθεος φώς.
Τῶν δ', ὥστε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὄρωρεν
Οὔρεος ἐν βήσσῃς, ἕκαθεν δέ τε γίγνετ' ἀκουή·
Ὣς τῶν ὤρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης, 635
Χαλκοῦ τε, ῥινοῦ τε, βοῶν τ' εὖ ποιητάων,
Νυσσομένων ξίφεσί τε καὶ ἔγχεσιν ἀμφιγύοισιν.
Οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον
Ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κονίῃσιν
Ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ἄκρους. 640
Οἱ δ' αἰεὶ περὶ νεκρὸν ὁμίλεον, ὡς ὅτε μυῖαι
Σταθμῷ ἔνι βρομέωσι περιγλαγέας κατὰ πέλλας
Ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
Ὣς ἄρα τοὶ περὶ νεκρὸν ὁμίλεον· οὐδέ ποτε Ζεὺς
Τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὄσσε φαεινὼ, 645
Ἀλλὰ κατ' αὐτοὺς αἰὲν ὅρα, καὶ φράζετο θυμῷ
Πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου μερμηρίζων,
Ἢ ἤδη καὶ κεῖνον ἐνὶ κρατερῇ ὑσμίνῃ
Αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἕκτωρ

621. *πάντων ἀνθρώπων, ὅς.* Of the construction of the relative in the singular, with the antecedent in the plural, see note on Soph. Ant. 707. Pent. Gr. p. 257.

629. *νεκροῦ.* Scil. *Sarpedonis.*

630. *τέλος πολέμου. The perfection,* or *efficiency, of war.* The same expression occurs in Il. Γ. 291, where the sense is evidently different. In the latter clause of the sentence the terms are inverted, since the meaning plainly requires *βουλῆς δ' ἐν ἔπεσι.* Similar constructions are to be met with in the best writers, and particularly in Thucydides. With the sentiment compare Pind. Nem. I. 39. *πράσσει γὰρ ἔργῳ μὲν σθένος, βουλαῖσι δὲ φρήν.* Apoll. Rhod. III. 506. *οὐ μὲν ἔολπα Βουλῆς εἶναι ὄνειαρ, ὅσον τ' ἐπὶ κάρτεϊ χειρῶν.*

631. *ὀφέλλειν.* Properly, *to increase, to augment;* as infra v. 651. Hence, *to prolong, to protract.*

641. *ὡς ὅτε μυῖαι κ.τ.λ.* This simile is only a little varied from that in Il. B. 469. Milton has imitated it in Par. Reg. IV. 15. *Or as a swarm of flies in vintage time About the wine-press, where sweet must is poured, Beat off, returns as oft with humming sound.*

642. *περιγλαγέας κατὰ πέλλας.* Athenæus, XI. 13. *πέλλα· ἀγγεῖον σκυφοειδὲς, πυθμένα ἔχον πλατύτερον, εἰς ὃ ἤμελγον τὸ γάλα. Ὅμηρος· ὡς ὅτε μυῖαι Σταθμῷ ἔνι βρομέωσιν ἐϋγλαγέας κατὰ πέλλας.* The various reading *ἐϋγλαγέας* is observable. It is preferred by Toup in his Emendat. Suid. P. II. p. 373.—Of the noun *σταθμὸς,* see on Il. E. 140.

Χαλκῷ δηώσῃ, ἀπό τ' ὤμων τεύχε' ἕληται, 650
Ἦ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
Ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
Ὄφρ' ἠῢς θεράπων Πηληϊάδεω Ἀχιλῆος
Ἐξαῦτις Τρῶάς τε καὶ Ἕκτορα χαλκοκορυστὴν
Ὤσαιτο προτὶ ἄστυ, πολέων δ' ἀπὸ θυμὸν ἕλοιτο. 655
Ἕκτορι δὲ πρωτίστῳ ἀνάλκιδα φύζαν ἐνῶρσεν·
Ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκλετο δ' ἄλλους
Τρῶας φευγέμεναι· γνῶ γὰρ Διὸς ἱρὰ τάλαντα.
Ἔνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλὰ φόβηθεν
Πάντες, ἐπεὶ βασιλῆα ἴδον, βεβλημένον ἦτορ, 660
Κείμενον ἐν νεκύων ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ
Κάππεσον, εὖτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
Οἳ δ' ἄρ' ἀπ' ὤμοιϊν Σαρπηδόνος ἔντε' ἕλοντο,
Χάλκεα, μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας
Δῶκε φέρειν ἑτάροισι Μενοιτίου ἄλκιμος υἱός. 665
Καὶ τότ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεύς·
Εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἷμα κάθηρον
Ἐλθὼν ἐκ βελέων Σαρπηδόνα, καί μιν ἔπειτα,
Πολλὸν ἄπο προφέρων, λοῦσον ποταμοῖο ῥοῇσι,
Χρῖσόν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἵματα ἕσσον· 670
Πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν, οἵ ῥά μιν ὦκα
Θήσουσ' ἐν Λυκίης εὐρείης πίονι δήμῳ.
Ἔνθα ἑ ταρχύσουσι κασίγνητοί τε ἔται τε
Τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων. 675
Ὣς ἔφατ'· οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων·
Βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνήν·
Αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον ἀείρας,
Πολλὸν ἄπο προφέρων, λοῦσε ποταμοῖο ῥοῇσι,
Χρῖσέν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἵματα ἕσσε· 680

658. *Διὸς ἱρὰ τάλαντα.* That is, *The sacred determination of Jupiter.* The expression is sufficiently explained by Il. Θ. 69. Compare also v. 362.

662. *ἔριδα ἐτάνυσσε.* See on Il. Λ. 336.

667. *κελαινεφὲς αἷμα κ.τ.λ.* The construction of this passage is somewhat confused and obscure. Heyne joins *αἷμα ἐκ βελέων*, *sanguinem e vulneribus*, which is evidently incorrect, from a comparison of the passage with v. 678; where it is repeated in plainer terms, and whence the following order arises: *ἐλθὼν ἐκ βελέων κάθηρον Σαρπηδόνα κατὰ αἷμα, κ.τ.λ.* i. e. *ἐλθὲ καὶ κάθηρον.* Compare Il. Σ. 345.

669. *λοῦσον ποταμοῖο ῥοῇσι, κ.τ.λ.* See on Il. Σ. 350.

671. *πέμπε δέ μιν κ. τ. λ.* In conformity with the suggestion of Juno, supra v. 454. The invention of committing the body of Sarpedon to Sleep and Death, in order to convey it to Lycia, has been allegorically explained in different ways. Homer probably intended nothing more, than that these gods were employed by Jupiter, as the most proper agents in such an office. The fiction is varied, with regard to the bodies of Memnon and Glaucus, in Quint. Smyrn. II. 549. IV. 1.

672. *Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν.* See on Il. Λ. 241.

Πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν, οἵ ῥά μιν ὦκα
Κάτθεσαν ἐν Λυκίης εὐρείης πίονι δήμῳ.
Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη, 685
Νήπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
Ἦτ' ἂν ὑπέκφυγε Κῆρα κακὴν μέλανος θανάτοιο.
Ἀλλ' αἰεί γε Διὸς κρείσσων νόος ἠέ περ ἀνδρῶν,
Ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
Ῥηϊδίως, ὁτὲ δ' αὐτὸς ἐποτρύνει μαχέσασθαι· 690
Ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἀνῆκεν.
Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
Πατρόκλεις, ὅτε δή σε θεοὶ θάνατόνδε κάλεσσαν;
Ἄδρηστον μὲν πρῶτα, καὶ Αὐτόνοον, καὶ Ἔχεκλον,
Καὶ Πέριμον Μεγάδην, καὶ Ἐπίστορα, καὶ Μελάνιππον· 695
Αὐτὰρ ἔπειτ' Ἔλασον, καὶ Μούλιον, ἠδὲ Πυλάρτην·
Τοὺς ἕλεν· οἱ δ' ἄλλοι φύγαδε μνώοντο ἕκαστος.
Ἔνθα κεν ὑψίπυλον Τροίην ἕλον υἷες Ἀχαιῶν
Πατρόκλου ὑπὸ χερσὶ, περὶ πρὸ γὰρ ἔγχεϊ θῦεν,
Εἰ μὴ Ἀπόλλων Φοῖβος ἐϋδμήτου ἐπὶ πύργου 700
Ἔστη, τῷ ὀλοὰ φρονέων, Τρώεσσι δ' ἀρήγων.
Τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο
Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
Χείρεσσ' ἀθανάτῃσι φαεινὴν ἀσπίδα νύσσων·
Ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἶσος, 705
Δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων·
Χάζεο, Διογενὲς Πατρόκλεις, οὔ νύ τοι αἶσα
Σῷ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
Οὐδ' ὑπ' Ἀχιλλῆος, ὅσπερ σέο πολλὸν ἀμείνων.
Ὣς φάτο· Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω, 710
Μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
Ἕκτωρ δ' ἐν Σκαιῇσι πύλῃς ἔχε μώνυχας ἵππους·
Δίζε γὰρ, ἠὲ μάχοιτο κατὰ κλόνον αὖτις ἐλάσσας,
Ἦ λαοὺς ἐς τεῖχος ὁμοκλήσειεν ἀλῆναι.
Ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων, 715
Ἀνέρι εἰσάμενος αἰζηῷ τε κρατερῷ τε,
Ἀσίῳ, ὃς μήτρως ἦν Ἕκτορος ἱπποδάμοιο,

689. ὅστε καὶ ἄλκιμον κ. τ. λ. See on Il. P. 177, where this and the following line recur. In this place they are wanting in some MSS., and, as the sense would proceed better without them, it should seem that they have been inserted by some early copyist.

697. φύγαδε μνώοντο. Scil. τρέπεσθαι, as in Il. E. 252.

702. ἀγκῶνος. Properly *the elbow;* i. e. the bend of the arm. Hence, *an angle of the wall.*

714. ἀλῆναι. See on v. 403.

Αὐτοκασίγνητος ʽΕκάβης, υἱὸς δὲ Δύμαντος,
ʽΟς Φρυγίην ναίεσκε ῥοῇς ἔπι Σαγγαρίοιο.
Τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς ʼΑπόλλων· 720
ʽΕκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρή.
Αἴθʼ, ὅσον ἥσσων εἰμὶ, τόσον σέο φέρτερος εἴην·
Τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.
ʼΑλλʼ ἄγε, Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
Αἴκεν πώς μιν ἕλῃς, δώῃ δέ τοι εὖχος ʼΑπόλλων. 725
ʽΩς εἰπὼν, ὁ μὲν αὖτις ἔβη θεὸς ἀμπόνον ἀνδρῶν.
Κεβριόνῃ δὲ κέλευσε δαΐφρονι φαίδιμος ʽΕκτωρ
ʽΙππους ἐς πόλεμον πεπληγέμεν· αὐτὰρ ʼΑπόλλων
Δύσεθʼ ὅμιλον ἰὼν, ἐν δὲ κλόνον ʼΑργείοισιν
ʽΗκε κακὸν, Τρωσὶ δὲ καὶ ʽΕκτορι κῦδος ὄπαζεν. 730
ʽΕκτωρ δʼ ἄλλους μὲν Δαναοὺς ἔα, οὐδʼ ἐνάριζεν·
Αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους.
Πάτροκλος δʼ ἑτέρωθεν ἀφʼ ἵππων ἆλτο χαμᾶζε,
Σκαιῇ ἔγχος ἔχων· ἑτέρηφι δὲ λάζετο πέτρον
Μάρμαρον, ὀκριόεντα, τόν οἱ περὶ χεὶρ ἐκάλυψεν, 735
ʽΗκε δʼ ἐρεισάμενος· οὐδὲ δὴν χάζετο φωτὸς,
Οὐδʼ ἁλίωσε βέλος· βάλε δʼ ʽΕκτορος ἡνιοχῆα
Κεβριόνην, νόθον υἱὸν ἀγακλῆος Πριάμοιο,
ʽΙππων ἡνίʼ ἔχοντα, μετώπιον ὀξέϊ λᾶϊ.
ʼΑμφοτέρας δʼ ὀφρῦς σύνελε λίθος, οὐδέ οἱ ἔσχεν 740
ʼΟστέον· ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίῃσιν
Αὐτοῦ πρόσθε ποδῶν· ὁ δʼ ἄρʼ, ἀρνευτῆρι ἐοικὼς,
Κάππεσʼ ἀπʼ εὐεργέος δίφρου· λίπε θʼ ὀστέα θυμός.
Τὸν δʼ ἐπικερτομέων προσέφης, Πατρόκλεις ἱππεῦ·
ʽΩ πόποι, ἦ μάλʼ ἐλαφρὸς ἀνήρ· ὡς ῥεῖα κυβιστᾷ. 745
Εἰ δή που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
Πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε, τήθεα διφῶν,
Νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη·
ʽΩς νῦν ἐν πεδίῳ ἐξ ἵππων ῥεῖα κυβιστᾷ.
ʽΗ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν. 750
ʽΩς εἰπὼν ἐπὶ Κεβριόνῃ ἥρωϊ βεβήκει,
Οἶμα λέοντος ἔχων, ὅστε, σταθμοὺς κεραΐζων,

718. *Δύμαντος*. See on Il. Z. 299.
736. *οὐδὲ δὴν χάζετο φωτός*. *Nec multum ab homine*, i. e. Hectore, *recedebat, aberrabat*.
745. *ὡς ῥεῖα κυβιστᾷ*. Compare v. 617; and see note on Eurip. Phœn. 1166. Pent. Gr. p. 370.
747. *τήθεα διφῶν*. *Searching for oysters.* Schol. Vill. *διφῶν· ζητῶν, ἐρευνῶν*. Hesiod. Op. D. 374. *τεὴν διφῶσα καλιήν*. Of the mollusc here meant, see Aristot. H. An. IV. 4. Plin. N. H. XXXII. 6. 21; and Hardouin. ad loc.
748. *εἰ καὶ δυσπέμφελος εἴη*. *Even though it were stormy:* scil. ὁ πόντος. Schol. *δυσπέμφελος· δυσχείμερος, διʼ οὗ δυσχερῶς ναῦς πέμπεται*. Hesiod. Op. D. 618. *ναυτιλίη δυσπέμφελος*. Theog. 440. *οἳ γλαυκὴν δυσπέμφελον ἐργάζονται*.
752. *οἶμα*. *Impetum*. Schol. *ὅρμημα*.

Ἔβλητο πρὸς στῆθος, ἑή τέ μιν ὤλεσεν ἀλκή·
Ὣς ἐπὶ Κεβριόνῃ, Πατρόκλεις, ἆλσο μεμαώς.
Ἕκτωρ δ' αὖθ' ἑτέρωθεν ἀφ' ἵππων ἆλτο χαμᾶζε. 755
Τὼ περὶ Κεβριόναο, λέονθ' ὥς, δηρινθήτην,
Ὥ τ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,
Ἄμφω πεινάοντε, μέγα φρονέοντε, μάχεσθον·
Ὣς περὶ Κεβριόναο δύω μήστωρες ἀϋτῆς,
Πάτροκλός τε Μενοιτιάδης καὶ φαίδιμος Ἕκτωρ, 760
Ἵεντ' ἀλλήλων ταμέειν χρόα νηλέϊ χαλκῷ.
Ἕκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·
Πάτροκλος δ' ἑτέρωθεν ἔχε ποδός· οἱ δὲ δὴ ἄλλοι
Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
Ὡς δ' Εὖρός τε Νότος τ' ἐριδαίνετον ἀλλήλοϊν, 765
Οὔρεος ἐν βήσσῃς, βαθέην πελεμιζέμεν ὕλην,
Φηγόν τε, μελίην τε, τανύφλοιόν τε κράνειαν,
Αἵ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
Ἠχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων·
Ὣς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770
Δῄουν, οὐδ' ἕτεροι μνώοντ' ὀλοοῖο φόβοιο.
Πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δοῦρα πεπήγει,
Ἰοί τε πτερόεντες ἀπὸ νευρῆφι θορόντες·
Πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξε
Μαρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλιγγι κονίης 775
Κεῖτο μέγας μεγαλωστὶ, λελασμένος ἱπποσυνάων.
Ὄφρα μὲν Ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
Τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πίπτε δὲ λαός·
Ἦμος δ' Ἠέλιος μετενίσσετο βουλυτόνδε,
Καὶ τότε δή ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν· 780
Ἐκ μὲν Κεβριόνην βελέων ἥρωα ἔρυσσαν,
Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἕλοντο.
Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσε.
Τρὶς μὲν ἔπειτ' ἐπόρουσε, θοῷ ἀτάλαντος Ἄρηϊ,
Σμερδαλέα ἰάχων· τρὶς δ' ἐννέα φῶτας ἔπεφνεν· 785

So Il. Φ. 252. *αἰετοῦ οἶματ' ἔχων.* Compare Il. X. 140.—*κεραΐζων.* See on Il. B. 861.

762. *ἐπεὶ λάβεν.* Scil. *Cebrionem.*

765. *ὡς δ' Εὖρός τε Νότος τε κ.τ.λ.* Compare Virg. Æn. II. 416. IV. 441.

769. *πάταγος δέ τε κ.τ.λ.* The verb *γίγνεται* must be supplied, as in Il. Λ. 800.

776. *κεῖτο μέγας μεγαλωστί.* Virg. Æn. X. 842. *Ingentem atque ingenti vulnere victum.*

779. *βουλυτόνδε.* *Towards the evening;* so called from being the time when the oxen were loosed from the plough. Eustath. *βουλυτὸς δὲ ὁ πρὸς ἑσπέραν καιρὸς, ὁ δειλινὸς, ὅτε τοῦ ἐργάζεσθαι τοὺς βόας λύομεν.* Arist. Av. 1456. *πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας;—βουλυτὸς, ἢ περαιτέρω;* See Ernesti's Greek Index to Cicero, *in voce.* On the custom of noting time by certain regular occurrences, compare notes on Il. Λ. 84. 175. See also Apoll. Rhod. III. 1342. Arat. Phæn. 1119. Virg. Ecl. II. 67. Hor. Carm. III. 6. 42.

ʼΑλλʼ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἶσος,
ʼΕνθʼ ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή.
ʼΗντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
Δεινός· ὃ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
ʼΗέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησε. 790
Στῆ δʼ ὄπιθε, πλῆξέν τε μετάφρενον εὐρέε τʼ ὤμω
Χειρὶ καταπρηνεῖ· στρεφεδίνηθεν δέ οἱ ὄσσε.
Τοῦ δʼ ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος ʼΑπόλλων·
ʽΗ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφʼ ἵππων
Αὐλῶπις τρυφάλεια· μιάνθησαν δὲ ἔθειραι 795
Αἵματι καὶ κονίῃσι· πάρος γε μὲν οὐ θέμις ἦεν
ʽΙπποκόμον πήληκα μιαίνεσθαι κονίῃσιν,
ʼΑλλʼ ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
ʽΡύετʼ ʼΑχιλλῆος· τότε δὲ Ζεὺς ʽΕκτορι δῶκεν
ʽΗι κεφαλῇ φορέειν· σχεδόθεν δέ οἱ ἦεν ὄλεθρος. 800
Πᾶν δέ οἱ ἐν χείρεσσιν ἄγη δολιχόσκιον ἔγχος,
Βριθὺ, μέγα, στιβαρὸν, κεκορυθμένον· αὐτὰρ ἀπʼ ὤμων
ʼΑσπὶς σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα·
Λῦσε δέ οἱ θώρηκα ἄναξ, Διὸς υἱὸς, ʼΑπόλλων.
Τὸν δʼ ἄτη φρένας εἷλε, λύθεν δʼ ὑπὸ φαίδιμα γυῖα· 805
Στῆ δὲ ταφών· ὄπιθεν δὲ μετάφρενον ὀξέϊ δουρὶ
ʼΩμων μεσσηγὺ σχεδόθεν βάλε Δάρδανος ἀνὴρ,
Πανθοΐδης Εὔφορβος, ὃς ἡλικίην ἐκέκαστο
ʼΕγχεΐ θʼ, ἱπποσύνῃ τε, πόδεσσί τε καρπαλίμοισι·
Καὶ γὰρ δὴ τότε φῶτας ἐείκοσι βῆσεν ἀφʼ ἵππων, 810
Πρῶτʼ ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο.
ʽΟς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεις ἱππεῦ,
Οὐ δὲ δάμασσʼ· ὃ μὲν αὖτις ἀνέδραμε, μίκτο δʼ ὁμίλῳ,
ʼΕκ χροὸς ἁρπάξας δόρυ μείλινον· οὐδʼ ὑπέμεινε
Πάτροκλον, γυμνόν περ ἐόντʼ, ἐν δηϊοτῆτι. 815
Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὶς
ʼΑψ ἑτάρων εἰς ἔθνος ἐχάζετο, κῆρʼ ἀλεείνων.
ʽΕκτωρ δʼ, ὡς εἶδε Πατροκλῆα μεγάθυμον
ʼΑψ ἀναχαζόμενον, βεβλημένον ὀξέϊ χαλκῷ,
ʼΑγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας, οὖτα δὲ δουρὶ 820
Νείατον ἐς κενεῶνα· διαπρὸ δὲ χαλκὸν ἔλασσε.
Δούπησε δὲ πεσὼν, μέγα δʼ ἤκαχε λαὸν ʼΑχαιῶν.

803. τερμιόεσσα. *Reaching to the extremity of the body; i. e. to the ancles.* Eustath. ποδηνεκής. Od. T. 242. χιτὼν τερμιόεις. The derivation is from *τέρμα, finis.*

805. ἄτη φρένας εἷλε. See on Il. A. 412.

808. Εὔφορβος. This is the hero with whom Pythagoras claimed identity. Ovid. Met. XV. 160. *Ipse ego, nam memini, Trojani tempore belli, Panthoides Euphorbus eram.* Compare Lucian. D. M. 20. Horat. I. 28. 10. Lactant. Instt. Div. 36. See also on Il. P. 70.

811. διδασκόμενος πολέμοιο. See on Il. B. 718.

Ὡς δ' ὅτε σῦν ἀκάμαντα λέων ἐβιήσατο χάρμῃ,
Ὥ τ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον
Πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἄμφω· 825
Πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
Ὣς πολέας πέφνοντα Μενοιτίου ἄλκιμον υἱὸν
Ἕκτωρ Πριαμίδης σχεδὸν ἔγχεϊ θυμὸν ἀπηύρα.
Καί οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα·
Πάτροκλ', ἦ που ἔφησθα πόλιν κεραϊζέμεν ἀμὴν, 830
Τρωϊάδας δὲ γυναῖκας, ἐλεύθερον ἦμαρ ἀπούρας,
Ἄξειν ἐν νήεσσι φίλην ἐς πατρίδα γαῖαν,
Νήπιε· τάων δὲ πρόσθ' Ἕκτορος ὠκέες ἵπποι
Ποσσὶν ὀρωρέχαται πολεμίζειν· ἔγχεϊ δ' αὐτὸς
Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὅς σφιν ἀμύνω 835
Ἦμαρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γῦπες ἔδονται.
Ἆ δεῖλ', οὐδέ τοι, ἐσθλὸς ἐὼν, χραίσμησεν Ἀχιλλεὺς,
Ὅς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι—
Μή μοι πρὶν ἰέναι, Πατρόκλεις ἱπποκέλευθε,
Νῆας ἐπὶ γλαφυρὰς, πρίν γ' Ἕκτορος ἀνδροφόνοιο 840
Αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.—
Ὥς πού σε προσέφη, σοὶ δὲ φρένας ἄφρονι πεῖθε.
Τὸν δ' ὀλιγοδρανέων προσέφης, Πατρόκλεις ἱππεῦ·
Ἤδη νῦν, Ἕκτορ, μεγάλ' εὔχεο· σοὶ γὰρ ἔδωκε
Νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἵ με δάμασσαν 845
Ῥηϊδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἕλοντο.
Τοιοῦτοι δ' εἴπερ μοι ἐείκοσιν ἀντεβόλησαν,
Πάντες κ' αὐτόθ' ὄλοντο, ἐμῷ ὑπὸ δουρὶ δαμέντες.
Ἀλλά με Μοῖρ' ὀλοὴ, καὶ Λητοῦς ἔκτανεν υἱὸς,
Ἀνδρῶν δ' Εὔφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
Οὔ θην οὐδ' αὐτὸς δηρὸν βέῃ, ἀλλά τοι ἤδη
Ἄγχι παρέστηκε Θάνατος καὶ Μοῖρα κραταιὴ,
Χερσὶ δαμέντ' Ἀχιλῆος ἀμύμονος Αἰακίδαο.

831. *ἐλεύθερον ἦμαρ.* Infra v. 836. *ἦμαρ ἀναγκαῖον.* See on Il. Z. 455.

838. *μένων.* Scil. *παρὰ νανσί.* Since Hector did not hear the admonitions of Achilles, his sarcastic speech must not be connected with them in the mind of the reader.

851. *ἄλλο δέ τοι ἐρέω, κ.τ.λ.* The period of approaching death has frequently been supposed to bring with it a spirit of divination and prophecy. Hence Homer has put into the mouth of the dying Patroclus a prediction of the fate of his enemy; and Hector, in a similar way, foretels that of Achilles, in Il. X. 359. Dido is another instance in Virg. Æn. IV. 607. Compare also Sil. Ital. II. 696. Eustathius instances the observation of Socrates in his defence before the Athenians: *ἐνταῦθα γέγονα ἐν ᾧ μάλιστα ἄνθρωποι χρησμῳδοῦσιν, ὅτ' ἂν μέλλωσιν ἀποθανεῖσθαι.* Compare Diod. Sic. XVIII. 1. Eur. Hec. 1241. sqq. Virg. Æn. X. 739. Arguments in favour of the reality of such prophetic ecstasies have been founded upon the prediction of Jacob upon his death-bed (Gen. xlix. 1), and other passages of Holy Writ; but no fair conclusion can be drawn from them.

852. *βέῃ.* See on Il. O. 194.

Ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε· 855
Ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἀϊδόσδε βεβήκει,
Ὃν πότμον γοόωσα, λιποῦσ' ἀδροτῆτα καὶ ἥβην.
Τὸν καὶ τεθνειῶτα προσηύδα φαίδιμος Ἕκτωρ·
Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον;
Τίς δ' οἶδ', εἴ κ' Ἀχιλεὺς, Θέτιδος πάϊς ἠϋκόμοιο, 860
Φθήῃ ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσαι;
Ὣς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὠτειλῆς
Εἴρυσε, λὰξ προσβάς· τὸν δ' ὕπτιον ὦσ' ἀπὸ δουρός.
Αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,
Ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο· 865
Ἵετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι
Ἄμβροτοι, οὓς Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

855. *τέλος θανάτοιο κάλυψε.* Pope considers the whole train of circumstances attendant upon the death of Patroclus as altogether unnecessary, and, resigning the passage to the mercy of the critics, maintains that the hero might have fallen with equal decency by the single arm of Hector. But, in truth, an ordinary death in battle, would not, in this instance, have been sufficient: something was required to mark the event as one of essential importance to the whole economy of the poem. The infuriated determination of Achilles still remained unaltered, and in fixed opposition to the counsels of Jupiter; and it was this catastrophe which was to effect the necessary change in his resolution, and bring him back to the field. Hence it is represented by the poet as a special act of divine intervention; and the point upon which the superiority of the will of the deity over that of man was more immediately to turn. It is the grand central point, the legitimate *μέσον* of the poem; wherein the inaction of Achilles ceases, and his active exertions, by which the will of Jupiter is to be accomplished, commence. See Prelim. Obss. sect. III. Penn's *Primary Argument*, ch. IV. p. 129.

856. *ψυχὴ δ' ἐκ ῥεθέων κ. τ. λ.* The separation of the soul from the body after death is here plainly asserted, and the descent of the former into Hades. Of the immortality of the soul, as inculcated by the poet, see on Il. A. 3. See also Davies on Cic. *de Divin.* I. 30. In later writers *ῥέθος* signifies *the countenance* (Apoll. Rhod. II. 68. Soph. Ant. 529. Eur. Herc. F. 1204. Theocr. Idyl. XXIX. 16. Mosch. IV. 2); but in Homer a *limb*, and, in the plural, *the body*. Schol. *ἐκ τῶν μελῶν, ἐκ τοῦ σώματος.*

857. *ἀδροτῆτα.* *Strength, vigour.* The vulgar reading is *ἀνδρότητα*, which Heyne retains, notwithstanding the violation of the metre. Perhaps, however, both readings are corrupt; though there can be no doubt which of the two is preferable.

867. This line is repeated from v. 381. supra; and in one of the two places it is probably an interpolation. According to the Venetian Scholiast, the following verse closes the book in some copies:—*Ἤματι τῷ, ὅτ' ἔγημε Θέτιν λιπαροκρήδεμνον.* Compare Il. Σ. 85.

THΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Ρʹ.

ʼΕπιγραφαί.

ʼΑΡΙΣΤΕΙΑ ΜΕΝΕΛΑΟΥ.

ʺΑλλως.

ʽΡΩ, κρατερὴ ἔρις ὦρτο, Μενοιτιάδαο πεσόντος.

THE ARGUMENT.

THE SEVENTH BATTLE, FOR THE BODY OF PATROCLUS:—THE ACTS OF MENELAUS.

Menelaus, upon the death of Patroclus, defends his body from the enemy: Euphorbus, who attempts it, is slain (vv. 1—60). Hector advancing, Menelaus retires; but soon returns with Ajax and drives him off (61—139). This Glaucus objects to Hector as a flight, who thereupon puts on the armour he had won from Patroclus, and renews the battle (140—236). The Greeks give way till Ajax rallies them: Æneas sustains the Trojans (237—425). The horses of Achilles deplore the loss of Patroclus (426—458). Æneas and Hector attempt the chariot of Achilles, which is borne off by Automedon (459—542). Jupiter covers his body with a thick darkness: the noble prayer of Ajax on that occasion (543—647). Menelaus sends Antilochus to Achilles with the news of Patroclus' death: then returns to the fight, where, though attacked with the utmost fury, he and Meriones, assisted by the Ajaxes, bear off the body to the ships (648—761).

The time is the evening of the eight and twentieth day. The scene lies in the fields before Troy.

ΟΥΔʼ ἔλαθʼ ʼΑτρέος υἱὸν, ʼΑρηΐφιλον Μενέλαον,
Πάτροκλος Τρώεσσι δαμεὶς ἐν δηϊοτῆτι,
Βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ·
ʼΑμφὶ δʼ ἄρʼ αὐτῷ βαῖνʼ, ὥς τις περὶ πόρτακι μήτηρ
Πρωτοτόκος, κινυρὴ, οὐ πρὶν εἰδυῖα τόκοιο· 5

5. πρωτοτόκος. *Giving birth for the first time;* as it is immediately explained in the words, *οὐ πρὶν εἰδυῖα τόκοιο.* It is to be observed, however, that derivatives of this kind, which are formed from the perfect middle of verbs, have an active or passive signification, according as they are accented on the penult or antepenultima.

Ὣς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος.
Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐΐσην,
Τὸν κτάμεναι μεμαὼς, ὅστις τοῦ γ' ἀντίος ἔλθοι.
Οὐδ' ἄρα Πάνθου υἱὸς ἐϋμμελίης ἀμέλησε
Πατρόκλοιο πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ 10
Ἔστη, καὶ προσέειπεν Ἀρηΐφιλον Μενέλαον·
  Ἀτρείδη Μενέλαε, Διοτρεφὲς, ὄρχαμε λαῶν,
Χάζεο, λεῖπε δὲ νεκρὸν, ἔα δ' ἔναρα βροτόεντα·
Οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων
Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην. 15
Τῷ με ἔα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,
Μή σε βάλω, ἀπὸ δὲ μελιηδέα θυμὸν ἕλωμαι.
  Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάασθαι.
Οὔτ' οὖν πορδάλιος τόσσον μένος, οὔτε λέοντος, 20
Οὔτε συὸς κάπρου ὀλοόφρονος, οὗ τε μέγιστος
Θυμὸς ἐνὶ στήθεσσι περὶ σθένεϊ βλεμεαίνει,
Ὅσσον Πάνθου υἷες ἐϋμμελίαι φρονέουσιν.
Οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἱπποδάμοιο
Ἧς ἥβης ἀπόνηθ', ὅτε μ' ὤνατο, καί μ' ὑπέμεινε, 25
Καί μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
Ἔμμεναι· οὐδέ ἑ φημὶ, πόδεσσί γε οἷσι κιόντα,
Εὐφρῆναι ἄλοχόν τε φίλην κεδνούς τε τοκῆας.
Ὣς θὴν καὶ σὸν ἐγὼ λύσω μένος, εἴ κε μεῦ ἄντα
Στήῃς· ἀλλά σ' ἔγωγ' ἀναχωρήσαντα κελεύω 30

Thus *πρωτότοκος* signifies *firstborn* in Luke ii. 7. *ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον.* Hence also we have *λαιμοτόμος* and *λαιμότομος*, *πατροκτόνος* and *πατρόκτονος*, &c. &c.—Of the adjective *κινυρὸς*, see Lex. Pent. Gr. v. *κινύρομαι*, and Valcknær ad Ammon. p. 94. Schol. *κινυρή· ὀδυρτική, θρηνητική.*

19. *οὐ μὲν καλὸν ὑπέρβιον εὐχετάασθαι.* Pind. Olymp. IX. 59. *τὸ δὲ καυχᾶσθαι παρὰ καιρὸν, μανίαισιν ὑποκρέκει.* Æsch. Pers. 825. *ὡς οὐχ ὑπέρφευ θνητὸν ὄντα χρὴ φρονεῖν.*

22. *περὶ σθένεϊ βλεμεαίνει.* See on Il. Θ. 337, where this expression occurs without the preposition; as also infra v. 135. and elsewhere. The poets frequently add *ἀμφὶ* or *περὶ* to the dative, which of itself implies a cause or motive. So Æsch. Pers. 702. *περὶ τάρβει.* Choëph. 543. *ἀμφὶ φόβῳ.* See Matt. Gr. Gr. § 402. Obs.

25. *ὤνατο.* Imperf. pass. from *ὄναμαι*, *to injure, to abuse*; which is distinct from *ὄνημαι*, *to be benefited*, also occurring in this line. Eustath. *ὅρα δὲ καὶ ὅτι ἐν στίχῳ ἐνὶ Ὤνητο εἰπὼν καὶ Ὤνατο, οὐ μόνον παρισῶσαι καὶ παρηχῆσαι δοκεῖ, ἀλλὰ καὶ διαφορὰν τῶν τοιούτων δοῦναι λεξέων· ἀρέσκει γὰρ τοῖς παλαιοῖς, διὰ τοῦ Η μὲν γράφειν ἐπ' ὠφελείας, διὰ δὲ τοῦ Α ἐπὶ μεμψέως.* The infinitive *ὄνασθαι* occurs in Apoll. Rhod. II. 196. There seems also to have been another form, *ὄνω*, of which the middle *ὄνομαι* repeatedly occurs: as in Il. I. 55. N. 127. 287. Ξ. 95. infra vv. 173. 378. and elsewhere. Hence the adjective *ὀνοστὸς*, in Il. I. 164. It may be observed, however, that later writers used also *ὄναμαι*, from *ὄνημι*, *juro*. See Ruhnken. Ep. Crit. 114. Valckn. ad Theocr. Adon. p. 362.—With respect to the abuse which Hyperenor is here said to have heaped upon Menelaus, nothing of the kind appears in Il. Ξ. 516, where his death is mentioned. Heyne, therefore, suggests that *ἔφατο*, in the next line, should be rendered *putavit, credidit*; in which sense *φημὶ* immediately succeeds.

'Ες πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
Πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω.
῞Ως φάτο, τὸν δ' οὐ πεῖθεν· ἀμειβόμενος δὲ προσηύδα·
Νῦν μὲν δή, Μενέλαε Διοτρεφὲς, ἦ μάλα τίσεις
Γνωτὸν ἐμὸν, τὸν ἔπεφνες· ἐπευχόμενος δ' ἀγορεύεις· 35
Χήρωσας δὲ γυναῖκα μυχῷ θαλάμοιο νέοιο,
'Αρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.
῏Η κέ σφιν δειλοῖσι γόου κατάπαυμα γενοίμην,
Εἴ κεν ἐγὼ κεφαλήν τε τεὴν καὶ τεύχε' ἐνείκας
Πάνθῳ ἐν χείρεσσι βάλω καὶ Φρόντιδι δίῃ. 40
'Αλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται,
Οὐδέ τ' ἀδήριτος, ἤτ' ἀλκῆς, ἤτε φόβοιο.
῞Ως εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἐίσην,
Οὐδ' ἔῤῥηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
'Ασπίδι ἐν κρατερῇ· ὁ δὲ δεύτερος ὤρνυτο χαλκῷ 45
'Ατρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
῍Αψ δ' ἀναχαζομένοιο κατὰ στομάχοιο θέμεθλα
Νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρείῃ χειρὶ πιθήσας·
'Αντικρὺ δ' ἁπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 50
Αἵματί οἱ δεύοντο κόμαι, Χαρίτεσσιν ὁμοῖαι,
Πλοχμοί θ', οἳ χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο.

32. *ῥεχθὲν δέ τε νήπιος ἔγνω.* So Hesiod. Op. D. I. 216. *παθὼν δέ τε νήπιος ἔγνω.* Hence Plat. Sympos. *in fin.* *εὐλαβηθῆναι, καὶ μὴ, κατὰ τὴν παροιμίαν, ὥσπερ νήπιον, παθόντα γνῶναι.* Æsch. Agam. 177. *Ζῆνα, τὸν πάθει μάθος κυρίως ἔχειν.* Blomfield, in his Glossary, compares another form of the proverb, *παθήματα μαθήματα*, as given in Herod. I. 207. *τὰ δέ μοι παθήματα, τὰ ἐόντα ἀχάριτα, μαθήματα γεγόνεε.* See also Soph. Œd. C. 143. Liv. XXII. 39. To the same effect, Prov. xxiii. 3. LXX. *πανοῦργος ἰδὼν πονηρὸν τιμωρούμενον κρατερῶς αὐτὸς παιδεύεται, οἱ δὲ ἄφρονες παρελθόντες ἐζημιώθησαν.*

37. *ἀρητὸν γόον.* *Horrendum, detestabilem luctum;* from *ἀρᾶσθαι.* So again in Il. Ω. 741. Hence also *πολυάρητος*, Od. Z. 280. T. 404. Another reading, of no great importance, is *ἄῤῥητον.*

38. *κατάπαυμα.* *Res pro persona.* See the references in the note on Il. Ξ. 201.

42. *ἀδήριτος.* *Uncontested.* Etym. M. p. 17. 39. *χωρὶς μάχης, καὶ ἀφιλόνεικος, ἐκ τοῦ Δῆρις.* And so the Scholiast. In Æsch. Prom. 105. it signifies *irresistible.* With *ἀλκῆς*, the preposition *περὶ* is understood, as in Il. H. 409. and elsewhere frequently.

44. *ἔῤῥηξεν χαλκόν.* See on Il. Γ. 348.

47. *στομάχοιο.* *Gutturis.* See on Il. Γ. 292.

51. *Χαρίτεσσιν ὁμοῖαι.* That is, *ταῖς κόμαις τῶν Χαρίτων.* It frequently happens in comparisons, when the substantive compared, and that with which it is compared, are the same word, that the word is not always repeated. Plat. *Alcib.* I. *extr.* *πελαργοῦ ἄρα ὁ ἐμὸς ἔρως οὐδὲν διοίσει*, for *τοῦ ἔρωτος πελαργοῦ.* This omission is more frequent after comparatives; as in Il. Φ. 191. See Matt. Gr. Gr. § 453. Hermann on Viger, p. 574. Similar constructions are also met with in Latin.

52. *χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο.* We have here a Trojan who used gold and silver to adorn his hair; which made Pliny say, that he doubted whether the women were the first that used these ornaments. Nat. Hist. XXXIII. 1. *Est quidem apud eundem Homerum virorum crinibus aurum implexum; ideo nescio an prior usus a fœminis cœperit.* He might likewise have strengthened his doubt by the custom of the Athenians, who put into their hair little grasshoppers of gold. Pope; from Dacier. See Thucyd. VI. 6. The verb *σφηκόω* signifies properly, *to collect into a taper form, like the body of a wasp.* Arist

Οἷον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης
Χώρῳ ἐν οἰοπόλῳ, ὅθ' ἅλις ἀναβέβρυχεν ὕδωρ,
Καλὸν, τηλεθάον, τὸ δέ τε πνοιαὶ δονέουσι 55
Παντοίων ἀνέμων, καί τε βρύει ἄνθεϊ λευκῷ·
'Ελθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
Βόθρου τ' ἐξέστρεψε, καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
Τοῖον Πάνθου υἱὸν ἐϋμμελίην Εὔφορβον
'Ατρείδης Μενέλαος, ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60
'Ως δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθὼς,
Βοσκομένης ἀγέλης βοῦν ἁρπάσῃ, ἥτις ἀρίστη·
Τῆς δ' ἐξ αὐχέν' ἔαξε, λαβὼν κρατεροῖσιν ὀδοῦσι,
Πρῶτον, ἔπειτα δέ θ' αἷμα καὶ ἔγκατα πάντα λαφύσσει
Δῃῶν, ἀμφὶ δὲ τόν γε κύνες τ' ἄνδρες τε νομῆες 65
Πολλὰ μάλ' ἰΰζουσιν ἀπόπροθεν, οὐδ' ἐθέλουσιν
'Αντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἱρεῖ·
Ὣς τῶν οὔ τινι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα
'Αντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.
Ἔνθα κε ῥεῖα φέροι κλυτὰ τεύχεα Πανθοΐδαο 70
'Ατρείδης, εἰ μή οἱ ἀγάσσατο Φοῖβος 'Απόλλων,

Vesp. 1073. εἶτα θαυμάζει μ' ὁρῶν μέσον ἐσφηκωμένον. Hence, generally, *to bind*, *to confine*. Eustath. ἐκ τῆς τῶν σφηκῶν κατὰ μέσον ἐντομῆς. So σφήκωμα is explained by Hesychius σχοινίον, and by Suidas δεσμός. Gl. Vet. σφήκωμα. *Nodus.*

53. οἷον δὲ τρέφει ἔρνος κ.τ.λ. This exquisite simile finely illustrates the beauty and sudden fall of Euphorbus, in which the allusion to the circumstance of his comely hair is peculiarly happy. Porphyry and Jamblichus, *de Vita Pythagoræ*, acquaint us of the peculiar affection Pythagoras had for these verses, which he set to the harp, and used to repeat as his own epicedion. Perhaps it was his fondness for them, which put it into his head to say that his soul transmigrated to him from this hero. Pope. Eustathius observes upon the justness of the comparison, that the olive always preserves its beauty.

54. χώρῳ ἐν οἰοπόλῳ. Schol. ἐρήμῳ καὶ μονήρει. Eustath. φασὶ γὰρ τὰ ἐν ἐρημίᾳ καὶ μονώζοντα φυτὰ μάλιστα θάλλειν. See on Il. N. 473. Heyne, after Koeppen, compares Catull. LXII. 49. *Ut flos in septis* secretus *nascitur hortis, Ignotus pecori, nullo contusus aratro, Quem mulcent auræ, firmat sol, educat imber.* Propert. Eleg. I. 2. 12. *Surgit et in* solis *felicius arbutus antris.*

55. τηλεθάον. The verb τηλεθάω, *vireo*, is properly applied to plants, as in this passage. So also in Il. Z. 148. Od. E. 63. H. 116. and elsewhere. Hence, metaphorically, in Il. X. 423. Ψ. 142.

56. βρύει. Schol. θάλλει, γέμει. See Lex. Pent. Gr. *in voce.*

62. ἥτις ἀρίστη. See on Il. H. 50.

65. δῃῶν. *Dilanians;* as in Il. Π. 158. Schol. διακόπτων, διαιρῶν. The verb generally signifies, *Hostiliter se gerere.*

66. ἰΰζουσιν. *They shout* ἰοῦ, ἰοῦ. Schol. Venet. ἀγροικικῇ φωνῇ προσφωνοῦσιν, παρὰ τὸ ἰοῦ ἐπίῤῥημα. Æsch. Suppl. ἰοῦ, ἰοῦ, Ἴϋζε καὶ βόα. By the same analogy are formed φεύζω, from φεῦ; αἰάζω from αἶ, αἶ; οἰμώζω from οἴμοι; ὀτοτύζω from ὀτοτοῖ, &c. &c. The noun ἰϋγμὸς occurs in Il. Σ. 572.

70. ἔνθα κε ῥεῖα φέροι κ.τ.λ. It seems from this passage that Menelaus did not obtain the arms of Euphorbus. There is mention however, in Pausan. II. 17, of a shield dedicated in the temple of Juno at Mycenæ, ἣν Μενέλαός ποτε ἀφείλετο Εὔφορβον ἐν 'Ιλίῳ. This shield is said to have been recognized by Pythagoras, as that which he bore, in the person of Euphorbus, in the Trojan war. See Diogen. Laert. VIII. 5. Ælian. V. H. V. 26; and the note on Il. Π. 808.

71. ἀγάσσατο. Schol. ἐφθόνησε. The verb ἀγάζομαι signifies properly *to admire;* as in Il. Γ. 181. H. 404. Hence *to be envious*, as in this verse. Compare Il. Ψ. 639. Also *to be angry;* as in Il. H. 41. Ξ. 111. and elsewhere. The derivation is from ἄγαν, as μεγαίρειν from μέγα.

"Ος ῥά οἱ "Εκτορ' ἐπῶρσε, θοῷ ἀτάλαντον "Αρηϊ,
'Ανέρι εἰσάμενος Κικόνων ἡγήτορι Μέντῃ.
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Εκτορ, νῦν σὺ μὲν ὧδε θέεις, ἀκίχητα διώκων 75
"Ιππους Αἰακίδαο δαΐφρονος· οἳ δ' ἀλεγεινοὶ
'Ανδράσι γε θνητοῖσι δαμήμεναι ἠδ' ὀχέεσθαι,
"Αλλῳ γ' ἢ 'Αχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
Τόφρα δέ τοι Μενέλαος, ἀρήϊος 'Ατρέος υἱὸς,
Πατρόκλῳ περιβὰς, Τρώων τὸν ἄριστον ἔπεφνε, 80
Πανθοΐδην Εὔφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.
"Ως εἰπὼν, ὃ μὲν αὖτις ἔβη θεὸς ἀμπόνον ἀνδρῶν·
"Εκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφὶ μελαίνας.
Πάπτηνε δ' ἄρ' ἔπειτα κατὰ στίχας· αὐτίκα δ' ἔγνω
Τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ 85
Κείμενον· ἔῤῥει δ' αἷμα κατ' οὐταμένην ὠτειλήν.
Βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
'Οξέα κεκληγὼς, φλογὶ εἴκελος 'Ηφαίστοιο
'Ασβέστῳ· οὐδ' υἱὸν λάθεν 'Ατρέος ὀξὺ βοήσας.
'Οχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 90
"Ω μοι ἐγὼ, εἰ μέν κε λίπω κάτα τεύχεα καλὰ,
Πάτροκλόν θ', ὃς κεῖται ἐμῆς ἕνεκ' ἐνθάδε τιμῆς,
Μήτις μοι Δαναῶν νεμεσήσεται, ὅς κεν ἴδηται·
Εἰ δέ κεν "Εκτορι μοῦνος ἐὼν καὶ Τρωσὶ μάχωμαι
Αἰδεσθεὶς, μή πως με περιστείωσ' ἕνα πολλοί· 95
Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος "Εκτωρ.
'Αλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
'Οππότ' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι,

75. ἀκίχητα. Adverbially, for ἀκιχήτως, i. e. *to no purpose*. Hesych. ἀκίχητα· ακατάληπτα. The expression ἀκίχητα διώκειν passed into a proverb, of which we meet with the following variations. M. Anton. *de seipso*, L. V. τὸ τὰ ἀδύνατα διώκειν μανικόν. Isid. Pelus. Ep. V. 145. τὰ ἀδύνατα διώκειν, μανικόν· πέπαυσο τοίνυν ἀκίχητα διώκων. Plato Euthyphr. p. 4. τί δέ; πετόμενόν τινα διώκεις; Fragm. Incert. ἀρχὴν δὲ θηρᾷν οὐ πρέπει τἀμήχανα. Epist. Galat. ii. 2. μήπως εἰς κενὸν τρέχω, ἢ ἔδραμον.

76. οἳ δ' ἀλεγεινοὶ κ. τ. λ. See on Il. K. 402.

83. φρένας ἀμφὶ μελαίνας. See on Il. A. 103. In this passage, however, φρένες appears rather to denote the *mind* itself, in reference to which the epithet μέλαιναι may be rendered, metaphorically, *tristes*, *sollicitæ*. Hence Æsch. Pers. 119. Ταῦτά μοι μελαγχίτων Φρὴν ἀμύσσεται φόβῳ. Suppl. 792. μελανόχρως δὲ πάλλεταί μου καρδία. Theogn. 1199. καί μοι κραδίην ἐπάταξε μέλαιναν, "Οττι μοι εὐανθεῖς ἄλλοι ἔχουσιν ἀγρούς. See Blomfield's Gloss. on the passage of Æschylus first cited.

89. 'Ασβέστῳ· οὐδ' υἱὸν κ. τ. λ. To avoid the harsh crasis in the beginning of the second foot, Barnes would read οὐδ' υἷα λάθ' 'Ατρέος. Although supported only by a single MS., the conjecture is in all probability correct.

91. τεύχεα καλά. Scil. *Euphorbi*. In vv. 93. 95. the verb δέδοικα, as in repeated instances, must be supplied.

95. αἰδεσθείς. See on Il. E. 531. In the next line, we have the particle δὲ for γάρ.

98. πρὸς δαίμονα. *Adverso Numine:* and so again in v. 104. On the other hand, ἐκ θεοῦ, *favente Deo*, in v. 101. With the sentiment, compare Exod. xiv. 25. Isa. xli. 11. 13.

Ὅν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη.
Τῷ μ' οὔ τις Δαναῶν νεμεσήσεται, ὅς κεν ἴδηται 100
Ἕκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφι πολεμίζει.
Εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
Ἄμφω κ' αὖτις ἰόντες ἐπιμνησαίμεθα χάρμης,
Καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσαίμεθα νεκρὸν
Πηλείδῃ Ἀχιλῆϊ· κακῶν δέ κε φέρτατον εἴη. 105
Ἕως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,
Τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ' Ἕκτωρ.
Αὐτὰρ ὅγ' ἐξοπίσω ἀνεχάζετο, λεῖπε δὲ νεκρὸν
Ἐντροπαλιζόμενος· ὥστε λῖς ἠϋγένειος,
Ὅν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται 110
Ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
Παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο·
Ὣς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
Στῆ δὲ μεταστρεφθεὶς, ἐπεὶ ἵκετο ἔθνος ἑταίρων,
Παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν· 115
Τὸν δὲ μάλ' αἶψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης,
Θαρσύνονθ' ἑτάρους, καὶ ἐποτρύνοντα μάχεσθαι·
Θεσπέσιον γάρ σφι φόβον ἔμβαλε Φοῖβος Ἀπόλλων.
Βῆ δὲ θέειν, εἶθαρ δὲ παριστάμενος ἔπος ηὔδα·
Αἶαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος 120
Σπεύσομεν, αἴ κε νέκυν περ Ἀχιλλῆϊ προφέρωμεν
Γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἕκτωρ.
Ὣς ἔφατ'· Αἴαντι δὲ δαΐφρονι θυμὸν ὄρινε·
Βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.
Ἕκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε' ἀπηύρα, 125
Ἕλκ', ἵν' ἀπ' ὤμοιϊν κεφαλὴν τάμοι ὀξέϊ χαλκῷ,
Τὸν δὲ νέκυν Τρωῇσιν ἐρυσσάμενος κυσὶ δοίη·
Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος, ἠΰτε πύργον·
Ἕκτωρ δ' ἂψ ἐς ὅμιλον ἰὼν ἀνεχάζεθ' ἑταίρων,
Ἐς δίφρον δ' ἀνόρουσε· δίδου δ' ὅγε τεύχεα καλὰ 130
Τρωσὶ φέρειν προτὶ ἄστυ, μέγα κλέος ἔμμεναι αὐτῷ.
Αἴας δ', ἀμφὶ Μενοιτιάδῃ σάκος εὐρὺ καλύψας,

99. κυλίσθη. *Advolvi solet.* This import of the Aorist has been repeatedly noticed.

105. κακῶν δέ κε φέρτατον εἴη. Hence the proverb, *De malis minimum.* Aristot. Ethic. II. 9. τὰ ἐλάχιστα ληπτέον τῶν κακῶν. Hannibal *ap. Polyb.* XV. τῶν μὲν ἀγαθῶν ἀεὶ τὸ μέγιστον, τῶν κακῶν δὲ τὸ ἐλάχιστον αἱρεῖσθαι.

112. παχνοῦται. *Is chilled,* or *frozen;* scil. *with vexation.* Schol. ὑπὸ λύπης πήγνυται, δάκνεται· ἡ μεταφορὰ ἀπὸ τῆς πάχνης. Æsch. Choëph. 76. κρυφαίοις πένθεσιν παχνουμένη. Eurip. Hipp. 803. λύπῃ παχνωθεῖσα. Hesiod. Op. D. 357. ἐπάχνωσεν φίλον ἦτορ. So Ovid. Heroid. XV. 112. *Adstrictum gelido frigore pectus erat.* Compare Od. Ξ. 476; and see Monk on Hippol. *loc. cit.* Rhunken. Ep. Crit. I. p. 120.

Ἑστήκει, ὥς τίς τε λέων περὶ οἷσι τέκεσσιν,
Ὧ, ῥά τε νήπι' ἄγοντι συναντήσωνται ἐν ὕλῃ
Ἄνδρες ἐπακτῆρες· ὃ δέ τε σθένεϊ βλεμεαίνει, 135
Πᾶν δέ τ' ἐπισκύνιον κάτω ἕλκεται, ὄσσε καλύπτων·
Ὣς Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.
Ἀτρείδης δ' ἑτέρωθεν, Ἀρηΐφιλος Μενέλαος,
Ἑστήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέξων.
Γλαῦκος δ', Ἱππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,
Ἕκτορ' ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 141
Ἕκτορ, εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδεύεο·
Ἦ σ' αὔτως κλέος ἐσθλὸν ἔχει, φύξηλιν ἐόντα.
Φράζεο νῦν, ὅππως κε πόλιν καὶ ἄστυ σαώσῃς
Οἶος σὺν λαοῖσι, τοὶ Ἰλίῳ ἐγγεγάασιν. 145
Οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
Εἶσι περὶ πτόλιος· ἐπεὶ οὐκ ἄρα τὶς χάρις ἦεν
Μάρνασθαι δηΐοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεί.
Πῶς κε σὺ χείρονα φῶτα σαώσειας μεθ' ὅμιλον,
Σχέτλι', ἐπεὶ Σαρπηδόν', ἅμα ξεῖνον καὶ ἑταῖρον, 150
Κάλλιπες Ἀργείοισιν ἕλωρ καὶ κύρμα γενέσθαι;
Ὅς τοι πόλλ' ὄφελος γένετο πτόλεΐ τε καὶ αὐτῷ,
Ζωὸς ἐών· νῦν δ' οὔ οἱ ἀλαλκέμεναι κύνας ἔτλης.
Τῷ νῦν, εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν,
Οἴκαδ' ἴμεν, Τροίῃ δὲ πεφήσεται αἰπὺς ὄλεθρος. 155
Εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη
Ἄτρομον, οἷόν τ' ἄνδρας ἐσέρχεται, οἳ περὶ πάτρης
Ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
Αἶψά κε Πάτροκλον ἐρυσαίμεθα Ἴλιον εἴσω·
Εἰ δ' οὗτος προτὶ ἄστυ μέγα Πριάμοιο ἄνακτος 160
Ἔλθοι τεθνηὼς, καί μιν ἐρυσαίμεθα χάρμης,
Αἶψά κεν Ἀργεῖοι Σαρπηδόνος ἔντεα καλὰ
Λύσειαν, καί κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω.

135. ἐπακτῆρες. Schol. κυνηγοὶ, ἀπὸ τοῦ ἐπάγεσθαι τοὺς κύνας.

136. ἐπισκύνιον. Eustath. τὸ ἐπάνω τῶν ὀφθαλμῶν μέρος, ἤτοι δέρμα, τὸ συνοφρύωμα τοῦ μετώπου. Arist. Ran. 764. δεινὸν ἐπισκύνιον ξυνάγων. Theocr. Idyl. XXIV. 116. τοῖον ἐπισκύνιον βλασύρῳ ἐπέκειτο προσώπῳ. This passage of Homer is illustrated by Plin. N. H. VIII. 19. *Cum pro catulis fera dimicat, oculorum aciem traditur defigere in terram, ne venabula expavescat.* Compare Val. Flacc. I. 758.

139. πένθος ἀέξων. Latinè, *fovens, retinens.* Apoll. Rhod. I. 1339. οὐ θήν τοι ἀδευκέα μῆνιν ἀέξω. II. 643. θάρσος ἀέξω. Cf. infra v. 226. Heyne.

150. σχέτλιε. See on Il. B. 112.

151. ἕλωρ καὶ κύρμα γενέσθαι. See on Il. A. 4. E. 488.

155. οἴκαδ' ἴμεν. The verb δεῖ is understood. Of φαίνεσθαι, signifying *adesse*, see note on Il. K. 236.

163. αὐτόν. Sarpedon. Glaucus was unconscious of the transportation of this hero's body into Lycia; and this rebuke of Hector proceeds upon the supposition that the Greeks had obtained possession of it, and conveyed it to the ships.

Τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσὶ, καὶ ἀγχέμαχοι θεράποντες. 165
Ἀλλὰ σύγ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασσας
Στήμεναι ἄντα, κατ' ὄσσε ἰδὼν δηΐων ἐν ἀϋτῇ,
Οὐδ' ἰθὺς μαχέσασθαι· ἐπεὶ σέο φέρτερός ἐστι.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἕκτωρ·
Γλαῦκε, τίη δὲ σὺ τοῖος ἐὼν ὑπέροπλον ἔειπες; 170
Ὢ πόποι, ἦτ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων,
Τῶν, ὅσσοι Λυκίην ἐριβώλακα ναιετάουσι·
Νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες,
Ὅς τέ με φῂς Αἴαντα πελώριον οὐχ ὑπομεῖναι.
Οὔτοι ἐγὼ ἔῤῥιγα μάχην, οὐδὲ κτύπον ἵππων· 175
Ἀλλ' αἰεί γε Διὸς κρείσσων νόος αἰγιόχοιο,
Ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην
Ῥηϊδίως, ὁτὲ δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
Ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο, καὶ ἴδε ἔργον·
Ἠὲ πανημέριος κακὸς ἔσσομαι, ὡς ἀγορεύεις, 180
Ἤ τινα καὶ Δαναῶν, ἀλκῆς μάλα περ μεμαῶτα,
Σχήσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος.
Ὣς εἰπὼν Τρώεσσιν ἐκέκλετο, μακρὸν ἀΰσας·
Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχηταὶ,
Ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 185
Ὄφρ' ἂν ἐγὼ Ἀχιλῆος ἀμύμονος ἔντεα δύω
Καλὰ, τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς.
Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ
Δηΐου ἐκ πολέμοιο· θέων δ' ἐκίχανεν ἑταίρους
Ὦκα μάλ', οὔπω τῆλε, ποσὶ κραιπνοῖσι μετασπὼν, 190
Οἳ προτὶ ἄστυ φέρον κλυτὰ τεύχεα Πηλείδαο.
Στὰς δ' ἀπάνευθε μάχης πολυδακρύου, ἔντε' ἄμειβεν.
Ἤτοι ὃ μὲν τὰ ἃ δῶκε, φέρειν προτὶ Ἴλιον ἱρὴν,
Τρωσὶ φιλοπτολέμοισιν· ὃ δ' ἄμβροτα τεύχεα δῦνε
Πηλείδεω Ἀχιλῆος, ἅ οἱ θεοὶ οὐρανίωνες 195

164. *πέφατ'. Interfectus est.* Of the following line, see on Il. Π. 272.

167. *κατ' ὄσσε ἰδών.* Scil. *αὐτοῦ. As soon as you saw his face.* Compare Il. Ξ. 286.

172. *τῶν.* For *τούτων*; as usual in Homer. See on Il. A. 9.

176. *ἀλλ' αἰεί γε κ.τ.λ.* This, and the following verses, are found also in Il. Π. 688. sqq., where the two last appear somewhat out of place. In v. 178. *ὁτὲ* is for *ἄλλοτε, interdum.* With the sentiment we may compare Soph. Elect. 696. *ὅταν δέ τις θεῶν βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.*

192. *πολυδακρύου.* This is the reading of the Venetian MS. Vulgo *πολυδακρύτου*, which is against the metre. Compare Il. Ω. 620. Od. T. 213. and elsewhere. Heyne and others, after Bentley, would read *πολυδάκρυος* from *πολύδακρυς*, which occurs infra v. 544. T. 132. *et sæpius;* but although *πολυδάκρυος* is not repeated in any other passage, the similar form *ἀριδάκρυος* is a sufficient support of the reading in the text, which is adopted by Bothe and Spitzner.

195. *οἱ πατρὶ φίλῳ.* For *πατρὶ αὐτοῦ.* See on Il. Δ. 219; and compare infra vv. 268. 324. B. 586. Γ. 106. and elsewhere.

Πατρὶ φίλῳ ἔπορον, ὃ δ' ἄρα ᾧ παιδὶ ὄπασσε
Γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.
Τὸν δ' ὡς οὖν ἀπάνευθεν ἴδε νεφεληγερέτα Ζεὺς
Τεύχεσι Πηλείδαο κορυσσόμενον θείοιο,
Κινήσας ῥα κάρη προτὶ ὃν μυθήσατο θυμόν· 200
Ἆ δεῖλ', οὐδέ τι τοὶ θάνατος καταθύμιός ἐστιν,
Ὃς δή τοι σχεδόν ἐστι· σὺ δ' ἄμβροτα τεύχεα δύνεις
Ἀνδρὸς ἀριστῆος, τόν τε τρομέουσι καὶ ἄλλοι.
Τοῦ δὴ ἑταῖρον ἔπεφνες ἐνηέα τε κρατερόν τε,
Τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων 205
Εἵλευ· ἀτάρ τοι νῦν γε μέγα κρατὸς ἐγγυαλίξω,
Τῶν ποινὴν, ὅ τοι οὔ τι μάχης ἐκ νοστήσαντι
Δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλείωνος.
Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων.
Ἕκτορι δ' ἥρμοσε τεύχε' ἐπὶ χροΐ· δῦ δέ μιν Ἄρης 210
Δεινὸς, ἐνυάλιος· πλῆσθεν δ' ἄρα οἱ μέλε' ἐντὸς
Ἀλκῆς καὶ σθένεος· μετὰ δὲ κλειτοὺς ἐπικούρους
Βῆ ῥα μέγα ἰάχων· ἰνδάλλετο δέ σφισι πᾶσι,
Τεύχεσι λαμπόμενος, μεγαθύμῳ Πηλείωνι.
Ὄτρυνε δὲ ἕκαστον ἐποιχόμενος ἐπέεσσι, 215
Μέσθλην τε, Γλαῦκόν τε, Μέδοντά τε, Θερσίλοχόν τε,
Ἀστεροπαῖόν τε, Δεισήνορά θ', Ἱππόθοόν τε,
Φόρκυν τε, Χρομίον τε, καὶ Ἔννομον οἰωνιστήν·
Τοὺς ὅγ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
Κέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων· 220
Οὐ γὰρ ἐγὼ πληθὺν διζήμενος, οὐδὲ χατίζων,
Ἐνθάδ' ἀφ' ὑμετέρων πολίων ἤγειρα ἕκαστον,
Ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
Προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.
Τὰ φρονέων, δώροισι κατατρύχω καὶ ἐδωδῇ 225
Λαοὺς, ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω.
Τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω,
Ἠὲ σαωθήτω· ἣ γὰρ πολέμου ὀαριστύς.

197. *γηράς*. Participle from *γηράναι*. See Matt. Gr. Gr. § 227.

204. *ἐνηέα*. *Gentle, courteous.* Eustath. *προσηνῆ, πρᾶον*. Compare v. 670.

207. *ὅ*. For *καθ' ὃ*, or *ὅτι*.

210. *Ἕκτορι δ' ἥρμοσε τεύχεα*. *The arms fitted Hector.* Compare Il. Γ. 333. Τ. 386.—*δῦ δέ μιν Ἄρης*. Schol. *εἰσῆλθε δὲ αὐτὸν πολέμου ἐπιθυμία καὶ ὁρμή*.

213. *ἰνδάλλετο*. *Appeared like; seemed to resemble.* Schol. *εἰκάζετο, ὡμοιοῦτο, τῷ Ἀχιλλεῖ δηλονότι*. Compare Il. Ψ. 460. Od. Γ. 246. Τ. 224. Apoll. Rhod. I. 1297. Arist. Vesp. 187. The word is also used by Plato.

225. *δώροισι κατατρύχω κ.τ.λ.* *I exhaust my people of gifts and provisions;* i. e. *I levy upon them the necessaries for your support, and the hire of your services.* Schol. *κατατρύχω· καταδαπανῶ, ἀνιῶ, εἰς ταλαιπωρίαν ἄγω*. See on Il. Σ. 287.

227. *ἢ ἀπολέσθω, κ. τ. λ.* See on Il. Ο. 502.

228. *ἣ γὰρ πολέμου ὀαριστύς*. *Such is the business of war.* The noun *ὀαριστὺς* signifies properly *conversation, familiar*

"Ος δέ κε Πάτροκλον, καὶ τεθνηῶτά περ, ἔμπης
Τρῶας ἐς ἱπποδάμους ἐρύσῃ, εἴξῃ δέ οἱ Αἴας, 230
"Ημισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτὸς
"Εξω ἐγώ· τὸ δέ οἱ κλέος ἔσσεται, ὅσσον ἐμοί περ.
  "Ως ἔφαθ'· οἱ δ' ἰθὺς Δαναῶν βρίσαντες ἔβησαν,
Δούρατ' ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς
Νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο. 235
Νήπιοι· ἦτε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπηύρα.
Καὶ τότ' ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
  Ὦ πέπον, ὦ Μενέλαε Διοτρεφὲς, οὐκέτι νῶϊ
"Ελπομαι αὐτώ περ νοστησέμεν ἐκ πολέμοιο.
Οὔ τι τόσον νέκυος πέρι δείδια Πατρόκλοιο, 240
"Ος κε τάχα Τρώων κορέει κύνας ἠδ' οἰωνοὺς,
"Οσσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσι,
Καὶ σῇ· ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει
"Εκτωρ, ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.
'Αλλ' ἄγ', ἀριστῆας Δαναῶν κάλει, ἤν τις ἀκούσῃ. 245
  "Ως ἔφατ'· οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,
"Ηϋσε δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
  Ὦ φίλοι, 'Αργείων ἡγήτορες ἠδὲ μέδοντες,
Οἵ τε παρ' 'Ατρείδῃς, 'Αγαμέμνονι καὶ Μενελάῳ,
Δήμια πίνουσι, καὶ σημαίνουσιν ἕκαστος 250
Λαοῖς, ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ,
'Αργαλέον δέ μοι ἐστὶ διασκοπιᾶσθαι ἕκαστον
'Ηγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδηεν.
'Αλλά τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ
Πάτροκλον Τρωῇσι κυσὶ μέλπηθρα γενέσθαι. 255
  "Ως ἔφατ'· ὀξὺ δ' ἄκουσεν 'Οϊλῆος ταχὺς Αἴας,
Πρῶτος δ' ἀντίος ἦλθε θέων ἀνὰ δηϊοτῆτα·
Τὸν δὲ μέτ' 'Ιδομενεὺς καὶ ὀπάων 'Ιδομενῆος
Μηριόνης, ἀτάλαντος 'Ενυαλίῳ ἀνδρειφόντῃ.
Τῶν δ' ἄλλων τίς κεν ᾗσι φρεσὶν οὐνόματ' εἴποι, 260
"Οσσοι δὴ μετόπισθε μάχην ἤγειραν 'Αχαιῶν.
Τρῶες δὲ προὔτυψαν ἀολλέες· ἦρχε δ' ἄρ' "Εκτωρ.

intercourse; as in Il. Ξ. 216. Hence its import in this place is easily deducible. Compare Il. N. 291.

237. *εἶπε Μενέλαον.* See on Il. M. 60.

243. *πολέμοιο νέφος.* Hector is so called, as Amphiaraus in Pind. Nem. X. 16. Virgil has a similar metaphor in Æn. X. 809. *Æneas,* nubem belli, *dum detonet, omnem Sustinet.* Some, however, prefer the following construction: "Εκτωρ καλύπτει νέφος πολέμοιο περὶ πάντα.

250. *δήμια πίνουσι. Drink at the public cost,* i. e. the wine supplied by the public for the use of the princes. A similar expression is *γερούσιος οἶνος,* in Il. Δ. 259.

251. *ὀπηδεῖ.* That is, *πάρεστι.* Compare Il. B. 197.

255. *κυσὶ μέλπηθρα.* See on Il. N. 233.

Ὡς δ' ὅτ' ἐπὶ προχοῇσι διϊπετέος ποταμοῖο
Βέβρυχε μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι
Ἠϊόνες βοόωσιν, ἐρευγομένης ἁλὸς ἔξω· 265
Τόσσῃ ἄρα Τρῶες ἰαχῇ ἴσαν· αὐτὰρ Ἀχαιοὶ
Ἔστασαν ἀμφὶ Μενοιτιάδῃ, ἕνα θυμὸν ἔχοντες,
Φραχθέντες σάκεσι χαλκήρεσιν· ἀμφὶ δ' ἄρα σφι
Λαμπρῇσι κορύθεσσι Κρονίων ἠέρα πολλὴν
Χεῦ'· ἐπεὶ οὐδὲ Μενοιτιάδην ἔχθαιρε πάρος γε, 270
Ὄφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο·
Μίσησε δ' ἄρα μιν δηΐων κυσὶ κύρμα γενέσθαι
Τρωῇσι· τῷ καί οἱ ἀμυνέμεν ὦρσεν ἑταίρους.
Ὦσαν δὲ πρότεροι Τρῶες ἑλίκωπας Ἀχαιούς.
Νεκρὸν δὲ προλιπόντες ὑπέτρεσαν· οὐδέ τιν' αὐτῶν 275
Τρῶες ὑπέρθυμοι ἕλον ἔγχεσιν, ἱέμενοί περ,
Ἀλλὰ νέκυν ἐρύοντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
Μέλλον ἀπέσσεσθαι· μάλα γὰρ σφέας ὦκ' ἐλέλιξεν
Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα. 280
Ἴθυσε δὲ διὰ προμάχων, συῒ εἴκελος ἀλκὴν
Καπρίῳ, ὅστ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηοὺς
Ῥηϊδίως ἐκέδασσεν ἑλιξάμενος διὰ βήσσας·
Ὣς υἱὸς Τελαμῶνος ἀγαυοῦ, φαίδιμος Αἴας,
Ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285
Οἳ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
Ἄστυ ποτὶ σφέτερον ἐρύειν, καὶ κῦδος ἀρέσθαι.
Ἤτοι τὸν Λήθοιο Πελασγοῦ φαίδιμος υἱὸς,
Ἱππόθοος, ποδὸς εἷλκε κατὰ κρατερὴν ὑσμίνην,
Δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας, 290
Ἕκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
Ἦλθε κακὸν, τό οἱ οὔ τις ἐρύκακεν ἱεμένων περ·
Τὸν δ' υἱὸς Τελαμῶνος, ἐπαΐξας δι' ὁμίλου,
Πλῆξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρῄου.

263. *ὡς δ' ὅτ' ἐπὶ προχοῇσι κ. τ. λ.* The Poet has been supposed to allude, in this simile, to the noise of the breakers at one of the mouths of the Nile. Mr. Wood observes that the representation is so strikingly expressive of the dashing sound, like that proceeding from a succession of cascades, which he experienced on his approach to the coast of Egypt, that it might fairly be concluded that Homer had been in precisely the same situation. The exquisite beauty of the lines, in which the sound is so distinctly accordant with the sense, determined Solon and Plato to abandon poetry, in despair of ever producing a description of equal sublimity. See Wood's Essay on Homer, p. 77.

265. *ἐρευγομένης ἁλὸς ἔξω.* Compare Od. E. 403. 438. Apoll. Rhod. II. 367. The verb *ἐρεύγεσθαι* is used in its proper acceptation in Il. Π. 162.

272. *μίσησε. He was unwilling.* So Hor. Carm. II. 16. 25. *Lætus in præsens animus quod ultra est* Oderit *curare.* In this sense *φθονεῖν* also is sometimes used.

275. *νεκρὸν δὲ προλιπόντες.* Scil. *Achivi.*

Ἤρικε δ' ἱπποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ, 295
Πληγεῖσ' ἔγχεΐ τε μεγάλῳ καὶ χειρὶ παχείῃ·
Ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
Αἱματόεις· τοῦ δ' αὖθι λύθη μένος· ἐκ δ' ἄρα χειρῶν
Πατρόκλοιο πόδα μεγαλήτορος ἧκε χαμᾶζε
Κεῖσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνὴς ἐπὶ νεκρῷ, 300
Τῆλ' ἀπὸ Λαρίσσης ἐριβώλακος, οὐδὲ τοκεῦσι
Θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
Ἔπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
Ἕκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ·
Ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος 305
Τυτθόν· ὁ δὲ Σχεδίον, μεγαθύμου Ἰφίτου υἱὸν,
Φωκήων ὄχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῆϊ
Οἰκία ναιετάασκε, πολέσσ' ἄνδρεσσιν ἀνάσσων,
Τὸν βάλ' ὑπὸ κληῖδα μέσην· διὰ δ' ἀμπερὲς ἄκρη
Αἰχμὴ χαλκείη παρὰ νείατον ὦμον ἀνέσχε. 310
Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Αἴας δ' αὖ Φόρκυνα δαΐφρονα, Φαίνοπος υἱὸν,
Ἱπποθόῳ περιβάντα, μέσην κατὰ γαστέρα τύψε,
Ῥῆξε δὲ θώρηκος γύαλον· διὰ δ' ἔντερα χαλκὸς
Ἤφυσ'· ὁ δ' ἐν κονίῃσι πεσὼν ἕλε γαῖαν ἀγοστῷ. 315
Χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἕκτωρ·
Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκροὺς,
Φόρκυν θ' Ἱππόθοόν τε· λύοντο δὲ τεύχε' ἀπ' ὤμων.
Ἔνθα κεν αὖτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν, ἀναλκείῃσι δαμέντες· 320
Ἀργεῖοι δέ κε κῦδος ἕλον, καὶ ὑπὲρ Διὸς αἶσαν,
Κάρτεϊ καὶ σθένεϊ σφετέρῳ· ἀλλ' αὐτὸς Ἀπόλλων
Αἰνείαν ὤτρυνε, δέμας Περίφαντι ἐοικὼς,
Κήρυκ' Ἠπυτίδῃ, ὅς οἱ παρὰ πατρὶ γέροντι
Κηρύσσων γήρασκε, φίλα φρεσὶ μήδεα εἰδώς. 325
Τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
Αἰνεία, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσαισθε

295. ἤρικε. *Dissiluit; diffracta est;* from ἐρείκω. Compare Il. N. 441; and see Schneid. Lex. in v.

297. παρ' αὐλόν. See on Il. Γ. 337.

301. οὐδὲ τοκεῦσι θρέπτρα κ.τ.λ. See on Il. Δ. 478. Hesiod, in reference to the iron age, observes in Op. D. I. 185. οὐδὲ μὲν οἵγε Γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν. The duty of making provision for aged parents, as inculcated by Homer, is recognized in Holy Writ. See 1 Tim. v. 4; and compare Gen. xlv. 10. Matt. xv. 6.

309. ὑπὸ κληῖδα. See on Il. E. 146.

321. ὑπὲρ Διὸς αἶσαν. *In opposition to the decree of Jupiter.* See on Il. B. 155. In the same sense we have ὑπὲρ θεὸν in v. 327, which is sufficiently explained in the subsequent lines. The sense then is: *How would you deliver Troy against the will of the Deity,—as indeed I have seen men trusting in their own might, &c.—since you stand trembling when Jove is on your side.*

῎Ιλιον αἰπεινὴν, ὡς δὴ ἴδον ἀνέρας ἄλλους
Κάρτεΐ τε σθένεΐ τε πεποιθότας, ἠνορέῃ τε,
Πλήθεΐ τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας; 330
Ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσι
Νίκην· ἀλλ᾽ αὐτοὶ τρεῖτ᾽ ἄσπετον, οὐδὲ μάχεσθε.
Ὣς ἔφατ᾽· Αἰνείας δ᾽ ἑκατηβόλον Ἀπόλλωνα
Ἔγνω ἐσάντα ἰδὼν, μέγα δ᾽ Ἕκτορα εἶπε βοήσας·
Ἕκτορ τ᾽, ἠδ᾽ ἄλλοι Τρώων ἀγοὶ ἠδ᾽ ἐπικούρων, 335
Αἰδὼς μὲν νῦν ἥδε γ᾽ Ἀρηϊφίλων ὑπ᾽ Ἀχαιῶν
Ἴλιον εἰσαναβῆναι, ἀναλκείῃσι δαμέντας.
Ἀλλ᾽ ἔτι γάρ τις φησὶ θεῶν, ἐμοὶ ἄγχι παραστὰς,
Ζῆν᾽, ὕπατον μήστωρα, μάχης ἐπιτάῤῥοθον εἶναι.
Τῷ ῥ᾽ ἰθὺς Δαναῶν ἴομεν, μηδ᾽ οἵ γε ἕκηλοι 340
Πάτροκλον νηυσὶ πελασαίατο τεθνηῶτα.
Ὣς φάτο· καί ῥα πολὺ προμάχων ἐξάλμενος ἔστη·
Οἳ δ᾽ ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
Ἔνθ᾽ αὖτ᾽ Αἰνείας Λειώκριτον οὔτασε δουρὶ,
Υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἑταῖρον. 345
Τὸν δὲ πεσόντ᾽ ἐλέησεν Ἀρηΐφιλος Λυκομήδης,
Στῆ δὲ μάλ᾽ ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
Καὶ βάλεν Ἱππασίδην Ἀπισάονα, ποιμένα λαῶν,
Ἧπαρ ὑπὸ πραπίδων, εἶθαρ δ᾽ ὑπὸ γούνατ᾽ ἔλυσεν·
Ὅς ῥ᾽ ἐκ Παιονίης ἐριβώλακος εἰληλούθει, 350
Καὶ δὲ μετ᾽ Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
Τὸν δὲ πεσόντ᾽ ἐλέησεν ἀρήϊος Ἀστεροπαῖος,
Ἴθυσε δὲ καὶ ὃ πρόφρων Δαναοῖσι μάχεσθαι·
Ἀλλ᾽ οὔπως ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντη
Ἑσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ᾽ ἔχοντο. 355
Αἴας γὰρ μάλα πάντας ἐπῴχετο, πολλὰ κελεύων·
Οὔτε τιν᾽ ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει,
Οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἔξοχον ἄλλων,
Ἀλλὰ μάλ᾽ ἀμφ᾽ αὐτῷ βεβάμεν, σχεδόθεν δὲ μάχεσθαι.
Ὣς Αἴας ἐπέτελλε πελώριος· αἵματι δὲ χθὼν 360

330. ὑπερδέα. There is a doubt as to the meaning of this adjective, which Heyne renders *numero valde inferior;* i. e. ὑπερβαλλόντως ἐνδεής. The commentators, however, generally derive it from δέος, *timor;* in which they are supported by v. 332. αὐτοὶ τρεῖτ᾽ ἄσπετον, οὐδὲ μάχεσθε. It must be observed, that ὑπερδέα is a trisyllable; and in v. 331. μᾶλλον is understood. See on Il. A. 117.

348. Ἱππασίδην Ἀπισάονα. In Il. A. 577. mention is made of another Apisaon, whose death is described in precisely similar terms. It will be observed, however, that the latter was the son of *Phausias*, and fought on the side of the Trojans. Moreover, in Il. N. 411, another son of Hippasus, named *Hypsenor*, meets his death in the same manner. Possibly one or other of these passages may have been interpolated by the Rhapsode; or they may even be oversights of Homer himself, without any detriment to the intrinsic unity of the poem. A few MSS. here read Ἀμυθάονα, but none of any great authority.

354. ἔρχατο. See on Il. Π. 481.

Δεύετο πορφυρέῳ· τοὶ δ' ἀγχιστῖνοι ἔπιπτον
Νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων,
Καὶ Δαναῶν· οὐδ' οἳ γὰρ ἀναιμωτί γε μάχοντο,
Παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεὶ
'Αλλήλοις ἀν' ὅμιλον ἀλεξέμεναι πόνον αἰπύν. 365
῝Ως οἳ μὲν μάρναντο δέμας πυρός· οὐδέ κε φαίης
Οὔτε ποτ' ἠέλιον σόον ἔμμεναι, οὔτε σελήνην·
'Ηέρι γὰρ κατέχοντο μάχης ἔπι, ὅσσοι ἄριστοι
῞Εστασαν ἀμφὶ Μενοιτιάδῃ κατατεθνηῶτι.
Οἱ δ' ἄλλοι Τρῶες καὶ ἐϋκνήμιδες 'Αχαιοὶ 370
Εὔκηλοι πολέμιζον ὑπ' αἰθέρι· πέπτατο δ' αὐγὴ
'Ηελίου ὀξεῖα, νέφος δ' οὐ φαίνετο πάσης
Γαίης, οὐδ' ὀρέων· μεταπαυόμενοι δὲ μάχοντο,
'Αλλήλων ἀλεείνοντες βέλεα στονόεντα,
Πολλὸν ἀφεσταότες· τοὶ δ' ἐν μέσῳ ἄλγε' ἔπασχον 375
'Ηέρι καὶ πολέμῳ, τείροντο δὲ νηλέϊ χαλκῷ,
῞Οσσοι ἄριστοι ἔσαν· δύο δ' οὔπω φῶτε πεπύσθην,
'Ανέρε κυδαλίμω, Θρασυμήδης 'Αντίλοχός τε,
Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο
Ζωὸν ἐνὶ πρώτῳ ὁμάδῳ Τρώεσσι μάχεσθαι. 380
Τὼ δ', ἐπιοσσομένω θάνατον καὶ φῦζαν ἑταίρων,
Νόσφιν ἐμαρνάσθην, ἐπεὶ ὣς ἐπετέλλετο Νέστωρ,
'Οτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.
Τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει
'Αργαλέης· καμάτῳ δὲ καὶ ἱδρῷ νωλεμὲς αἰεὶ 385
Γούνατά τε, κνῆμαί τε, πόδες θ' ὑπένερθεν ἑκάστου,
Χεῖρές τ', ὀφθαλμοί τε, παλάσσετο μαρναμένοιϊν,
'Αμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.
῾Ως δ' ὅτ' ἀνὴρ ταύροιο βοὸς μεγάλοιο βοείην
Λαοῖσι δώῃ τανύειν, μεθύουσαν ἀλοιφῇ· 390
Δεξάμενοι δ' ἄρα τοίγε διαστάντες τανύουσι

361. *τοὶ δ' ἀγχιστῖνοι.* See on Il. A. 414. E. 141.

368. *ἠέρι γὰρ κατέχοντο κ. τ. λ.* Virg. Æn. XI. 610. *fundunt simul undique tela Crebra nivis ritu, cœlumque obtexitur umbra.*—*μάχης ἔπι.* *During the battle;* in which sense *ἐπὶ* is used with a genitive. Compare Il. B. 797. E. 637. It is possible, indeed, that the passage is corrupt; but the conjectures of the critics have not been successful towards its emendation.

371. *εὔκηλοι.* That is, in comparison with those about the body of Patroclus. The adjective is used adverbially. Compare Od. Γ. 263. Ξ. 479. Apoll. Rhod. I. 568.

386. *γούνατά τε, κ. τ. λ.* See on Il. B. 146.

389. *ὡς δ' ὅτ' ἀνὴρ κ. τ. λ.* Homer gives us a most lively picture of their drawing the body on all sides, and instructs in the ancient manner of stretching hides, being first made soft and supple with oil. And though this comparison be one of those mean and humble ones, which some have objected to, yet it has also its admirers, for being so expressive, and for representing to the imagination the most strong and exact idea of the subject in hand. Pope: from Eustathius. Compare Val. Flacc. VI. 355. See also Plin. N. H. VII. 56; and Hardouin *ad loc.*

Κυκλόσ', ἄφαρ δέ τε ἰκμὰς ἔβη, δύνει δέ τ' ἀλοιφὴ,
Πολλῶν ἑλκόντων, τάνυται δέ τε πᾶσα διαπρό·
Ὣς οἵγ' ἔνθα καὶ ἔνθα νέκυν ὀλίγῃ ἐνὶ χώρῃ
Ἕλκεον ἀμφότεροι· μάλα γάρ σφισιν ἔλπετο θυμὸς, 395
Τρωσὶν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς
Νῆας ἐπὶ γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει
Ἄγριος· οὐδέ κ' Ἄρης λαοσσόος, οὐδέ κ' Ἀθήνη
Τόν γε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἵκοι.
Τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400
Ἤματι τῷ ἐτάνυσσε κακὸν πόνον· οὐ δ' ἄρα πώ τι
Ἤιδεε Πάτροκλον τεθνηότα δῖος Ἀχιλλεύς·
Πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
Τείχει ὑπὸ Τρώων· τό μιν οὔποτε ἔλπετο θυμῷ
Τεθνάμεν, ἀλλὰ ζωὸν, ἐνιχριμφθέντα πύλῃσιν, 405
Ἂψ ἀπονοστήσειν· ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
Ἐκπέρσειν πτολίεθρον ἄνευ ἕθεν, οὐδὲ σὺν αὐτῷ.
Πολλάκι γὰρ τόδε μητρὸς ἐπεύθετο, νόσφιν ἀκούων,
Ἥ οἱ ἀπαγγέλλεσκε Διὸς μεγάλοιο νόημα.
Δὴ τότε γ' οὔ οἱ ἔειπε κακὸν τόσον, ὅσσον ἐτύχθη, 410
Μήτηρ, ὅττι ῥά οἱ πολὺ φίλτατος ὤλεθ' ἑταῖρος.
Οἳ δ' αἰεὶ περὶ νεκρὸν, ἀκαχμένα δούρατ' ἔχοντες,
Νωλεμὲς ἐγχρίμπτοντο, καὶ ἀλλήλους ἐνάριζον.
Ὧδε δέ τις εἴπεσκεν Ἀχαιῶν χαλκοχιτώνων·
Ὦ φίλοι, οὐ μὰν ἧμιν ἐϋκλεὲς ἀπονέεσθαι 415
Νῆας ἐπὶ γλαφυράς· ἀλλ' αὐτοῦ γαῖα μέλαινα
Πᾶσι χάνοι· τό κεν ἧμιν ἄφαρ πολὺ κέρδιον εἴη,
Εἰ τοῦτον Τρώεσσι μεθήσομεν ἱπποδάμοισιν
Ἄστυ ποτὶ σφέτερον ἐρύσαι, καὶ κῦδος ἀρέσθαι.
Ὧδε δέ τις Τρώων μεγαθύμων αὐδήσασκεν· 420
Ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι
Πάντας ὁμῶς, μήπω τις ἐρωείτω πολέμοιο.
Ὣς ἄρα τις εἴπεσκε, μενος δ' ὄρσασκεν ἑκάστου.
Ὣς οἳ μὲν μάρναντο· σιδήρειος δ' ὀρυμαγδὸς
Χάλκεον οὐρανὸν ἷκε δι' αἰθέρος ἀτρυγέτοιο. 425
Ἵπποι δ' Αἰακίδαο, μάχης ἀπάνευθεν ἐόντες,

392. *κυκλόσ'.* See on Il. Δ. 212.

398. *οὐδέ κ' Ἄρης λαοσσόος, κ.τ.λ.* Compare Il. N. 128.

401. *ἐτάνυσσε πόνον.* See on Il. Λ. 336.

404. *τό.* For *δι' ὅ*, *wherefore.* See Matt. Gr. Gr. § 290. c.

408. *πολλάκι γὰρ τόδε κ.τ.λ.* Of the various intimations which Achilles had received respecting his fate, compare Il. A. 352. 416. I. 410. Π. 709. Σ. 59. 360. T. 420. and elsewhere.

425. *αἰθέρος ἀτρυγέτοιο.* See on Il. A. 316; and compare Ovid. Met. I. 68.

426. *ἵπποι δ' Αἰακίδαο κλαῖον.* It adds a great beauty to the poem when inanimate things act like animate; as also to find brute creatures addressed, as if rational. So Hector encourages his horses

Κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἡνιόχοιο
'Εν κονίῃσι πεσόντος ὑφ' Ἕκτορος ἀνδροφόνοιο.
Ἦ μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱὸς,
Πολλὰ μὲν ἂρ μάστιγι θοῇ ἐπεμαίετο θείνων, 430
Πολλὰ δὲ μειλιχίοισι προσηύδα, πολλὰ δ' ἀρειῇ·
Τὼ δ' οὔτ' ἂψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
'Ηθελέτην ἰέναι, οὔτ' ἐς πόλεμον μετ' 'Αχαιοὺς,
'Αλλ' ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ
'Ανέρος ἑστήκει τεθνηότος, ἠὲ γυναικός· 435
Ὣς μένον ἀσφαλέως περικαλλέα δίφρον ἔχοντες,
Οὔδει ἐνισκίμψαντε καρήατα· δάκρυα δέ σφι
Θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν
'Ηνιόχοιο ποθῇ· θαλερὴ δὲ μιαίνετο χαίτη,
Ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωσε. 440
Μυρομένω δ' ἄρα τώ γε ἰδὼν ἐλέησε Κρονίων,
Κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·
Ἆ δειλὼ, τί σφῶϊ δόμεν Πηλῆϊ ἄνακτι
Θνητῷ, ὑμεῖς δ' ἐστὸν ἀγήρω τ' ἀθανάτω τε;
Ἦ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχητον; 445
Οὐ μὲν γάρ τί πού ἐστιν ὀϊζυρώτερον ἀνδρὸς
Πάντων, ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει.

(Il. Θ. 185); and one of those of Achilles' is not only endued with speech, but with foreknowledge of future events (Il. T. 409). Here they weep for Patroclus, and stand fixed and immoveable with grief. As to the particular fiction of the horses weeping, it is countenanced both by naturalists and historians. Aristotle and Pliny (N. H. VIII. 42. 64) write that these animals often deplore their masters' loss in battle, and even shed tears for them. So Solinus, cap. 47. Ælian relates the like of elephants, when they are carried from their native country (*de Animal.* X. 17). Suetonius, in the life of Cæsar (cap. 81), tells us: *Proximis diebus equorum greges, quos in trajiciendo Rubicone flumine Marti consecrarat, ac sine custode vagos demiserat, comperit pabulo pertinacissime abstinere, ubertimque flere.* Virgil could not forbear copying this beautiful circumstance in those fine lines on the horse of Pallas: Æn. XI. 89. *Post bellator equus, positis insignibus, Æthon It lacrymans, guttisque humectat grandibus ora.* Pope: partly from Eustathius.—Of the use of the participle after πυθέσθην, see Matt. Gr. Gr. § 547. 1.

430. *ἐπεμαίετο.* See on Il. E. 748.

432. *πλατὺν Ἑλλήσποντον.* See on Il. B. 845.

434. *ἀλλ' ὥστε στήλη κ.τ.λ.* See on Il. Π. 457. Glover has imitated this beautiful simile in his Leonidas (b. IX.):—*as a marble form, Fixed on the solemn sepulchre, inclines The silent head in imitated woe, O'er some dead hero whom his country loved: Entranced by anguish o'er the breathless clay So hung the princess.*

440. *ζεύγλης.* The ancient yoke was a transverse wooden rod, fastened by cords to the pole. In this there were two circular apertures, one at either extremity, called *ζεῦγλαι*, into which the necks of the horses were inserted. This line recurs in Il. T. 406.

446. *οὐ μὲν γάρ τί που κ.τ.λ.* The same sentiment occurs in Il. Ω. 525; and thus Solon ap. Herod. I. 32. *πᾶν ἐστιν ἄνθρωπος συμφορή.* Compare ibid. VII. 47. Eurip. Alcest. 812. *οὐ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορή.* Menander *ap. Stobæum: Ἅπαντα τὰ ζῶά ἐστι μακαριώτατα, Καὶ νοῦν ἔχοντα μᾶλλον ἀνθρώπου πολύ.* Philemon *ap. eund.* *πολύ γ' ἐστὶ πάντων ζῶον ἀθλιώτατον ἄνθρωπος.* Apoll. Rhod. I. 298. *πήματα γάρ τ' ἀΐδηλα θεοὶ θνητοῖσι νέμουσι.* Petron. Arb. *Heu! heu! nos miseros! quam totus homuncio nil est!* Compare also Od. Σ. 129. Theogn. 425. Soph. Œd. C. 1135. sqq. So Job v. 7. LXX. *ἄνθρωπος γεννᾶται κόπῳ.* Compare ib. xiv. 1.

Ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἅρμασι δαιδαλέοισιν
Ἕκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἐάσω.
Ἦ οὐχ ἅλις, ὡς καὶ τεύχε' ἔχει, καὶ ἐπεύχεται αὔτως; 450
Σφῶϊν δ' ἐν γούνεσσι βαλῶ μένος, ἠδ' ἐνὶ θυμῷ,
Ὄφρα καὶ Αὐτομέδοντα σαώσετον ἐκ πολέμοιο
Νῆας ἐπὶ γλαφυράς· ἔτι γάρ σφισι κῦδος ὀρέξω
Κτείνειν, εἰσόκε νῆας ἐϋσσέλμους ἀφίκωνται,
Δύῃ τ' Ἠέλιος, καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ. 455
Ὣς εἰπὼν ἵπποισιν ἐνέπνευσε μένος ἠΰ.
Τὼ δ', ἀπὸ χαιτάων κονίην οὖδάσδε βαλόντε,
Ῥίμφ' ἔφερον θοὸν ἅρμα μετὰ Τρῶας καὶ Ἀχαιούς.
Τοῖσι δ' ἔπ' Αὐτομέδων μάχετ', ἀχνύμενός περ ἑταίρου,
Ἵπποις ἀΐσσων, ὥστ' αἰγυπιὸς μετὰ χῆνας. 460
Ῥέα μὲν γὰρ φεύγεσκεν ὑπ' ἐκ Τρώων ὀρυμαγδοῦ,
Ῥεῖα δ' ἐπαΐξασκε πολὺν καθ' ὅμιλον ὀπάζων·
Ἀλλ' οὐχ ᾕρει φῶτας, ὅτε σεύαιτο διώκειν·
Οὐ γάρ πως ἦν οἷον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ
Ἔγχει ἐφορμᾶσθαι, καὶ ἐπίσχειν ὠκέας ἵππους. 465
Ὀψὲ δὲ δή μιν ἑταῖρος ἀνὴρ ἴδεν ὀφθαλμοῖσιν
Ἀλκιμέδων, υἱὸς Λαέρκεος Αἱμονίδαο,
Στῆ δ' ὄπιθε δίφροιο, καὶ Αὐτομέδοντα προσηύδα·
Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλὴν
Ἐν στήθεσσιν ἔθηκε, καὶ ἐξέλετο φρένας ἐσθλάς; 470
Οἷον πρὸς Τρῶας μάχεαι πρώτῳ ἐν ὁμίλῳ
Μοῦνος· ἀτάρ τοι ἑταῖρος ἀπέκτατο· τεύχεα δ' Ἕκτωρ
Αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο.
Τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διώρεος υἱός·
Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος, 475
Ἵππων ἀθανάτων ἐχέμεν δμῆσίν τε μένος τε,
Εἰ μὴ Πάτροκλος, θεόφι μήστωρ ἀτάλαντος,
Ζωὸς ἐών; νῦν δ' αὖ θάνατος καὶ μοῖρα κιχάνει.
Ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλόεντα
Δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι. 480
Ὣς ἔφατ'· Ἀλκιμέδων δὲ βοῇ θοὸν ἅρμ' ἐπορούσας
Καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν·
Αὐτομέδων δ' ἀπόρουσε· νόησε δὲ φαίδιμος Ἕκτωρ,
Αὐτίκα δ' Αἰνείαν προσεφώνεεν ἐγγὺς ἐόντα·
Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων, 485

453. *σφισι*. Scil. *Trojanis.*

464. *ἱερῷ ἐνὶ δίφρῳ*. Schol. *ἤτοι μεγάλῳ, ἢ ἱεροὺς ἐλαύνοντι ἵππους*. The former interpolation is correct. See on Il. K. 56.

469. *νηκερδέα*. *Vain, useless.* Eustath. *ἀσύνετον κατὰ τοὺς παλαιούς· κέρδος γάρ, φασι, καὶ ἡ σύνεσις.*

478. *μοῖρα κιχάνει*. Scil. *αὐτόν*. So again infra v. 672. See on Il. B. 359.

481. *βοῇ θοὸν ἅρμα*. See on Il. N 477.

Ἵππω τώδ' ἐνόησα ποδώκεος Αἰακίδαο
Ἐς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσι·
Τῷ κεν ἐελποίμην αἱρησέμεν, εἰ σύ γε θυμῷ
Σῷ ἐθέλεις· ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶϊ
Τλαῖεν ἐναντίβιον στάντες μαχέσασθαι ἄρηϊ. 490
Ὣς ἔφατ'· οὐδ' ἀπίθησεν ἐῢς πάϊς Ἀγχίσαο.
Τὼ δ' ἰθὺς βήτην, βοέῃς εἰλυμένω ὤμους
Αὔῃσι, στερεῇσι· πολὺς δ' ἐπελήλατο χαλκός.
Τοῖσι δ' ἅμα Χρομίος τε καὶ Ἄρητος θεοειδὴς
Ἤϊσαν ἀμφότεροι· μάλα δέ σφισιν ἔλπετο θυμὸς 495
Αὐτώ τε κτενέειν, ἐλάαν τ' ἐριαύχενας ἵππους·
Νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτί γε νέεσθαι
Αὖτις ἀπ' Αὐτομέδοντος· ὁ δ', εὐξάμενος Διῒ πατρὶ,
Ἀλκῆς καὶ σθένεος πλῆτο φρένας ἀμφὶ μελαίνας,
Αὐτίκα δ' Ἀλκιμέδοντα προσηύδα, πιστὸν ἑταῖρον· 500
Ἀλκίμεδον, μὴ δή μοι ἀπόπροθεν ἰσχέμεν ἵππους,
Ἀλλὰ μάλ' ἐμπνείοντε μεταφρένῳ· οὐ γὰρ ἔγωγε
Ἕκτορα Πριαμίδην μένεος σχήσεσθαι ὀΐω,
Πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω,
Νῶϊ κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν 505
Ἀργείων, ἤ κ' αὐτὸς ἐνὶ πρώτοισιν ἁλώῃ.
Ὣς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·
Αἴαντ', Ἀργείων ἡγήτορε, καὶ Μενέλαε,
Ἤτοι μὲν τὸν νεκρὸν ἐπιτράπεθ', οἵ περ ἄριστοι,
Ἀμφ' αὐτῷ βεβάμεν, καὶ ἀμύνεσθαι στίχας ἀνδρῶν· 510
Νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἦμαρ.
Τῇδε γὰρ ἔβρισαν πόλεμον κατὰ δακρυόεντα
Ἕκτωρ Αἰνείας θ', οἳ Τρώων εἰσὶν ἄριστοι.
Ἀλλ' ἤτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται·

489. ἐφορμηθέντε γε νῶϊ. The accusative absolute. See the note on Soph. Œd. C. 1119. Pent. Gr. p. 171.

492. βοέῃς. Schol. ἀσπίσι. Compare Il. E. 452.

497. νήπιοι, οὐδ' ἄρ' ἔμελλον κ. τ. λ. These beautiful anticipations are frequent in the poets, who affect to speak in the character of prophets, and men inspired with the knowledge of futurity. Thus Virgil to Turnus, in Æn. X. 501. *Nescia mens hominum fati.—Turno tempus erit, &c.* Milton makes a like apostrophe to Eve, at her leaving Adam, before she met the serpent: *She to him engaged To be returned by noon amid the bower, And all things in best order to invite Noon-tide repast, or afternoon's repose. O much deceived, much failing, hapless Eve, Of thy presumed return! event perverse! Thou never from that hour in Paradise Found'st either sweet repast or sound repose.* Pope.

499. φρένας ἀμφὶ μελαίνας. See above on v. 83.

502. ἐμπνείοντε μεταφρένῳ. Schol. καταφυσῶντες αὐτοῦ τὸ μετάφρενον, ὅ ἐστιν ἐγγὺς ὄντας τοῦ νώτου.

506. ἤ κ' αὐτὸς ἁλώῃ. There is a change of construction, which should properly have been ἤ κ' αὐτὸν ἁλῶναι. Similar transitions have been noticed frequently.

509. οἵ περ ἄριστοι. That is, τοῖς ἀρίστοις. See on Il. H. 50. The construction is, ἐπιτράπετε τὸν νεκρὸν ἐκείνοις, οἵπερ εἰσὶν ἄριστοι, ὥστε περιβῆναι αὐτῷ.

514. ταῦτα θεῶν ἐν γούνασι κεῖται. Schol. ἐν τῇ τῶν θεῶν ἐξουσίᾳ ἐστί. So Quint. Calab. VII. ἐσθλά τε καὶ τὰ χέρεια

Ἥσω γὰρ καὶ ἐγώ· τὰ δέ κεν Διῒ πάντα μελήσει. 515
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
Καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα πάντοσ' ἐΐσην·
Ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκὸς,
Νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσεν.
Ὡς δ' ὅταν ὀξὺν ἔχων πέλεκυν αἰζήϊος ἀνὴρ, 520
Κόψας ἐξόπιθε κεράων βοὸς ἀγραύλοιο,
Ἶνα τάμῃ διὰ πᾶσαν, ὁ δὲ προθορὼν ἐρίπῃσιν·
Ὣς ἄρ' ὅγε προθορὼν πέσεν ὕπτιος· ἐν δέ οἱ ἔγχος
Νηδυίοισι μάλ' ὀξὺ κραδαινόμενον λύε γυῖα.
Ἕκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525
Ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
Πρόσσω γὰρ κατέκυψε· τὸ δ' ἐξόπιθε δόρυ μακρὸν
Οὔδει ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
Ἔγχεος· ἐνθά δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
Καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὡρμηθήτην, 530
Εἰ μὴ σφῶ' Αἴαντε διέκριναν μεμαῶτε,
Οἵ ῥ' ἦλθον καθ' ὅμιλον, ἑταίρου κικλήσκοντος.
Τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις
Ἕκτωρ, Αἰνείας τ', ἠδὲ Χρομίος θεοειδής·
Ἄρητον δὲ κατ' αὖθι λίπον, δεδαϊγμένον ἦτορ, 535
Κείμενον· Αὐτομέδων δὲ, θοῷ ἀτάλαντος Ἄρηϊ,
Τεύχεά τ' ἐξενάριξε, καὶ εὐχόμενος ἔπος ηὔδα·
Ἦ δὴ μὰν ὀλίγον γε Μενοιτιάδαο θανόντος
Κῆρ ἄχεος μεθέηκα, χερείονά περ καταπέφνων.
Ὣς εἰπὼν ἐς δίφρον ἑλὼν ἔναρα βροτόεντα 540
Θῆκ', ἀνὰ δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὕπερθεν
Αἱματόεις, ὥς τίς τε λέων κατὰ ταῦρον ἐδηδώς.
Ἂψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὑσμίνη,
Ἀργαλέη, πολύδακρυς· ἔγειρε δὲ νεῖκος Ἀθήνη,

θεῶν ἐν γούνασι κεῖται. The expression seems to have arisen from the custom of suppliants, who used to embrace the knees of those whom they entreated. See on Il. A. 407. A custom also existed, though perhaps not in Homer's time, of committing their prayers to writing, and fastening them with wax to the knees of the gods. Hence Juv. Sat. X. 55. *Propter quæ fas est genua incerare Deorum.* With the sentiment we may compare Eurip. Phœn. 717. *ἀλλ' εἰς θεοὺς χρὴ ταῦτ' ἀναρτήσαντ' ἔχειν.* Plaut. Bacchid. *Quo eveniat, Diis in manu est.* James iv. 15. *ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο.*

515. *ἥσω γὰρ καὶ ἐγώ· κ.τ.λ.* Compare infra v. 632. Ψ. 724. Od. A. 332. P. 601. 2 Sam. x. 12. Eustath. *ἥσω· πέμψω, ἀκοντίσω.*

519. *ἔλασσε.* Scil. *Automedon.*

524. *νηδυίοισι.* Schol. *τοῖς κατὰ νηδὺν σπλάγχνοις· ἅπαξ δὲ εἴρηται ἡ λέξις.*

529. *ἀφίει μένος ὄβριμος Ἄρης.* See on Il. N. 444.

531. *σφῶε.* For *αὐτώ.* Join *σφῶε μεμαῶτε.*

535. *δεδαϊγμένον.* Heyne and Bothe would read *δεδαϊγμένοι.* There is, however, no such reason for the change, although the expression is often employed figuratively, as to justify a departure from all the authorities.

Οὐρανόθεν καταβᾶσα· προῆκε γὰρ εὐρυόπα Ζεὺς 545
Ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.
Ἠΰτε πορφυρέην ἶριν θνητοῖσι τανύσσῃ
Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο,
Ἢ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων
Ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονὶ, μῆλα δὲ κήδει· 550
Ὣς ἣ, πορφυρέῃ νεφέλῃ πυκάσασά ἑ αὐτὴν,
Δύσετ' Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
Πρῶτον δ' Ἀτρέος υἱὸν ἐποτρύνουσα προσηύδα,
Ἴφθιμον Μενέλαον, ὃ γάρ ῥά οἱ ἐγγύθεν ἦεν,
Εἰσαμένη Φοίνικι δέμας καὶ ἀτειρέα φωνήν· 555
Σοὶ μὲν δὴ, Μενέλαε, κατηφείη καὶ ὄνειδος
Ἔσσεται, εἴ κ' Ἀχιλῆος ἀγαυοῦ πιστὸν ἑταῖρον
Τείχει ὑπὸ Τρώων ταχέες κύνες ἑλκήσωσιν.
Ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.
Τὴν δ' αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος· 560
Φοίνιξ, ἄττα, γεραιὲ παλαιγενὲς, εἰ γὰρ Ἀθήνη
Δοίη κάρτος ἐμοὶ, βελέων δ' ἀπερύκοι ἐρωήν·
Τῷ κεν ἔγωγ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν
Πατροκλῷ· μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν.
Ἀλλ' Ἕκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπολήγει 565
Χαλκῷ δηϊόων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.
Ὣς φάτο· γήθησε δὲ θεὰ γλαυκῶπις Ἀθήνη,
Ὅττι ῥά οἱ πάμπρωτα θεῶν ἠρήσατο πάντων.
Ἐν δὲ βίην ὤμοισι καὶ ἐν γούνεσσιν ἔθηκε,
Καί οἱ μυίης θάρσος ἐνὶ στήθεσσιν ἐνῆκεν, 570
Ἥτε, καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο,
Ἰσχανάα δακέειν, λαρόν τέ οἱ αἷμ' ἀνθρώπου·
Τοίου μιν θάρσευς πλῆσε φρένας ἀμφὶ μελαίνας.
Βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
Ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἠετίωνος, 575
Ἀφνειός τ' ἀγαθός τε· μάλιστα δέ μιν τίεν Ἕκτωρ
Δήμου, ἐπεὶ οἱ ἑταῖρος ἔην φίλος εἰλαπιναστής·
Τόν ῥα κατὰ ζωστῆρα βάλε ξανθὸς Μενέλαος
Ἀΐξαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσε.

547. *ἠΰτε πορφυρέην ἶριν κ.τ.λ.* See on Il. Λ. 27.
551. *πυκάσασα.* See on Il. Θ. 124.
561. *ἄττα.* See on Il. I. 603.
564. *ἐσεμάσσατο θυμόν.* *Has searched; i. e. has grieved my heart.* See on Il. Δ. 190.
565. *ἀλλ' Ἕκτωρ κ.τ.λ.* *At Hector ignea virtute grassatur, furit.* HEYNE.
570. *θάρσος.* *Perseverance.* Eustath. *τὸ ἐπίμονον τῆς μυίας λέγει.* The blood-seeking perseverance of the *fly* is contrasted with the character of the Grecian advocates in Arist. Vesp. 609. Compare also Isai. vii. 18; and see Lowth *in loc.* Lucian (Musc. Encom.) has a reference to this passage.
572. *λαρόν.* *Agreeable, pleasant.* Schol. *προσηνὲς, γλυκύ.* Il. Τ. 316. *λαρὸν παρὰ δεῖπνον.*

Δούπησε δὲ πεσών· ἀτὰρ Ἀτρείδης Μενέλαος 580
Νεκρὸν ὑπ' ἐκ Τρώων ἔρυσε μετὰ ἔθνος ἑταίρων.
Ἕκτορα δ' ἐγγύθεν ἱστάμενος ὤτρυνεν Ἀπόλλων,
Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὅς οἱ ἁπάντων
Ξείνων φίλτατος ἔσκεν, Ἀβυδόθι οἰκία ναίων.
Τῷ μιν ἐεισάμενος προσέφη ἑκάεργος Ἀπόλλων· 585
Ἕκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν;
Οἷον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος περ
Μαλθακὸς αἰχμητής, νῦν δ' οἴχεται οἶος ἀείρας
Νεκρὸν ὑπ' ἐκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἑταῖρον,
Ἐσθλὸν ἐνὶ προμάχοισι, Ποδῆν, υἱὸν Ἠετίωνος. 590
Ὣς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα·
Βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ.
Καὶ τότ' ἄρα Κρονίδης ἕλετ' αἰγίδα θυσσανόεσσαν,
Μαρμαρέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν,
Ἀστράψας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δ' ἐτίναξε· 595
Νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιούς.
Πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο·
Βλῆτο γὰρ ὦμον δουρὶ, πρόσω τετραμμένος αἰεὶ,
Ἄκρον ἐπιλίγδην· γράψε δέ οἱ ὀστέον ἄχρις
Αἰχμὴ Πουλυδάμαντος· ὁ γὰρ ἔβαλε σχεδὸν ἐλθών. 600
Λήϊτον αὖθ' Ἕκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
Υἱὸν Ἀλεκτρυόνος μεγαθύμου, παῦσε δὲ χάρμης·
Τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ
Ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.
Ἕκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὁρμηθέντα 605
Βεβλήκει θώρηκα κατὰ στῆθος παρὰ μαζόν·
Ἐν καυλῷ δ' ἐάγη δολιχὸν δόρυ· τοὶ δ' ἐβόησαν
Τρῶες· ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαο
Δίφρῳ ἐφεσταότος· τοῦ μέν ῥ' ἀπὸ τυτθὸν ἅμαρτεν·
Αὐτὰρ ὁ Μηριόναο ὀπάονά θ' ἡνίοχόν τε, 610
Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἐϋκτιμένης ἕπετ' αὐτῷ·—
Πεζὸς γὰρ τὰ πρῶτα, λιπὼν νέας ἀμφιελίσσας
Ἤλυθε, καί κε Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
Εἰ μὴ Κοίρανος ὦκα ποδώκεας ἤλασεν ἵππους·

591. *ἄχεος νεφέλη.* This metaphor is not unfrequent. Compare Il. Π. 350. Υ. 421. Od. Δ. 180. So in Latin: Lucan. Phars. VI. 297. *nube timoris.* Val. Flacc. III. 573. *nube mali.* Ovid. Trist. V. 5. 22. *Pars vitæ* tristi *cætera* nube *vacet.*

599. *ἐπιλίγδην. Slightly.* Eustath. *ξεστικῶς καὶ ἐπιπολῆς.* Of the adverb *ἄχρις*, see on Il. Δ. 522.

607. *καυλῷ.* See on Il. Ν. 162.

612. *πεζός.* Scil. *Idomeneus.* Compare Il. Ν. 210. 240. These lines are parenthetical; and the verb *βάλε* must be supplied to the last sentence, from v. 617. The passage is somewhat obscure; and Eustathius would regard the want of perspicuity as intentional, in order to paint more accurately the disorder of the conflict.

Καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἦμαρ· 615
Αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἕκτορος ἀνδροφόνοιο.—
Τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας
Ὦσε δόρυ πρυμνὸν, διὰ δὲ γλῶσσαν τάμε μέσσην·
Ἤριπε δ' ἐξ ὀχέων, κατὰ δ' ἡνία χεῦεν ἔραζε.
Καὶ τάγε Μηριόνης ἔλαβε χείρεσσι φίλῃσι 620
Κύψας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα·
  Μάστιε νῦν, εἵως κε θοὰς ἐπὶ νῆας ἵκηαι·
Γιγνώσκεις δὲ καὶ αὐτὸς, ὅτ' οὐκέτι κάρτος Ἀχαιῶν.
  Ὣς ἔφατ'· Ἰδομενεὺς δ' ἵμασε καλλίτριχας ἵππους
Νῆας ἐπὶ γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ. 625
  Οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
Ζεὺς, ὅτε δὴ Τρώεσσι δίδου ἑτεραλκέα νίκην.
Τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας·
  Ὢ πόποι, ἤδη μέν κε, καὶ ὃς μάλα νήπιός ἐστι,
Γνοίη, ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει. 630
Τῶν μὲν γὰρ πάντων βέλε' ἅπτεται, ὅστις ἀφείη,
Ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ' ἔμπης πάντ' ἰθύνει·
Ἡμῖν δ' αὔτως πᾶσιν ἐτώσια πίπτει ἔραζε.
Ἀλλ' ἄγετ', αὐτοί περ φραζώμεθα μῆτιν ἀρίστην,
Ἠμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἠδὲ καὶ αὐτοὶ 635
Χάρμα φίλοις ἑτάροισι γενώμεθα νοστήσαντες,
Οἵ που δεῦρ' ὁρόωντες ἀκηχέατ', οὐδ' ἔτι φασὶν
Ἕκτορος ἀνδροφόνοιο μένος καὶ χεῖρας ἀάπτους
Σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσι πεσέεσθαι.
Εἴη δ', ὅστις ἑταῖρος ἀπαγγείλειε τάχιστα 640
Πηλείδῃ· ἐπεὶ οὔ μιν ὀΐομαι οὐδὲ πεπύσθαι
Λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἑταῖρος.
Ἀλλ' οὔ πη δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·
Ἠέρι γὰρ κατέχονται ὁμῶς αὐτοί τε καὶ ἵπποι.
Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἠέρος υἷας Ἀχαιῶν, 645
Ποίησον δ' αἴθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι·
Ἐν δὲ φάει καὶ ὄλεσσον, ἐπεί νύ τοι εὔαδεν οὕτως.

623. *οὐκέτι κάρτος Ἀχαιῶν.* Scil. *ἔστι.*

626. *οὐδ' ἔλαθε Ζεὺς, ὅτε δίδου.* The usual construction of *λανθάνειν* is with a participle. The use of *ὅτε*, in this passage, is peculiar to Homer, and very rarely employed.

637. *ἀκηχέατ'.* For *ἀκήχηνται*, 3 plur. perf. pass. from *ἀκηχέω*, *to grieve.* This reading, which is that of the early editions, and supported by several MSS., is correct. Heyne retains *ἀκηχέδαται*, which is found in some copies; but the formation of it is quite anomalous. See Matt. Gr. Gr. § 198. 5. It may be observed that the verb *ἀκηχέω* is perfectly distinct from the obsolete *ἀκάζω*, *to point*, from which the part. perf. pass. *ἀκαχμένος* continually recurs. Of the following sentence, see on Il. I. 234.

647. *ἐν δὲ φάει καὶ ὄλεσσον.* Longinus cites this passage, and his words afford an excellent commentary thereon. *De Sublim.* § 9. *ἔστιν ὡς ἀληθῶς τὸ πάθος Αἴαντος· οὐ γὰρ ζῆν εὔχεται (ἦν γὰρ τὸ αἴτημα τοῦ ἥρωος ταπεινότερον), ἀλλ' ἐπειδὴ ἐν ἀπράκτῳ σκότει τὴν ἀνδρίαν εἰς οὐδὲν γενναῖον εἶχε διαθέσθαι, διὰ ταῦτ' ἀγα-*

Ὣς φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα.
Αὐτίκα δ' ἠέρα μὲν σκέδασε, καὶ ἀπῶσεν ὀμίχλην·
Ἠέλιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη. 650
Καὶ τότ' ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
Σκέπτεο νῦν, Μενέλαε Διοτρεφὲς, αἴκεν ἴδηαι
Ζωὸν ἔτ' Ἀντίλοχον, μεγαθύμου Νέστορος υἱόν·
Ὄτρυνον δ' Ἀχιλῆϊ δαΐφρονι θᾶσσον ἰόντα
Εἰπεῖν, ὅττι ῥά οἱ πολὺ φίλτατος ὤλεθ' ἑταῖρος. 655
Ὣς ἔφατ'· οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος·
Βῆ δ' ἰέναι, ὥς τίς τε λέων ἀπὸ μεσσαύλοιο,
Ὅστ', ἐπεὶ ἄρ κε κάμῃσι κύνας τ' ἄνδρας τ' ἐρεθίζων,
Οἵτε μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἑλέσθαι,
Πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων 660
Ἰθύει, ἀλλ' οὔτι πρήσσει· θαμέες γὰρ ἄκοντες
Ἀντίοι ἀΐσσουσι θρασειάων ἀπὸ χειρῶν,
Καιόμεναί τε δεταὶ, τάς τε τρεῖ ἐσσύμενός περ·
Ἠῶθεν δ' ἀπὸ νόσφιν ἔβη τετιηότι θυμῷ·
Ὣς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος 665
Ἤϊε πόλλ' ἀέκων· πέρι γὰρ δίε, μή μιν Ἀχαιοὶ
Ἀργαλέου πρὸ φόβοιο ἕλωρ δηΐοισι λίποιεν.
Πολλὰ δὲ Μηριόνῃ τε καὶ Αἰάντεσσ' ἐπέτελλεν·
Αἴαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,
Νῦν τις ἐνηείης Πατροκλῆος δειλοῖο 670
Μνησάσθω· πᾶσι γὰρ ἐπίστατο μείλιχος εἶναι
Ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.
Ὣς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
Πάντοσε παπταίνων, ὥστ' αἰετὸς, ὅν ῥά τέ φασιν
Ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν 675
Ὅν τε καὶ ὑψόθ' ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτὼξ
Θάμνῳ ὑπ' ἀμφικόμῳ κατακείμενος, ἀλλά τ' ἐπ' αὐτῷ

νακτῶν, ὅτι πρὸς τὴν μάχην ἀργεῖ, φῶς ὅτι τάχιστα αἰτεῖται, ὡς πάντως τῆς ἀρετῆς εὑρήσων ἐντάφιον ἄξιον, κἂν αὐτῷ Ζεὺς ἀντιτάττηται. The sentiment is similar in Lucan. Phars. IV. 488. *Non tamen in cæca bellorum nube cadendum est: Ut, cum permistis acies sua tela tenebris Involvunt, &c.*

657. *ὥς τίς τε λέων κ. τ. λ.* This simile is repeated from Il. Λ. 547. The relative *ὅστε*, in the next line, is to be joined with *ἠῶθεν δ' ἔβη*, in v. 664, the intervening lines being parenthetical. In some MSS. vv. 659. 660. are wanting.

663. *τρεῖ. An legendum τρέει?* See Prelim. Obss. sect. V.

667. *ἀργαλέου πρὸ φόβοιο. On account of the flight.* This sense of the preposition *πρὸ* is very unfrequent; but so Æsch. Agam. 1237. *σὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ.* Compare also Soph. Trach. 504; and see Matt. Gr. Gr. § 575. Heyne constructs the sentence thus: *μὴ προλίποιέν μιν διὰ φόβου ἕλωρ δηΐοισι.*

670. *ἐνηείης.* Schol. *πρᾳότητος, προσηνείας.* See also on v. 204. The pronoun *τις* for *ἕκαστος*, *ut sæpius.*

671. *ἐπίστατο μείλιχος εἶναι. He was wont to be courteous.* So Herod. VII. 135. *ὁρᾶτε γὰρ ὡς ἐπίσταται βασιλεὺς ἄνδρας ἀγαθοὺς τιμᾷν.* Compare also Æsch. Eum. 86. Suppl. 894.

676. *ὅν τε καὶ ὑψόθ' ἐόντα κ. τ. λ.* Compare Virg. Æn. IX. 563.

Ἔσσυτο, καί τέ μιν ὦκα λαβὼν ἐξείλετο θυμόν·
Ὣς τότε σοι, Μενέλαε Διοτρεφὲς, ὄσσε φαεινὼ
Πάντοσε δινείσθην πολέων κατὰ ἔθνος ἑταίρων, 680
Εἴ που Νέστορος υἱὸν ἔτι ζώοντα ἴδοιο.
Τὸν δὲ μάλʼ αἶψα νόησε, μάχης ἐπʼ ἀριστερὰ πάσης,
Θαρσύνονθʼ ἑτάρους, καὶ ἐποτρύνοντα μάχεσθαι.
Ἀγχοῦ δʼ ἱστάμενος προσέφη ξανθὸς Μενέλαος·
Ἀντίλοχʼ, εἰ δʼ ἄγε δεῦρο, Διοτρεφὲς, ὄφρα πύθηαι 685
Λυγρῆς ἀγγελίης, ἣ μὴ ὤφελλε γενέσθαι.
Ἤδη μέν σε καὶ αὐτὸν ὀΐομαι εἰσορόωντα
Γιγνώσκειν, ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
Νίκη δὲ Τρώων· πέφαται δʼ ὤριστος Ἀχαιῶν
Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690
Ἀλλὰ σύ γʼ αἶψʼ Ἀχιλῆϊ, θέων ἐπὶ νῆας Ἀχαιῶν,
Εἰπεῖν, αἴ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
Γυμνόν· ἀτὰρ τά γε τεύχεʼ ἔχει κορυθαίολος Ἕκτωρ.
Ὣς ἔφατʼ· Ἀντίλοχος δὲ κατέστυγε, μῦθον ἀκούσας·
Δὴν δέ μιν ἀμφασίη ἐπέων λάβε· τὼ δέ οἱ ὄσσε 695
Δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
Ἀλλʼ οὐδʼ ὧς Μενελάου ἐφημοσύνης ἀμέλησε·
Βῆ δὲ θέειν, τὰ δὲ τεύχεʼ ἀμύμονι δῶκεν ἑταίρῳ
Λαοδόκῳ, ὅς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.
Τὸν μὲν δακρυχέοντα πόδες φέρον ἐκ πολέμοιο, 700
Πηλείδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα.
Οὐδʼ ἄρα σοὶ, Μενέλαε Διοτρεφὲς, ἤθελε θυμὸς
Τειρομένοις ἑτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν
Ἀντίλοχος· μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·
Ἀλλʼ ὅγε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνῆκεν, 705
Αὐτὸς δʼ αὖτʼ ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει.
Στῆ δὲ παρʼ Αἰάντεσσι θέων, εἶθαρ δὲ προσηύδα·
Κεῖνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν
Ἐλθεῖν εἰς Ἀχιλῆα πόδας ταχύν· οὐ δέ μιν οἴω
Νῦν ἰέναι, μάλα περ κεχολωμένον Ἕκτορι δίῳ· 710
Οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο.
Ἡμεῖς δʼ αὐτοί περ φραζώμεθα μῆτιν ἀρίστην,
Ἠμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἠδὲ καὶ αὐτοὶ
Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.
Τὸν δʼ ἠμείβετʼ ἔπειτα μέγας Τελαμώνιος Αἴας· 715

685. *εἰ δʼ ἄγε.* See on Il. A. 302.
695. *δὴν δέ μιν ἀμφασίη κ.τ.λ.* Virg. Æn. XII. 665. *Obstupuit varia confusus imagine rerum Turnus, et obtutu tacito stetit.* Schol. ἀμφασίη· ἀφασία, ἔκπληξις, ἀφωνία. The form is analogous with that of ἄμβροτος for ἄβροτος. See Matt. Gr. Gr. § 40.
696. *θαλερὴ δέ οἱ ἔσχετο φωνή.* Virg. Æn. IV. 280. *Vox faucibus hæsit.*
704. *μεγάλη δὲ ποθὴ κ.τ.λ.* *Etsi Pylii valde cuperent, ut cum iis pugnaret.* Heyne.

Πάντα κατʼ αἶσαν ἔειπες, ἀγακλεὲς ὦ Μενέλαε.
Ἀλλὰ σὺ μὲν καὶ Μηριόνης, ὑποδύντε μάλʼ ὦκα,
Νεκρὸν ἀείραντες φέρετʼ ἐκ πόνου· αὐτὰρ ὄπισθε
Νῶϊ μαχησόμεθα Τρωσί τε καὶ Ἕκτορι δίῳ,
Ἶσον θυμὸν ἔχοντες, ὁμώνυμοι, οἳ τὸ πάρος περ 720
Μίμνομεν ὀξὺν ἄρηα παρʼ ἀλλήλοισι μένοντες.
Ὣς ἔφαθʼ· οἱ δʼ ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο
Ὕψι μάλα μεγάλως· ἐπὶ δʼ ἴαχε λαὸς ὄπισθε
Τρωϊκὸς, ὡς εἴδοντο νέκυν ἄραντας Ἀχαιούς·
Ἴθυσαν δὲ κύνεσσιν ἐοικότες, οἵτʼ ἐπὶ κάπρῳ 725
Βλημένῳ ἀΐξωσι πρὸ κούρων θηρητήρων·
Ἕως μὲν γάρ τε θέουσι, διαῤῥαῖσαι μεμαῶτες·
Ἀλλʼ ὅτε δή ῥʼ ἐν τοῖσιν ἑλίξεται, ἀλκὶ πεποιθὼς,
Ἄψ τʼ ἀνεχώρησαν, διά τʼ ἔτρεσαν ἄλλυδις ἄλλος·
Ὣς Τρῶες εἵως μὲν ὁμιλαδὸν αἰὲν ἕποντο 730
Νύσσοντες ξίφεσί τε καὶ ἔγχεσιν ἀμφιγύοισιν·
Ἀλλʼ ὅτε δή ῥʼ Αἴαντε μεταστρεφθέντε κατʼ αὐτοὺς
Σταίησαν, τῶν δὲ τράπετο χρὼς, οὐδέ τις ἔτλη
Πρόσσω ἀΐξας περὶ νεκροῦ δηριάασθαι.
Ὣς οἵ γε μεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735
Νῆας ἐπὶ γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
Ἄγριος, ἠΰτε πῦρ, τό τʼ ἐπεσσύμενον πόλιν ἀνδρῶν,
Ὄρμενον ἐξαίφνης, φλεγέθει· μινύθουσι δὲ οἶκοι
Ἐν σέλαϊ μεγάλῳ· τὸ δʼ ἐπιβρέμει ἶς ἀνέμοιο·
Ὣς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητάων 740
Ἀζηχὴς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν.
Οἱ δʼ ὥσθʼ ἡμίονοι, κρατερὸν μένος ἀμφιβαλόντες,
Ἕλκωσʼ ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν
Ἢ δοκὸν, ἠὲ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς
Τείρεθʼ ὁμοῦ καμάτῳ τε καὶ ἱδρῷ σπευδόντεσσιν· 745

722. ἀγκάζοντο. *Raised in their arms;* from ἀγκάς. See Schneid. Lex. in. v.

727. ἕως μέν. *Sometimes.* And so again in v. 730.

733. τῶν δὲ τράπετο χρώς. *Expalluerunt.* Compare Il. N. 279.

734. περὶ νεκροῦ δηρ. See on Il. E. 297; and compare Herod. VII. 225. IX. 24.

737. ἠΰτε πῦρ, κ.τ.λ. The heap of images which Homer throws together at the end of this book, makes the same action appear with a very beautiful variety. This description of the burning of a city is short, but very lively. He compares the Ajaxes to a boar for their fierceness and boldness: to a long bank that keeps off the course of the waters, for their standing firm and immoveable in the battle; those that carry the dead body, to mules dragging a vast beam through rugged paths, for their laboriousness; the body carried, to a beam, for being heavy and inanimate; the Trojans to dogs, for their boldness; and to water, for their agility and moving backwards and forwards; the Greeks to a flight of starlings and jays, for their timorousness and swiftness. Pope: from Eustathius.

742. μένος ἀμφιβαλόντες. *Putting on,* i. e. *exerting, their strength.* The expression is analogous to ἀμφιβάλλει σάκος, χιτῶνα, and the like. In precisely the same sense, we have in Il. H. 164. ἐπιειμένος ἀλκήν.

743. ἀταρπόν. See on Il. Σ. 565.

῝Ως οἵ γε μεμαῶτε νέκυν φέρον· αὐτὰρ ὄπισθεν
Αἴαντ' ἰσχανέτην, ὥστε πρὼν ἰσχάνει ὕδωρ
Ὑλήεις, πεδίοιο διαπρύσιον τετυχηκώς·
῞Οστε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
῎Ισχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίονδε τίθησι 750
Πλάζων, οὐδέ τί μιν σθένεϊ ῥηγνῦσι ῥέοντες·
῝Ως αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω
Τρώων· οἳ δ' ἅμ' ἕποντο, δύω δ' ἐν τοῖσι μάλιστα,
Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος ῞Εκτωρ.
Τῶν δ', ὥστε ψαρῶν νέφος ἔρχεται ἠὲ κολοιῶν, 755
Οὖλον κεκλήγοντες ὅτε προΐδωσιν ἰόντα
Κίρκον, ὅ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν·
῝Ως ἄρ' ὑπ' Αἰνείᾳ τε καὶ ῞Εκτορι κοῦροι Ἀχαιῶν
Οὖλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.
Πολλὰ δὲ τεύχεα καλὰ πέσον περί τ' ἀμφί τε τάφρον 760
Φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνετ' ἐρωή.

747. *ἰσχανέτην.* Scil. *Trojanos.* Compare v. 752.

755. *ψαρῶν.* See on Il. Π. 583.

757. *κίρκον.* A bird of the *hawk* species. See Aristot. Hist. Anim. IX. 38.

760. *περί τ' ἀμφί τε τάφρον.* See on Il. Β. 305.

761. *πολέμου δ' οὐ γίγνετ' ἐρωή.* See on Il. Π. 302.

THE

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Σʹ.

ʼΕπιγραφαί.

ʽΟΠΛΟΠΟΙΙΑ.

ʼΆλλως.

ΣΙΓΜΑ, Θέτις ʼΑχιλῆϊ παρʼ ʽΗφαιστου φερεν ὅπλα.

THE ARGUMENT.

THE GRIEF OF ACHILLES, AND NEW ARMOUR MADE FOR HIM BY VULCAN.

The news of the death of Patroclus is brought to Achilles by Antilochus (vv. 1—21). Thetis, hearing his lamentations, comes with all her sea-nymphs to comfort him (22—77). The speeches of the mother and son on this occasion (78—147). In the mean time the battle rages about the body of Patroclus; and Iris, appearing to Achilles by the command of Juno, orders him to show himself at the head of the entrenchments (148—201). The sight of him turns the fortune of the day, and the body of Patroclus is carried off by the Greeks (202—238). The Trojans call a council, where Hector and Polydamas disagree in their opinions; but the advice of the former prevails, to remain encamped in the field (239—315). The grief of Achilles over the body of Patroclus (316—355). Jupiter taunts Juno with her care for the Greeks (356—368). Thetis goes to the palace of Vulcan to obtain new arms for her son (369—477). The description of the wonderful works of Vulcan; and lastly, that noble one of the SHIELD OF ACHILLES (478—616).

The latter part of the nine-and-twentieth day, and the night ensuing, take up this Book. The scene is at the tent of Achilles on the sea-shore, from whence it changes to the palace of Vulcan.

ʽΩΣ οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο.
ʼΑντίλοχος δʼ ʼΑχιλῆϊ πόδας ταχὺς ἄγγελος ἦλθε.
Τὸν δʼ εὗρε προπάροιθε νεῶν ὀρθοκραιράων,
Τὰ φρονέοντʼ ἀνὰ θυμὸν, ἃ δὴ τετελεσμένα ἦεν.
ʼΟχθήσας δʼ ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 5

1. δέμας πυρὸς αἰθομένοιο. See on Il. A. 595.

3. ὀρθοκραιράων. *With their prows erect.* So again Il. T. 344. This adjective is usually applied as an epithet of oxen, who bear their heads erect and stately among the herd. Compare infra v. 573. Il. Θ. 231. Od. M. 348.

Ὤ μοι ἐγὼ, τί τ' ἄρ' αὖτε κάρη κομόωντες Ἀχαιοὶ
Νηυσὶν ἔπι κλονέονται, ἀτυζόμενοι πεδίοιο;
Μὴ δή μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,
Ὥς ποτέ μοι μήτηρ διεπέφραδε, καί μοι ἔειπε,
Μυρμιδόνων τὸν ἄριστον, ἔτι ζώοντος ἐμεῖο, 10
Χερσὶν ὑπὸ Τρώων λείψειν φάος Ἠελίοιο.
Ἦ μάλα δὴ τέθνηκε Μενοιτίου ἄλκιμος υἱὸς,
Σχέτλιος· ἦτ' ἐκέλευον, ἀπωσάμενον δήϊον πῦρ,
Ἂψ ἐπὶ νῆας ἴμεν, μηδ' Ἕκτορι ἶφι μάχεσθαι.
Ἕως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 15
Τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱὸς,
Δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν·
Ὤ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
Πεύσεαι ἀγγελίης, ἣ μὴ ὤφελλε γενέσθαι.
Κεῖται Πάτροκλος· νέκυος δὲ δὴ ἀμφὶ μάχονται 20
Γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἕκτωρ.
Ὣς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα·
Ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν
Χεύατο κακκεφαλῆς, χαρίεν δ' ᾔσχυνε πρόσωπον
Νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη· 25
Αὐτὸς δ' ἐν κονίῃσι μέγας μεγαλωστὶ τανυσθεὶς
Κεῖτο, φίλῃσι δὲ χερσὶ κόμην ᾔσχυνε δαΐζων.
Δμωαὶ δ', ἃς Ἀχιλεὺς ληΐσσατο, Πάτροκλός τε,

8. *μὴ δή μοι κ.τ.λ.* Scil. *δέδοικα.*

10. *Μυρμιδόνων τὸν ἄριστον, κ. τ. λ.* Achilles had received several intimations, directly and indirectly, of the circumstances that would attend his expedition to Troy. If he chose the latter of two fates offered to him, he was to fall before the walls of the city (Il. Ψ. 80), by the weapon of Apollo (Φ. 278), and by the hand of Paris (X. 359. T. 417); but not till the bravest Myrmidon had fallen. It was not expressly declared, however, that this Myrmidon was Patroclus; since Achilles fully expected that his friend would survive him (Il. T. 328). Lastly, it was foretold, infra v. 95, that the death of Hector would speedily be followed by that of Achilles.

20. *κεῖται. Lies dead.* Schol. *ἀνῄρηται, τέθνηκεν.* This signification of the verb *κεῖμαι* is very frequent. Compare Od. B. 102. Γ. 109. X. 48. Eur. Phœn. 1589. So Virg. Æn. I. 99. *Sævus ubi Æacidæ telo jacet Hector.* The announcement of the death of Patroclus, by Antilochus, has been repeatedly admired for its appropriate and solemn brevity. Quintil. Instit. Orat. X. 1. *Narrare vero quis brevius potest, quam qui mortem nuntiat Patrocli?* It may be observed also, that there is a close parallel between the death of Patroclus, and that of Pallas in the Æneid, by the hand of Turnus.

27. *χερσὶ κόμην ᾔσχυνε δαΐζων.* The custom of tearing the hair, and soiling it with dust, and of mutilating the person, on the death of friends, and other melancholy occasions, is of very early origin. Compare Od. Ω. 315. Eurip. Suppl. 825. *κατὰ μὲν ὄνυξιν Ἠλοκίσμεθ', ἀμφὶ δὲ σποδὸν Κάρα κεχύμεθα.* Virg. Æn. XII. 605. *flavos Lavinia crines Et roseas laniata genas.* Compare Od. Ω. 315. Eur. Elect. 166. Virg. Æn. X. 844. Traces of the custom are to be found in the Sacred Scriptures. See Jerem. xvi. 6. xli. 5. It was customary also to offer first-fruits of the hair upon the funeral pyre, or the tomb of the deceased. See Il. Ψ. 46. Eurip. Orest. 96. Phœn. 1540. Alcest. 77.

28. *δμωαὶ δὲ, κ. τ. λ.* The captive maids lamented either in pity for their lord, or in gratitude to the memory of Patroclus, who was remarkable for his goodness and affability; or under these pretences mourned for their own misfortunes and slavery. Pope: from Eustathius. See on Il. T. 302.

Θυμὸν ἀκηχέμεναι μεγάλʼ ἴαχον, ἐκ δὲ θύραζε
ʼ́Εδραμον ἀμφʼ ʼΑχιλῆα δαΐφρονα· χερσὶ δὲ πᾶσαι 30
Στήθεα πεπλήγοντο, λύθεν δʼ ὑπὸ γυῖα ἑκάστης.
ʼΑντίλοχος δʼ ἑτέρωθεν ὀδύρετο, δάκρυα λείβων,
Χεῖρας ἔχων ʼΑχιλῆος· ὃ δʼ ἔστενε κυδάλιμον κῆρ·
Δείδιε γὰρ μὴ λαιμὸν ἀποτμήξειε σιδήρῳ.
Σμερδαλέον δʼ ᾤμωξεν· ἄκουσε δὲ πότνια μήτηρ, 35
ʽΗμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
Κώκυσέ τʼ ἄρʼ ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο
Πᾶσαι, ὅσαι κατὰ βένθος ἁλὸς Νηρηΐδες ἦσαν.
ʼ́Ενθʼ ἄρʼ ἔην Γλαύκη τε, Θάλειά τε, Κυμοδόκη τε,
Νησαίη, Σπειώ τε, Θόη θʼ, ʽΑλίη τε βοῶπις, 40
Κυμοθόη τε, καὶ ʼΑκταίη, καὶ Λιμνώρεια,
Καὶ Μελίτη, καὶ ʼ́Ιαιρα, καὶ ʼΑμφιθόη, καὶ ʼΑγαύη,
Δωτώ τε, Πρωτώ τε, Φέρουσά τε, Δυναμένη τε,
Δεξαμένη τε, καὶ ʼΑμφινόμη, καὶ Καλλιάνειρα,
Δωρὶς, καὶ Πανόπη, καὶ ἀγακλειτὴ Γαλάτεια, 45
Νημέρτης τε, καὶ ʼΑψεύδης, καὶ Καλλιάνασσα·
ʼ́Ενθα δʼ ἔην Κλυμένη, ʼΙάνειρά τε, καὶ ʼΙάνασσα,
Μαῖρα, καὶ ʼΩρείθυια, ἐϋπλόκαμός τʼ ʼΑμάθεια,
ʼ́Αλλαι θʼ, αἳ κατὰ βένθος ἁλὸς Νηρηΐδες ἦσαν.
Τῶν δὲ καὶ ἀργύφεον πλῆτο σπέος· αἳ δʼ ἅμα πᾶσαι 50
Στήθεα πεπλήγοντο· Θέτις δʼ ἐξῆρχε γόοιο·
Κλῦτε, κασίγνηται Νηρηΐδες, ὄφρʼ ἐῢ πᾶσαι
Εἴδετʼ ἀκούουσαι, ὅσʼ ἐμῷ ἔνι κήδεα θυμῷ.
ʼ̂Ω μοι ἐγὼ δειλὴ, ὤ μοι δυσαριστοτόκεια,
ʽ́Η τʼ ἐπεὶ ἂρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε, 55
ʼ́Εξοχον ἡρώων, ὃ δʼ ἀνέδραμεν ἔρνεϊ ἶσος.
Τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὣς γουνῷ ἀλωῆς,

34. *δείδιε γὰρ κ.τ.λ.* See Il. P. 126; and compare infra vv. 177. 336.

49. *ἄλλαι θʼ, αἳ κατὰ κ.τ.λ.* The Nereids were in number fifty; those whom Homer has named being, perhaps, the most eminent or beautiful. Hesiod has given a complete enumeration of them in Theog. 242. See also Natal. Com. VIII. 6. Valcknær on Ammon, c. 3. p. 161. Virgil has a catalogue of Nymphs, evidently borrowed from this of Homer, in Georg. IV. 333. Elsewhere, however, Homer speaks only generally of such inferior deities, as the Muses, Graces, and the like; and accordingly Zenodotus rejects this passage (vv. 39—49), *ὡς ʽΗσιόδειον ἔχοντας χαρακτῆρα.*

50. *ἀργύφεον.* *Transparent.* Compare Hesiod. Theog. 574. Eustath. *ὡσανεὶ φωσφόρον, καὶ ἀργὸν, ὅ ἐστι λευκὸν φαινόμενον.* Of the same import is the epithet *nitentes*, applied to the Cyclades in Hor. Carm. I. 14. 19. Another form of the adjective, *ἄργυφος*, occurs in Il. Ω. 621. Od. K. 85.

54. *δυσαριστοτόκεια.* Eustath. *ἐπὶ κακῷ τετοκυῖα τὸν ἄριστον.*

56. *ὃ δʼ ἀνέδραμεν ἔρνεϊ ἶσος.* Psalm cxxvii. 3. LXX. *οἱ υἱοί σου ὡς νεόφυτα ἐλαιῶν.* Compare Isaiah liii. 2.

57. *θρέψασα.* Since Phœnix was entrusted with the education of Achilles, the nourriture here spoken of was simply that of the maternal breast. Compare Il. X. 83; and see on Il. I. 482. It seems, therefore, that the fable respecting the means by

Νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω,
Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις
Οἴκαδε νοστήσαντα, δόμον Πηλήϊον εἴσω. 60
Ὄφρα δέ μοι ζώει καὶ ὁρᾷ φάος Ἠελίοιο,
Ἄχνυται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
Ἀλλ' εἶμ', ὄφρα ἴδωμι φίλον τέκος, ἠδ' ἐπακούσω,
Ὅ ττι μιν ἵκετο πένθος ἀπὸ πτολέμοιο μένοντα.
Ὣς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ 65
Δακρυόεσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης
Ῥήγνυτο· ταὶ δ', ὅτε δὴ Τροίην ἐρίβωλον ἵκοντο,
Ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
Μυρμιδόνων εἴρυντο νέες ταχὺν ἀμφ' Ἀχιλῆα.
Τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70
Ὀξὺ δὲ κωκύσασα κάρη λάβε παιδὸς ἑοῖο·
Καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
Ἐξαύδα, μὴ κεῦθε· τὰ μὲν δή τοι τετέλεσται
Ἐκ Διός, ὡς ἄρα δὴ πρίν γ' εὔχεο, χεῖρας ἀνασχών, 75
Πάντας ἐπὶ πρύμνῃσιν ἀλήμεναι υἷας Ἀχαιῶν,
Σεῦ ἐπιδευομένους, παθέειν τ' ἀεκήλια ἔργα.
Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσσεν·
Ἀλλὰ τί μοι τῶν ἦδος, ἐπεὶ φίλος ὤλεθ' ἑταῖρος, 80
Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῖον ἑταίρων,
Ἶσον ἐμῇ κεφαλῇ; τὸν ἀπώλεσα, τεύχεα δ' Ἕκτωρ
Δῃώσας ἀπέδυσε πελώρια, θαῦμα ἰδέσθαι,
Καλά· τὰ μὲν Πηλῆϊ θεοὶ δόσαν, ἀγλαὰ δῶρα,
Ἤματι τῷ, ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ. 85
Αἴθ' ὄφελες σὺ μὲν αὖθι μετ' ἀθανάτῃς ἁλίῃσι
Ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
Νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη

which Thetis rendered her child invulnerable, was a fiction of the mythologists subsequent to Homer. See Apoll. Bibl. III. 13. 6; and also on Il. Φ. 568.—γουνῷ ἀλωῆς. See on Il. I. 530.

59. ὑποδέξομαι. This verb, and the noun ὑποδοχή, are constantly employed to denote *a hospitable* reception. So again infra v. 89. Od. Π. 70. Compare also Herod. I. 44. Arist. Pac. 530. Acharn. 888. et passim.

68. ἐπισχερώ. Schol. ἐφεξῆς. See on Il. Λ. 667.

71. κάρη λάβε. *Brachio cervicem amplexa.* Heyne.—παιδὸς ἑοῖο. Some good MSS. read ἑῆος, both here and in v. 38. The reading suits well with the context, without so great weight of authority against it, as in Il. Ξ. 9. At the same time, there is no positive reason for disturbing the received text.

73. τί δέ σε φρένας ἵκετο πένθος; See on Il. Δ. 219.

76. ἀλήμεναι. *Congregari.* See on Il. Ε. 823.

88. νῦν δ', ἵνα κ.τ.λ. The sense may be thus completed, after Eustathius:—νῦν δὲ εἰς γάμον ἦλθες θνητοῦ, ἵνα πένθος μυρίον ἔχῃς. See on v. 101.—πένθος παιδὸς ἀποφθ. That is, *Grief for the loss*

Παιδὸς ἀποφθιμένοιο τὸν οὐχ ὑποδέξεαι αὖτις
Οἴκαδε νοστήσαντ’· ἐπεί οὐδ’ ἐμὲ θυμὸς ἀνώγει 90
Ζώειν, οὐδ’ ἄνδρεσσι μετέμμεναι, αἴ κε μὴ Ἕκτωρ
Πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσῃ,
Πατρόκλοιο δ’ ἕλωρα Μενοιτιάδεω ἀποτίσῃ.
Τὸν δ’ αὖτε προσέειπε Θέτις, κατὰ δάκρυ χέουσα·
Ὠκύμορος δή μοι, τέκος, ἔσσεαι, οἷ’ ἀγορεύεις· 95
Αὐτίκα γάρ τοι ἔπειτα μεθ’ Ἕκτορα πότμος ἑτοῖμος.
Τὴν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ’ ἔμελλον ἑταίρῳ
Κτεινομένῳ ἐπαμῦναι· ὃ μὲν μάλα τηλόθι πάτρης
Ἔφθιτ’, ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. 100
Νῦν δ’, ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
Οὐδέ τι Πατρόκλῳ γενόμην φάος, οὐδ’ ἑτάροισι
Τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἕκτορι δίῳ·
Ἀλλ’ ἧμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,
Τοῖος ἐὼν, οἷος οὔτις Ἀχαιῶν χαλκοχιτώνων 105
Ἐν πολέμῳ· ἀγορῇ δέ τ’ ἀμείνονές εἰσι καὶ ἄλλοι.
Ὡς ἔρις ἔκ τε θεῶν, ἔκ τ’ ἀνθρώπων ἀπόλοιτο,
Καὶ χόλος, ὅς τ’ ἐφέηκε πολύφρονά περ χαλεπῆναι,
Ὅς τε, πολὺ γλυκίων μέλιτος καταλειβομένοιο,
Ἀνδρῶν ἐν στήθεσσιν ἀέξεται, ἠΰτε καπνός· 110
Ὡς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
Ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, ἀχνύμενοί περ,
Θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ.
Νῦν δ’ εἶμ’, ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχείω
Ἕκτορα· κῆρα δ’ ἐγὼ τότε δέξομαι, ὁππότε κεν δὴ 115

of your son. See Matt. Gr. Gr. § 313. Lobeck on Soph. Aj. 221.

95. οἷ’ ἀγορεύεις. For ὅτι τοιαῦτα ἀγορεύεις, *pro iis quæ dixisti.* See on Il. Θ. 450.

100. ἐμεῖο δὲ δῆσεν. For ἐδέησεν, *me indiguit.* See also on Il. Ξ. 485.

101. νῦν δ’, ἐπεὶ οὐ κ. τ. λ. Achilles breaks off at v. 106, and leaves the sentence thus suspended, either because in his heat he had forgot what he was speaking of, or because he did not know how to end it: for he should have said, *Since I have done all this, I will perish to revenge him.* Nothing can be finer than this sudden execration against discord and revenge, which breaks from the hero in the deep sense of the miseries those passions had occasioned. Pope. Ernesti understands the apodosis to be contained in v. 107. *Nunc quoniam, &c. optem ut.* This, however, he acknowledges to be extremely harsh; and aposiopeses of a nature similar to the present are not unfrequent; as, for instance, immediately above, in v. 88. See on Il. A. 135. 341. and elsewhere.

104. ἄχθος ἀρούρης. Od. Υ. 379. αὔτως ἄχθος ἀρούρης.

107. ὡς ἀπόλοιτο. *Utinam pereat:* which is the usual signification of ὡς, εἴθε, &c. with the optative. See on Il. A. 415. Thus Soph. Elect. 126. ὡς ὁ τάδε πορὼν Ὄλοιτ’.

109. ὅς τε, πολὺ γλ. κ.τ.λ. Aristot. Rhet. I. 11. τὸ ὀργίζεσθαι ἡδὺ, ὥσπερ καὶ Ὅμηρος ἐποίησε περὶ τοῦ θυμοῦ. Ὅστε πολὺ κ.τ.λ. See also Plat. Phileb. p. 47. Galen. de Hippocr. et Plat. plac. III. 2. IV. 1.

110. ἠΰτε καπνός. The anger of Jehovah is signified by *smoke* in Psalm xviii. 8. Compare also Deut. xxix. 20. Psalm lxxiv. 1.

114. κεφαλῆς. See on Il. Θ. 281.

Ζεὺς ἐθέλῃ τελέσαι, ἠδ᾽ ἀθάνατοι θεοὶ ἄλλοι.
Οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα,
Ὅσπερ φίλτατος ἔσκε Διῒ Κρονίωνι ἄνακτι·
Ἀλλά ἑ Μοῖρα δάμασσε καὶ ἀργαλέος χόλος Ἥρης.
Ὣς καὶ ἐγὼν, εἰ δή μοι ὁμοίη μοῖρα τέτυκται, 120
Κείσομ᾽, ἐπεί κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
Καί τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων,
Ἀμφοτέρῃσιν χερσὶ παρειάων ἁπαλάων
Δάκρυ᾽ ὀμορξαμένην, ἀδινὸν στοναχῆσαι ἐφείην·
Γνοῖεν δ᾽, ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125
Μηδέ μ᾽ ἔρυκε μάχης, φιλέουσά περ· οὐδέ με πείσεις.
Τὸν δ᾽ ἠμείβετ᾽ ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
Ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον· οὐ κακόν ἐστι
Τειρομένοις ἑτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον·
Ἀλλά τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130
Χάλκεα, μαρμαίροντα, τὰ μὲν κορυθαίολος Ἕκτωρ
Αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδέ ἑ φημὶ
Δηρὸν ἐπαγλαϊεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.
Ἀλλὰ σὺ μὲν μήπω καταδύσεο μῶλον Ἄρηος,
Πρίν γ᾽ ἐμὲ δεῦρ᾽ ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδηαι. 135
Ἠῶθεν γὰρ νεῦμαι ἅμ᾽ ἠελίῳ ἀνιόντι,
Τεύχεα καλὰ φέρουσα παρ᾽ Ἡφαίστοιο ἄνακτος.
Ὣς ἄρα φωνήσασα πάλιν τράπεθ᾽ υἷος ἑοῖο·
Καὶ στρεφθεῖσ᾽ ἁλίῃσι κασιγνήτῃσι μετηύδα·
Ὑμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον, 140
Ὀψόμεναί τε γέρονθ᾽ ἅλιον καὶ δώματα πατρὸς,
Καί οἱ πάντ᾽ ἀγορεύσατ᾽· ἐγὼ δ᾽ ἐς μακρὸν Ὄλυμπον
Εἶμι παρ᾽ Ἥφαιστον κλυτοτέχνην, αἴ κ᾽ ἐθέλῃσιν
Υἱεῖ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα.
Ὣς ἔφαθ᾽· αἱ δ᾽ ὑπὸ κῦμα θαλάσσης αὐτίκ᾽ ἔδυσαν. 145
Ἡ δ᾽ αὖτ᾽ Οὔλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
Ἤϊεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε᾽ ἐνείκοι.
Τὴν μὲν ἄρ᾽ Οὔλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
Θεσπεσίῳ ἀλαλητῷ ὑφ᾽ Ἕκτορος ἀνδροφόνοιο
Φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκοντο. 150

117. οὐδὲ βίη Ἡ. κ.τ.λ. So Hor. Carm. I. 28. 7. *Occidit et Pelopis genitor, conviva Deorum,* &c. Compare also Carm. IV. 7. 14. Epist. I. 6. 27; and see Lucian. Philop. 14.

119. ἀργαλέος. *Non compescendus.* So Horat. Od. I. 13. 4. *Fervens* difficili *bile tumet jecur.*

128. ἐτήτυμον. Adverbially for ἐτητύμως, scil. εἶπες. Compare Il. A. 558. N. 111. Od. A. 174. Z. 45. and elsewhere.

135. ἐν ὀφθαλμοῖσιν ἴδηαι. See on Il. A. 587.

136. νεῦμαι. For νέομαι, in a future sense; as εἶμι in v. 143. Suidas: νεῦμαι· ἀντὶ τοῦ ἐλεύσομαι, πορεύσομαι. See on Il. A. 29.

Οὐδέ κε Πάτροκλόν περ ἐϋκνήμιδες Ἀχαιοὶ
Ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλῆος·
Αὖτις γὰρ δὴ τόν γε κίχον λαός τε καὶ ἵπποι,
Ἕκτωρ τε, Πριάμοιο πάϊς, φλογὶ εἴκελος ἀλκήν.
Τρὶς μέν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἕκτωρ, 155
Ἑλκέμεναι μεμαὼς, μέγα δὲ Τρώεσσιν ὁμόκλα·
Τρὶς δὲ δύ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκὴν,
Νεκροῦ ἀπεστυφέλιξαν· ὃ δ' ἔμπεδον, ἀλκὶ πεποιθὼς,
Ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
Στάσκε μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. 160
Ὡς δ' ἀπὸ σώματος οὔ τι λέοντ' αἴθωνα δύνανται
Ποιμένες ἄγραυλοι μέγα πεινάοντα δίεσθαι·
Ὥς ῥα τὸν οὐκ ἐδύναντο δύω Αἴαντε κορυστὰ
Ἕκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.
Καί νύ κεν εἴρυσσέ τε, καὶ ἄσπετον ἤρατο κῦδος, 165
Εἰ μὴ Πηλείωνι ποδήνεμος ὠκέα Ἶρις
Ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
Κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἧκέ μιν Ἥρη.
Ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
Ὄρσεο, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν· 170
Πατρόκλῳ ἐπάμυνον, οὗ εἵνεκα φύλοπις αἰνὴ
Ἕστηκε πρὸ νεῶν· οἳ δ' ἀλλήλους ὀλέκουσιν,
Οἳ μὲν ἀμυνόμενοι νέκυος περὶ τεθνηῶτος,
Οἳ δὲ ἐρύσσασθαι προτὶ Ἴλιον ἠνεμόεσσαν
Τρῶες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἕκτωρ 175
Ἑλκέμεναι μέμονεν· κεφαλὴν δέ ἑ θυμὸς ἀνώγει
Πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἁπαλῆς ἀπὸ δειρῆς.

157. *θοῦριν ἐπιειμένοι ἀλκήν.* See on Il. A. 149. E. 30.

161. *ἀπὸ σώματος. A cadavere,* aut *corpore cæso.* Ernesti. So Hesiod. Scut. H. 426. *δεινὸν ὁρῶν ὅσσοισι, λέων ὡς σώματι κύρσας.* With the simile compare also Il. Λ. 547. sqq. M. 298. Υ. 164. Of the epithet *αἴθων*, see on Il. O. 690.

167. *ἄγγελος ἦλθε θωρήσσεσθαι.* That is, *ἤγγελλε θωρήσσεσθαι.*

168. *κρύβδα. Privately.* The proper form is *κρύβδην.* Eustath. *ὅρα καὶ τὰ συχνὰ ποιητικὰ πάρισα, καὶ τὸ μίγδα ἐκ τοῦ μίγδην μεταπλασθὲν ὁμοίως τῷ κρύβδην κρύβδα.* See on Il. A. 292.

170. *πάντων ἐκπαγλότατ' ἀνδρῶν.* See on Il. A. 146.

172. *ἕστηκε.* For *ἔστι.* In this sense the verb is not unfrequently used, including at the same time the idea of prolonged duration. Soph. Aj. 200. *ἐμοὶ δ' ἄχος ἕστακεν.* Compare Œd. C. 399. Elect. 50. Thus in Latin, Virg. Æn. I. 646. *Omnis in Ascanio cari stat cura parentis.* See also Hor. Carm. I. 16. 19. Tibull. El. I. 7. 86; and Interpp. ad ll. cc.

175. *ἐπιθύουσι.* Schol. *ἐπ' εὐθείας ὁρμῶσι.* Compare Il. P. 661. The change in the construction, which requires *ἐπιθύοντες*, is similar to many others already noticed.

177. *ἀνὰ σκολόπεσσιν. On the spikes,* by which the walls were surmounted. Od. H. 44. *τείχεα μακρὰ, Ὑψηλὰ, σκολόπεσσιν ἀρηρότα.* It was, however, an equally prevalent custom to fix the head of a slaughtered enemy on a stake, called also *σκόλοψ*, or to drive a stake through the body, and thus expose it to popular insult. Eurip. Iph. T. 1395. *Λαβόντες αὐτοὺς, ἢ κατὰ στυφλοῦ πέτρας Ῥίψωμεν, ἢ σκόλοψι πήξωμεν δέμας.* Elect. 902. *Ἢ σκύλον οἰωνοῖσιν, αἰθέρος τέκνοις, Πήξασ' ἔρεισον σκόλοπι.* See also Æsch. Eum. 177. sqq. Vell. Paterc. II. 27.

Ἀλλ' ἄνα, μηκέτι κεῖσο· σέβας δέ σε θυμὸν ἱκέσθω
Πάτροκλον Τρῳῇσι κυσὶ μέλπηθρα γενέσθαι.
Σοὶ λώβη, αἴ κεν τι νέκυς ᾐσχυμένος ἔλθῃ. 180
Τὴν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
Ἶρι θεὰ, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἧκε;
Τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἶρις·
Ἥρη με προέηκε, Διὸς κυδρὴ παράκοιτις·
Οὐδ' οἶδε Κρονίδης ὑψίζυγος, οὐδέ τις ἄλλος 185
Ἀθανάτων, οἳ Ὄλυμπον ἀγάννιφον ἀμφινέμονται.
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκεῖνοι.
Μήτηρ δ' οὔ με φίλη πρίν γ' εἴα θωρήσσεσθαι,
Πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι· 190
Στεῦτο γὰρ Ἡφαίστοιο πάρ' οἰσέμεν ἔντεα καλά.
Ἄλλου δ' οὔ τευ οἶδα, τεῦ ἂν κλυτὰ τεύχεα δύω,
Εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
Ἀλλὰ καὶ αὐτὸς ὅγ', ἔλπομ', ἐνὶ πρώτοισιν ὁμιλεῖ,
Ἔγχεϊ δηϊόων περὶ Πατρόκλοιο θανόντος. 195
Τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἶρις·
Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι κλυτὰ τεύχε' ἔχονται.
Ἀλλ' αὔτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
Αἴ κε σ' ὑποδδείσαντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι υἷες Ἀχαιῶν 200
Τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἶρις.
Αὐτὰρ Ἀχιλλεὺς ὦρτο Διῒ φίλος· ἀμφὶ δ' Ἀθήνη
Ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν·
Ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων 205
Χρύσεον, ἐκ δ' αὐτοῦ δαῖε φλόγα παμφανόωσαν.
Ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται

178. *μηκέτι κεῖσο.* So Bothe and Spitzner: and the emendation is confirmed not only by the use of this adverb in similar exhortations, but by the fact that after the formula, *ἀλλ' ἀνὰ*, the construction is commonly by an *asyndeton*. Compare Il. B. 435. Z. 331. I. 247. Σ. 295. Od. Γ. 240. Σ. 13. Soph. Aj. 194. Eur. Alc. 287. Vulgo, *μηδ' ἔτι.—σέβας.* Eustath. *ἤγουν αἰδὼς ἢ νέμεσις.*

180. *ᾐσχυμένος ἔλθῃ.* That is simply, *ᾐσχυμένος ᾖ.* The verbs *ἔρχομαι, εἶμι,* and the like, are frequently joined with a participle, in which case they are used merely as a periphrasis. Herod. I. 122. *ἤϊε ταύτην αἰνέων.* See Matt. Gr. Gr. § 559. c. Hoogeveen on Viger, p. 202. Also on Il. A. 343. In the present instance, however, *ἔλθῃ* might certainly be translated *si afferatur cadaver.*

182. *Ἶρι θεὰ, κ.τ.λ.* Virg. Æn. IX. 18. *Iri, decus cœli, quis te mihi nubibus actam Detulit in terras?*

191. *στεῦτο.* See on Il. Γ. 83.

192. *τεῦ ἂν κλυτὰ τ. δ.* Since Patroclus had worn the armour of Achilles, could not Achilles have worn that of Patroclus? Such a question has been asked: is it worth an answer?

197. *ἔχονται.* Scil. *By Hector.*

200. *ἀναπνεύσωσι δὲ κ.τ.λ.* Repeated from Il. A. 799. Π. 42. and elsewhere.

206. *ἐκ δ' αὐτοῦ.* Scil. *τοῦ νέφους.* Of the verb *δαίω*, see on Il. E. 4.

207. *ὡς δ' ὅτε καπνὸς κ.τ.λ.* Fires in the day appear nothing but smoke, and in

Τηλόθεν ἐκ νήσου, τὴν δήϊοι ἀμφιμάχονται,
Οἵτε πανημέριοι στυγερῷ κρίνωνται ἄρηϊ
Ἄστεος ἐκ σφετέρου, ἅμα δ' ἠελίῳ καταδύντι 210
Πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
Γίγνεται ἀΐσσουσα, περικτιόνεσσιν ἰδέσθαι,
Αἴ κέν πως σὺν νηυσὶν Ἄρεως ἀλκτῆρες ἵκωνται·
Ὣς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανε.
Στῆ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος· οὐδ' ἐς Ἀχαιοὺς 215
Μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.
Ἔνθα στὰς ἤϋσ'· ἀπάτερθε δὲ Παλλὰς Ἀθήνη
Φθέγξατ', ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὦρσε κυδοιμόν.
Ὡς δ' ὅτ' ἀριζήλη φωνὴ, ὅτε τ' ἴαχε σάλπιγξ
Ἄστυ περιπλομένων δηΐων ὑπὸ θυμοραϊστέων· 220
Ὣς τότ' ἀριζήλη φωνὴ γένετ' Αἰακίδαο.
Οἳ δ' ὡς οὖν ἄϊον ὄπα χάλκεον Αἰακίδαο,
Πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
Ἂψ ὄχεα τρόπεον· ὄσσοντο γὰρ ἄλγεα θυμῷ.
Ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
Δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλείωνος
Δαιόμενον· τὸ δὲ δαῖε θεὰ γλαυκῶπις Ἀθήνη.
Τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεύς·
Τρὶς δὲ κυκήθησαν Τρῶες κλειτοί τ' ἐπίκουροι.
Ἔνθα δὲ καὶ τότ' ὄλοντο δυώδεκα φῶτες ἄριστοι 230

the night flames are visible because of the darkness. And thus it is said in Exod. xiii. 21, that God led his people in the day with a pillar of smoke, and in the night with a pillar of fire. Pope: from Dacier; who observes also that Homer made choice of an island, since a town situated upon a continent had other means, besides signals by fire, to make known its necessities to the neighbouring country. Signal fires are mentioned in Æsch. Agam. 8. sqq. Thucyd. VII. 80.

209. κρίνωνται ἄρηϊ. See on Il. B. 385.

211. ἐπήτριμοι. Schol. ἐπάλληλοι, πυκνοί. From ἤτριον, *stamen*.

213. Ἄρεως ἀλκτῆρες. See on Il. Ξ. 485.

216. ὠπίζετο. *Respected, obeyed*. As derived from ὄπις, the verb properly signifies *to fear punishment*, and thence, *to act with regard to consequences*. See on Il. Π. 388. Schol. φροντίδα ἐποιεῖτο.

219. σάλπιγξ. Homer never expressly asserts the use of the trumpet in the heroic age, though it is clear from this that it was invented before his own time. See also on Il. Φ. 388. Virgil, however, speaks of it, as in general use in the Trojan war, in Æn. II. 313. *Exoritur clamorque virum*, clangorque tubarum. In the Tragic writers also the use of the trumpet is repeatedly recognized in these times. See note on Eur. Phœn. 1392. Pent. Gr. p. 382. It is affirmed, however, by Aurelius Victor (c. 9), that this instrument had not then been invented; though the authorities are greatly in favour of a contrary hypothesis. That it was known to the patriarchs, and to the Israelites in the time of Moses, see Job xxxix. 25. Numb. x. 2. sqq. xxxi. 6. Josh. vi. 4. sqq. Prior to the use of the trumpet, shells were employed to answer the same purpose. See Eurip. Iph. T. 304. Virg. Æn. VI. 171. Hesych. in v. κόχλος. Hence the Scholiast on this passage: ἀπὸ τῶν ἰδίων χρόνων ὁ ποιητὴς ὠνόμασε τὴν σάλπιγγα, ἐπεὶ οὐδέπω ηὕρητο παρὰ τοῖς παλαιοῖς· κόχλῳ γὰρ θαλασσίῳ ἐσάλπιζον. Homer does not mention these shells. The construction is: ὅτε σάλπιγξ ἴαχε ὑπὸ δηΐων πελομένων περὶ ἄστυ.

222. ὄπα χάλκεον. So *ferrea vox*, in Virg. Æn. VII. 626. Compare Il. E. 785.

224. ὄσσοντο. See on Il. A. 105.

Αμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν· αὐτὰρ Ἀχαιοὶ
Ἀσπασίως Πάτροκλον ὑπ᾽ ἐκ βελέων ἐρύσαντες
Κάτθεσαν ἐν λεχέεσσι· φίλοι δ᾽ ἀμφέσταν ἑταῖροι
Μυρόμενοι· μετὰ δέ σφι ποδώκης εἵπετ᾽ Ἀχιλλεὺς
Δάκρυα θερμὰ χέων, ἐπεὶ εἴσιδε πιστὸν ἑταῖρον 235
Κείμενον ἐν φέρτρῳ, δεδαϊγμένον ὀξέϊ χαλκῷ·
Τόν ῥ᾽ ἤτοι μὲν ἔπεμπε σὺν ἵπποισι καὶ ὄχεσφιν
Ἐς πόλεμον, οὐδ᾽ αὖτις ἐδέξατο νοστήσαντα.
Ἠέλιον δ᾽ ἀκάμαντα βοῶπις πότνια Ἥρη
Πέμψεν ἐπ᾽ Ὠκεανοῖο ῥοὰς ἀέκοντα νέεσθαι. 240
Ἠέλιος μὲν ἔδυ, παύσαντο δὲ δῖοι Ἀχαιοὶ
Φυλόπιδος κρατερῆς καὶ ὁμοιΐου πολέμοιο.
Τρῶες δ᾽ αὖθ᾽ ἑτέρωθεν, ἀπὸ κρατερῆς ὑσμίνης
Χωρήσαντες, ἔλυσαν ὑφ᾽ ἅρμασιν ὠκέας ἵππους·
Ἐς δ᾽ ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι. 245
Ὀρθῶν δ᾽ ἑσταότων ἀγορὴ γένετ᾽, οὐδέ τις ἔτλη
Ἕζεσθαι· πάντας γὰρ ἔχε τρόμος, οὕνεκ᾽ Ἀχιλλεὺς
Ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ᾽ ἀλεγεινῆς.
Τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ᾽ ἀγορεύειν
Πανθοΐδης· ὁ γὰρ οἶος ὅρα πρόσσω καὶ ὀπίσσω. 250
Ἕκτορι δ᾽ ἦεν ἑταῖρος, ἰῇ δ᾽ ἐν νυκτὶ γένοντο·
Ἀλλ᾽ ὁ μὲν ἂρ μύθοισιν, ὁ δ᾽ ἔγχεϊ πολλὸν ἐνίκα.
Ὅς σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
Ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε
Ἄστυδε νῦν ἰέναι, μὴ μίμνειν Ἠῶ δῖαν 255
Ἐν πεδίῳ παρὰ νηυσίν· ἑκὰς δ᾽ ἀπὸ τείχεός εἰμέν.
Ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μήνιε δίῳ,
Τόφρα δὲ ῥηΐτεροι πολεμίζειν ἦσαν Ἀχαιοί.
Χαίρεσκον γὰρ ἔγωγε θοῇς ἐπὶ νηυσὶν ἰαύων,
Ἐλπόμενος νῆας αἱρησέμεν ἀμφιελίσσας· 260
Νῦν δ᾽ αἰνῶς δείδοικα ποδώκεα Πηλείωνα·
Οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει

231. *ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχ.* *Suis obtriti curribus et transfixi hastis suis.* HEYNE. So Æsch. Pers. 421. *Αὐτοὶ ὑφ᾽ αὐτῶν ἐμβολαῖς χαλκοστόμοις Παισθέντ᾽ ἔθραυον πάντα κωπήρη στόλον.* Of the use of *ἀμφὶ* for *διὰ*, see on Il. Γ. 157.

236. *φέρτρῳ.* *A bier.* Eustath. *δηλοῖ δὲ νεκρικὸν φορεῖον· ἀσπίδα τυχὸν, ἢ ἄλλο τι αὐτοσχέδιον.* Hence the Latin *feretrum:* Virg. Æn. VI. 222. Ovid. Met. XIV. 747.

239. *Ἠέλιον πέμψεν κ.τ.λ.* Compare Josh. x. 13.

250. *ὅρα πρόσσω καὶ ὀπίσσω.* See on Il. A. 343.

251. *ἰῇ δ᾽ ἐν νυκτὶ γένοντο.* The same is related of Paris and Mimas, in Virg. Æn. X. 702.

252. *ἀλλ᾽ ὁ μὲν ἂρ μύθοισιν, κ.τ.λ.* Propert. Eleg. III. 9. 19. *Hic satus ad pacem, hic castrensibus utilis armis; Naturæ sequitur semina quisque suæ.* Anton. Orat. in Cæs. ap. Dion. Cass. XLIV. *παγχαλεπὸν δὲ, τὸν αὐτὸν καὶ ἐν τοῖς λόγοις καὶ ἐν τοῖς ἔργοις διαπρέψαι.* Compare also Il. N. 729, and the parallels there cited. Somewhat similar is 1 Cor. vii. 7. *ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.*

262. *οἷος ἐκείνου κ.τ.λ.*. For *ὅτι τοιοῦτος*, i.e. *pro sua atrocitate nolet;* as in

Μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
Ἐν μέσῳ ἀμφότεροι μένος ἄρηος δατέονται,
Ἀλλὰ περὶ πτόλιός τε μαχήσεται ἠδὲ γυναικῶν. 265
Ἀλλ' ἴομεν προτὶ ἄστυ, πίθεσθέ μοι· ὧδε γὰρ ἔσται.
Νῦν μὲν νὺξ ἀπέπαυσε ποδώκεα Πηλείωνα
Ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἐόντας
Αὔριον ὁρμηθεὶς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
Γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρὴν, 270
Ὅς κε φύγῃ· πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
Τρώων· αἲ γὰρ δή μοι ἀπ' οὔατος ὧδε γένοιτο.
Εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα, κηδόμενοί περ,
Νύκτα μὲν εἰν ἀγορῇ σθένος ἕξομεν· ἄστυ δὲ πύργοι,
Ὑψηλαί τε πύλαι, σανίδες τ' ἐπὶ τῇς ἀραρυῖαι 275
Μακραὶ, ἐΰξεστοι, ἐζευγμέναι εἰρύσσονται·
Πρωῒ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
Στησόμεθ' ἀμπύργους· τῷ δ' ἄλγιον, αἴ κ' ἐθέλησιν
Ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.
Ἂψ πάλιν εἶσ' ἐπὶ νῆας, ἐπεί κ' ἐριαύχενας ἵππους 280
Παντοίου δρόμου ἄσῃ, ὑπὸ πτόλιν ἠλασκάζων·

Latin, *quæ ejus est atrocitas*, or *qua est atrocitate*. Compare v. 95. supra.

264. μένος ἄρηος δατέονται. *Pugnam dividunt*: μένος ἄρηος being simply a periphrasis for ἄρην, i. e. μάχην.

265. πτόλιος ἠδὲ γυναικῶν. Scil. *of the Trojans*.

266. ὧδε γὰρ ἔσται. *For so it will be*; i. e. the event will prove my words to be true. Heyne understands ἔσται for ἔστω, the future for the imperative; which is not only unnecessary, but incorrect.

269. σὺν τεύχεσιν. It has been objected that the arms of Achilles were in the possession of Hector, and that Polydamas was unacquainted with the promise of Thetis to refit him. Now there is an evident reference in these words to the late appearance of the hero *without his arms*: otherwise τεύχεα might be understood to signify *an armed force*, i. e. his Myrmidons; in which sense ὅπλα is used in Eurip. Iph. T. 1427. 1432. Compare vv. 1338. 1358. Achilles himself also plainly declares to Iris, that his armour had fallen into the hands of Hector (v. 188), and thence infers the impossibility of his joining in the war. Still Polydamas was not aware that he was unprepared with other armour, in case of an emergency; not to mention that the spoils which he had taken from the enemy, might supply him in the present exigence. Compare Il. N. 260. sqq.—Of τις, *many an one*, see on Il. B. 388. Θ. 379.

270. γνώσεται. So Horat. Od. I. 15. 26. *Merionen quoque* Nosces.

272. αἲ γὰρ δή μοι κ. τ. λ. *O that I may never hear that it has so happened.* The term ἀπ' οὔατος εἶναι occurs again in Il. X. 454.

274. εἰν ἀγορῇ σθένος ἕξομεν. The meaning of this passage is by no means evident. The phrase σθένος ἔχειν signifies properly *to have strength, to be strong*; whereas *to recruit our strength* would better suit the bearing of the passage. Clarke translates it, *Per noctem in concione nos muniemus.* The Schol. Vill. explain σθένος by στρατὸν, in the same manner as the Latins use *robur* for *copiæ*; in which sense it occurs perhaps in Æsch. Pers. 899. ἀκάματον δὲ παρῆν σθένος ἀνδρῶν τευχηστήρων. Other interpretations also have been given; but none of them seem to meet the sense.

275. σανίδες τ' ἐπὶ τῇς ἀραρυῖαι. In Homer *the gates* are called σανίδες, and the πύλαι is the *passage* or *aperture* which is *opened* or *closed* by the gates. See on Il. I. 579.

278. ἀμπύργους. This is the reading of the Harleian MS.; and it is correctly given by Barnes. See on Il. Π. 106. Vulgo ἂν πύργους. After ἄλγιον supply ἔσται, as infra v. 603.

281. παντοίου δρόμου ἄσῃ. See on Il. Λ. 88; and of the verb ἠλασκάζειν, on Il. B. 470.

Εἴσω δ' οὔ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
Οὐδέ ποτ' ἐκπέρσει, πρίν μιν κύνες ἀργοὶ ἔδονται.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἕκτωρ·
Πουλυδάμα, σὺ μὲν οὐκ ἔτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 285
Ὃς κέλεαι κατὰ ἄστυ ἀλήμεναι αὖτις ἰόντας.
Ἦ οὔπω κεκόρησθε ἐελμένοι ἔνδοθι πύργων;
Πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
Πάντες μυθέσκοντο πολύχρυσον, πολύχαλκον·
Νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλὰ, 290
Πολλὰ δὲ δὴ Φρυγίην καὶ Μῃονίην ἐρατεινὴν
Κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεύς.
Νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω
Κῦδος ἀρέσθ' ἐπὶ νηυσὶ, θαλάσσῃ τ' ἔλσαι 'Αχαιοὺς,
Νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δήμῳ. 295
Οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἐάσω.
'Αλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
Νῦν μὲν δόρπον ἕλεσθε κατὰ στρατὸν ἐν τελέεσσι,
Καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·
Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300
Συλλέξας λαοῖσι δότω καταδημοβορῆσαι,
Τῶν τινα βέλτερόν ἐστιν ἐπαυρέμεν ἤπερ 'Αχαιούς.
Πρωῒ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
Νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὀξὺν ἄρηα.
Εἰ δ' ἐτεὸν παρὰ ναῦφιν ἀνέστη δῖος 'Αχιλλεὺς, 305
Ἄλγιον, αἴ κ' ἐθέλῃσι, τῷ ἔσσεται· οὔ μιν ἔγωγε

287. *ἐελμένοι ἔνδοθι πύργων.* The Trojans had confined themselves to the city during the first nine years of the war, up to the period at which the action of the Iliad commences. Compare Il. E. 788. I. 352. During the whole of this time, therefore, the land had lain uncultivated, so that their resources were greatly diminished, not only by the necessity of procuring provisions for themselves and their allies, but also, as it appears from Il. P. 225, by the gifts whereby the assistance of the neighbouring nations was obtained. The high ransom paid for the redemption of the captives must also have been severely felt. The immense wealth of Troy, before the expedition of the Greeks, has been already alluded to in Il. I. 401. Proofs of the fact will be found in Il. A. 13. 15. E. 489. Z. 49. 242. sqq. 271. K. 315. 380. X. 118. Ω. 228. sqq. 276. 543, and elsewhere. Compare also Virg. Æn. II. 556.

292. *περνάμενα. Exported for sale;* or rather, *for barter* in exchange for other commodities. See on Il. B. 106. H. 467. The verbs *πέρνημι,* and *περνάω,* are formed from *περάω, transeo;* and imply a passing from the possession of one person into that of another. Hence it appears, that the town was not so completely invested by the besiegers, but that provisions could be conveyed into it from Phrygia and Mæonia, across the eastern ridge of Ida.

298. *ἐν τελέεσσι.* See on Il. H. 380.

300. *Τρώων δ' ὃς κ. τ. λ.* Eustathius observes, that this is said with an eye to Polydamas, as accusing him of being rich, and of not offering the advice he had given for any other reason than to preserve his wealth. Pope.—*κτεάτεσσιν ἀνιάζει.* Schol. *ἀνιᾶται ἐπὶ τοῖς χρήμασιν, ὡς μέλλων ἀπολλύειν αὐτὰ ὑπὸ τῶν πολεμίων.* In the next line, *καταδημοβορῆσαι* is equivalent to *κατὰ δῆμον βορῆσαι.* Schol. *δότω αὐτὰ τῷ πλήθει ἀναλῶσαι.*

303. *πρωῒ δ' ὑπηοῖοι κ. τ. λ.* This part of the speech of Hector is directed against the advice of Polydamas, contained in v. 277. Compare also vv. 278. 306.

Φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
Στήσομαι, ἤ κε φέρῃσι μέγα κράτος, ἤ κε φεροίμην.
Ξυνὸς 'Ενυάλιος, καί τε κτανέοντα κατέκτα.
῞Ως ῞Εκτωρ ἀγόρευ'· ἐπὶ δὲ Τρῶες κελάδησαν, 310
Νήπιοι· ἐκ γάρ σφεων φρένας εἵλετο Παλλὰς 'Αθήνη.
῞Εκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόωντι,
Πουλυδάμαντι δ' ἄρ' οὔ τις, ὃς ἐσθλὴν φράζετο βουλήν.
Δόρπον ἔπειθ' εἵλοντο κατὰ στρατόν· αὐτὰρ 'Αχαιοὶ
Παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315
Τοῖσι δὲ Πηλείδης ἁδινοῦ ἐξῆρχε γόοιο,
Χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου,
Πυκνὰ μάλα στενάχων, ὥς τε λῖς ἠϋγένειος,
῟Ωι ῥά θ' ὑπὸ σκύμνους ἐλαφηβόλος ἁρπάσῃ ἀνὴρ
῞Υλης ἐκ πυκινῆς· ὃ δέ τ' ἄχνυται ὕστερος ἐλθὼν, 320
Πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἴχνι' ἐρευνῶν,
Εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμὺς χόλος αἱρεῖ.
῝Ως ὃ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·
῏Ω πόποι, ἦ ῥ' ἅλιον ἔπος ἔκβαλον ἤματι κείνῳ,
Θαρσύνων ἥρωα Μενοίτιον ἐν μεγάροισι· 325
Φῆν δέ οἱ εἰς 'Οπόεντα περικλυτὸν υἱὸν ἀπάξειν,
῎Ιλιον ἐκπέρσαντα, λαχόντα τε ληΐδος αἶσαν.
'Αλλ' οὐ Ζεὺς ἄνδρεσσι νοήματα πάντα τελευτᾷ.
῎Αμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
Αὐτοῦ ἐνὶ Τροίῃ· ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330
Δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς,
Οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
Νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἶμ' ὑπὸ γαῖαν,
Οὔ σε πρὶν κτεριῶ, πρίν γ' ῞Εκτορος ἐνθάδ' ἐνεῖκαι
Τεύχεα καὶ κεφαλὴν, μεγαθύμου σεῖο φονῆος· 335

309. ξυνὸς 'Ενυάλιος κ.τ.λ. Compare Æsch. Theb. 410; and to the parallels cited in the note, Pent. Gr. p. 437, add the following. Archilochus *ap. Clem. Alex.* Strom. VI. ἐτήτυμον γὰρ ξυνὸς ἀνθρώποις ῎Αρης. Liv. XXVIII. 19. *In pugna et in acie, ubi Mars communis et victum sæpe erigeret, et adfligeret victorem.* Compare Id. V. 12. XXI. 1; and see Aristot. Rhet. II. 22. So also 2 Sam. xi. 25. LXX. πότε μὲν οὕτως καὶ πότε οὕτως φάγεται ἡ μάχαιρα. Hence the epithet ὁμοῖος is frequently applied to πόλεμος. See on Il. Δ. 315. The adjective ξυνὸς is rarely found, except in Ionic writers. In the Tragic writers it occurs thrice. See Æsch. Theb. 76. Suppl. 361. Soph. Aj. 180. Homer uses the form ξυνήϊος in Il. A. 124.

313. οὔ τις. Scil. ἐπήνησε.

318. ὥς τε λῖς ἠϋγένειος κ. τ. λ. 2 Sam. xvii. 8. LXX. κατάπικροι τῇ ψυχῇ αὐτῶν, ὡς ἄρκτος ἠτεκνωμένη ἐν ἀγρῷ. Compare Prov. xvii. 12.

322. δριμὺς χόλος. See on Il. O. 696.

328. ἀλλ' οὐ Ζεὺς ἄνδρεσσι κ. τ. λ. Theogn. v. 617. οὔτι μαλ' ἀνθρώποις καταθύμια πάντα τελεῖται. Pind. Olymp. XII. 14. πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπεσεν. Plutarch. *de Superstit.* κοινὸν ἀνθρώπων μὴ τὰ πάντα διευτυχεῖν.

329. ἐρεῦσαι. Schol. ἐρυθρὰν τῷ αἵματι ποιῆσαι.

334. κτεριῶ. See on Il. A. 455, and Lex. Pent. Gr. *in voce.*

Δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
Τόφρα δέ μοι παρὰ νηυσὶ κορωνίσι κείσεαι αὔτως·
Ἀμφὶ δὲ σὲ Τρωαὶ καὶ Δαρδανίδες βαθύκολποι
Κλαύσονται, νύκτας τε καὶ ἤματα δακρυχέουσαι, 340
Τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῷ,
Πιείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.
Ὣς εἰπὼν, ἑτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς
Ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα τάχιστα
Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. 345
Οἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ,
Ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἑλόντες·
Γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.
Αὐτὰρ ἐπειδὴ ζέσσεν ὕδωρ ἐνὶ ἤνοπι χαλκῷ,
Καὶ τότε δὴ λοῦσάν τε, καὶ ἤλειψαν λίπ' ἐλαίῳ· 350
Ἐν δ' ὠτειλὰς πλῆσαν ἀλείφατος ἐννεώροιο·
Ἐν λεχέεσσι δὲ θέντες ἑανῷ λιτὶ κάλυψαν
Ἐς πόδας ἐκ κεφαλῆς· καθύπερθε δὲ φάρεϊ λευκῷ.
Παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλῆα
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες. 355
Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην, ἄλοχόν τε·

339. *ἀμφὶ δὲ σὲ Τρωαὶ κ. τ. λ.* It was the custom in these early ages to appoint women to lament over the corpse for several days previous to the interment. Nine days was the period appointed by Priam for the solemnity before the burial of Hector. See Il. Ω. 664. The custom prevailed in the later ages of Greece; and the Romans also employed women, whom they called *Præficæ*, to perform a similar office. These women accompanied their lamentations with music and mournful songs or dirges, to excite the sympathy of the visitors and survivors. See Æsch. Theb. 1025. Dion Cass. LVI. p. 850. ed. Reimar. Horat. A. P. 431. The same custom was also practised by the Jews. See Jerem. ix. 17. xxxiv. 5. Matt. ix. 23. Mark v. 38.

341. *καμόμεσθα.* *We have toiled to acquire.* Schol. *μετὰ κακοπαθείας καὶ πόνου ἐκτησάμεθα.*

345. Πάτροκλον λούσειαν ἄπο. For Πατρόκλου or Πατρόκλῳ. The two accusatives in this instance are explained upon the principle, that the verb may be referred equally to either of them. Thus, it is alike correct to say, *ἀπολούειν ἄνθρωπον*, and *ἀπολούειν αἷμα.* Examples of similar construction with several other verbs will be found in Matt. Gr. Gr. § 413. Obs. 1. Compare Il. Π. 667.

346. *λοετροχόον.* As an epithet of *τρίποδα*, this word marks the *tripod* as a caldron for heating water for the bath. Schol. Vill. *εἰς ὃν τὰ λόετρα ἐγχέονται.* In Od. Υ. 297. it is applied to a servant who prepares the bath.

348. *γάστρην.* Eustath. *τὴν κοιλότητα λέγει, τὴν οἷον γαστέρα.*

350. *λοῦσάν τε, καὶ ἤλειψαν.* The custom of washing the dead is continued among the Greeks to this day; and it is a pious duty performed by the nearest friend or relation, to see it washed, and anointed with a perfume: after which they cover it with linen, exactly in the manner here related. Pope. Compare Il. Ω. 582. The same practice also prevailed among the Romans and the Jews. Virg. Æn. VI. 218. *Pars calidos latices et ahena undantia flammis Expediunt, corpusque lavant frigentis et unguunt.* Compare John xii. 7. Acts ix. 37. The custom is clearly recognized in the Egyptian mummies, in preparing which an amazing quantity of linen was employed. The head and face were wrapped, as here stated, in a separate napkin. Compare John xi. 44. xx. 7.

351. *ἐννεώροιο.* *Nine years old.* Eustath. *ἔλαιον ἐννέωρον· τὸ ἐννάετες· ὧρος γὰρ ὁ ἐνιαυτός.* Most probably this oil had been brought with them from Greece at the commencement of the war.

Ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,
Ἀνστήσασ᾽ Ἀχιλῆα πόδας ταχύν· ἦ ῥά νυ σεῖο
Ἐξ αὐτῆς ἐγένοντο κάρη κομόωντες Ἀχαιοί.
Τὸν δ᾽ ἠμείβετ᾽ ἔπειτα βοῶπις πότνια Ἥρη· 360
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
Καὶ μὲν δή πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
Ὅσπερ θνητός τ᾽ ἐστὶ, καὶ οὐ τόσα μήδεα οἶδε·
Πῶς δὴ ἔγωγ᾽, ἣ φημὶ θεάων ἔμμεν᾽ ἀρίστη,
Ἀμφότερον, γενεῇ τε, καὶ οὕνεκα σὴ παράκοιτις 365
Κέκλημαι, σὺ δὲ πᾶσι μετ᾽ ἀθανάτοισιν ἀνάσσεις,
Οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάψαι;
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Ἡφαίστου δ᾽ ἵκανε δόμον Θέτις ἀργυρόπεζα
Ἄφθιτον, ἀστερόεντα, μεταπρεπέ᾽ ἀθανάτοισι, 370
Χάλκεον, ὅν ῥ᾽ αὐτὸς ποιήσατο Κυλλοποδίων.
Τὸν δ᾽ εὗρ᾽ ἱδρώοντα, ἑλισσόμενον περὶ φύσας,
Σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν,
Ἑστάμεναι περὶ τοῖχον ἐϋσταθέος μεγάροιο·
Χρύσεα δέ σφ᾽ ὑπὸ κύκλα ἑκάστῳ πυθμένι θῆκεν, 375
Ὄφρα οἱ αὐτόματοι θεῖον δυσαίατ᾽ ἀγῶνα,
Ἠδ᾽ αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
Οἱ δ᾽ ἤτοι τόσσον μὲν ἔχον τέλος, οὔατα δ᾽ οὔπω

357. ἔπρηξας καὶ ἔπειτα, κ.τ.λ. *And so you have accomplished your purpose, &c.* There is an ellipsis of τὶ, and so again after τελέσσαι in v. 362. infra; unless indeed it is better there to understand κακὰ from v. 367. Heyne supposes, that this sarcasm of Jupiter, and the angry reply of Juno, are the interpolation of some rhapsodist. Zenodotus, quoted by an old Scholiast, says that it is not an interpolation, properly so called, but a connecting link, framed by the *diasceuasts,* between two distinct rhapsodies. At all events, the squabble between Jupiter and Juno is quite in the Homeric manner; and in no degree unworthy of the poet.

358. ἦ ῥά νυ σεῖο κ.τ.λ. *Surely the Greeks must be your own children;* i.e. you have as great an affection for them, as if they were so.

363. οὐ τόσα μήδεα οἶδε. Scil. ὅσα ἐγὼ οἶδα.

364. πῶς δὴ ἔγωγε, κ.τ.λ. Hence Virg. Æn. I. 46. *Ast ego, quæ Divum incedo regina, Jovisque Et soror et conjux, una cum gente tot annos Bella gero.*

371. Κυλλοποδίων. A name of *Vulcan,* equivalent to Ἀμφιγυήεις in v. 383, which is employed as a descriptive epithet in Il. A. 607. There is nothing either ridiculous or offensive in the appellation, which merely embodies his mythological history. It is observable that his connexion with the *Cyclopes* should seem to have been a fiction of later date; as Homer represents him as working alone with tools obedient to his word, and producing workmanship of supernatural excellence. Compare Callim. H. in Dian. 46. Virg. Æn. VIII. 416. sqq.

373. τρίποδας. See on Il. I. 122. Besides the vessels there mentioned, there seem to have been Tripods of different descriptions, and applied to different purposes. Some were used as seats, others as pedestals for statues, &c. &c. These of Vulcan are supplied with wheels, so that the handles, οὔατα, v. 378, were merely ornamental; and as being the work of a god, they were possessed of automaton motion. Hence, perhaps, it may be collected, that in these times the use of machinery, similar to clockwork, was already known. See also on v. 418. Of the expression ἐείκοσι πάντας, see on Il. H. 161.

376. θεῖον δυσαίατ᾽ ἀγῶνα. See on Il. H. 298.

378. τόσσον ἔχον τέλος. *Were so far completed.*

Δαιδάλεα προσέκειτο, τά ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
Ὄφρ' ὅγε ταῦτα πονεῖτο ἰδυίῃσι πραπίδεσσι, 380
Τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
Τὴν δὲ ἴδε προμολοῦσα Χάρις λιπαροκρήδεμνος,
Καλή, τὴν ὤπυιε περικλυτὸς Ἀμφιγυήεις,
Ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
Τίπτε, Θέτι τανύπεπλε, ἱκάνεις ἡμέτερον δῶ, 385
Αἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις.
Ἀλλ' ἕπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω.
Ὣς ἄρα φωνήσασα, πρόσω ἄγε δῖα θεάων.
Τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου,
Καλοῦ, δαιδαλέου, ὑπὸ δὲ θρῆνυς ποσὶν ἦε. 390
Κέκλετο δ' Ἥφαιστον κλυτοτέχνην, εἶπέ τε μῦθον·
Ἥφαιστε, πρόμολ' ὧδε· Θέτις νύ τι σεῖο χατίζει.
Τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς Ἀμφιγυήεις·
Ἦ ῥά νύ μοι δεινή τε καὶ αἰδοίη θεὸς ἔνδον,
Ἥ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα, 395
Μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἥ μ' ἐθέλησε
Κρύψαι χωλὸν ἐόντα· τότ' ἂν πάθον ἄλγεα θυμῷ,
Εἰ μή μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
Εὐρυνόμη, θυγάτηρ ἀψοῤῥόου Ὠκεανοῖο.
Τῇσι πάρ' εἰνάετες χάλκευον δαίδαλα πολλά, 400
Πόρπας τε, γναμπτάς θ' ἕλικας, κάλυκάς τε, καὶ ὅρμους,
Ἐν σπῆϊ γλαφυρῷ· περὶ δὲ ῥόος Ὠκεανοῖο
Ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
Ἤιδεεν, οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
Ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἵ μ' ἐσάωσαν. 405
Ἣ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεὼ
Πάντα Θέτι καλλιπλοκάμῳ ζωάγρια τίνειν.

392. *πρόμολ' ὧδε*. See on Il. B. 258. Of the manner in which Plato and Metrocles applied this verse, see Diog. Laert. III. 6. VI. 95.

394. *ἔνδον*. Scil. *ἐστι*. In this passage the poet has given a mythological account of the childhood of Vulcan, and the origin of his occupation. His ejection from Olympus on a subsequent occasion, is related in Il. A. 590 sqq. See also on v. 403 of the same book. The god relates his story to *Charis* in a chamber apart from that into which Thetis had entered. Compare v. 416.

400. *τῇσι πάρ' εἰνάετες κ.τ.λ.* Hence perhaps Glover in his Athenaid: *Six moons in deep obscurity she dwelt, Where, as a sea-nymph underneath a rock, Or Indian genie in the caverned earth, Her cell in conchs and coral she had dressed.*

401. *πόρπας*. *Clasps.* See Hemsterh. ad Polluc. Onom. VII. 54.—*γναμπτὰς ἕλικας*. *Flexible,* or *elastic, bracelets.* See Valckenær ad Ammon. p. 149.—*κάλυκας*. *Head-pins,* or some other ornament, formed to imitate the *calyx* of a flower. So Eustathius.—*ὅρμους*. See on Il. A. 435. This passage indicates considerable perfection in the art of ornamental jewellery.

405. *ἴσαν*. For *ἴσασαν*, imperf. 3 plur. act. from *ἴσημι*, *to know.* The vulgar reading is *ἔσαν*, which is less correct, in reference to the preceding sentence. The text is supported by the Harleian and Leipsig MSS.

407. *ζωάγρια*. *Recompense for life pre-*

Ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλὰ,
Ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὅπλα τε πάντα.
Ἦ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἴητον ἀνέστη 410
Χωλεύων, ὑπὸ δὲ κνῆμαι ῥώοντο ἀραιαί.
Φύσας μέν ῥ' ἀπάνευθε τίθει πυρὸς, ὅπλα τε πάντα
Λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονεῖτο·
Σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ,
Αὐχένα τε στιβαρὸν, καὶ στήθεα λαχνήεντα· 415
Δῦ δὲ χιτῶν', ἕλε δὲ σκῆπτρον παχύ· βῆ δὲ θύραζε
Χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώοντο ἄνακτι
Χρύσειαι, ζωῇσι νεήνισιν εἰοικυῖαι,
Τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσὶν, ἐν δὲ καὶ αὐδὴ,
Καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασιν. 420
Αἳ μὲν ὕπαιθα ἄνακτος ἐποίπνυον· αὐτὰρ ὃ ἔῤῥων
Πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἷζε φαεινοῦ,
Ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
Τίπτε, Θέτι τανύπεπλε, ἱκάνεις ἡμέτερον δῶ,
Αἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις. 425
Αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
Εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστί.
Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
Ἥφαιστ', ἦ ἄρα δή τις, ὅσαι θεαί εἰσ' ἐν Ὀλύμπῳ,
Τοσσάδ' ἐνὶ φρεσὶν ᾗσιν ἀνέσχετο κήδεα λυγρὰ, 430
Ὅσσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
Ἐκ μέν μ' ἀλλάων ἁλιάων ἀνδρὶ δάμασσεν,
Αἰακίδῃ Πηλῆϊ, καὶ ἔτλην ἀνέρος εὐνὴν,
Πολλὰ μάλ' οὐκ ἐθέλουσα· ὃ μὲν δὴ γήραϊ λυγρῷ

served. Eustath. χαριστήρια ὑπὲρ τοῦ εἰς τὸ ζῆν ἀγερθῆναι.—Of the dative Θέτι, see Prelim. Obss. sect. IV. § 1.

410. *πέλωρ αἴητον.* Damm explains πέλωρ as an adjective synonymous with πέλωρος and πελώριος, but it is more probably a substantive indecl. to be rendered by *monstrum.* Compare Od. I. 428. M. 87; and see on Il. B. 321. The epithet αἴητον is of uncertain origin. Hesychius explains it by πνευστικὸν, *ventosum;* in reference to his bellows, as if from ἄω, *spiro.* Others by μέγα; and there is little doubt but that it is synonymous with ἄητος, Il. Φ. 395, which is also so interpreted. Etym. M. ἄητον· δεινὸν, εὐρὺ, μέγα. By some also it is supposed to be the same as ἄατος, *insatiabilis,* in Il. E. 388. Λ. 430. Hence the Etym. M. and Hesychius also render it by ἀκόρεστος, ἄπληστος.

418. *ζωῇσι νεήνισιν εἰοικυῖαι.* That is, *they had every appearance of living beings.* Statuary had already arrived at a considerable degree of perfection in Greece. The statues of Dædalus were then in existence, famous for the exquisite mechanism with which they were contrived; and so wonderful were they considered in those early days of the art, that they were fabled to have been endued with the power of motion. These of Vulcan also were perhaps constructed on a similar principle, like the tripods mentioned in v. 373. Possibly the student will recal to his recollection the *Lions* in the palace of the emperor Comnenus, as described in Scott's *Robert of Paris.*

421. *ἔῤῥων. Incedens.* So Od. Δ. 367. ἥ μ' οἴῳ ἔῤῥοντι συνήντετο.

427. *εἰ τετελεσμένον ἐστί.* See on Il. Ξ. 196.

434. *πολλὰ μάλ' οὐκ ἐθέλουσα. Frequently and strenuously refusing.* Hence arose the fable, that Thetis transformed

Κεῖται ἐνὶ μεγάροις ἀρημένος· ἄλλα δέ μοι νῦν, 435
Υἱὸν ἐπεί μοι δῶκε γενέσθαι τε τραφέμεν τε,
Ἔξοχον ἡρώων, ὁ δ' ἀνέδραμεν ἔρνεϊ ἶσος.
Τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὣς γουνῷ ἀλωῆς,
Νηυσὶν ἔπι προέηκα κορωνίσιν Ἴλιον εἴσω,
Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις, 440
Οἴκαδε νοστήσαντα, δόμον Πηλήϊον εἴσω.
Ὄφρα δέ μοι ζώει καὶ ὁρᾷ φάος Ἠελίοιο,
Ἄχνυται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
Κούρην, ἣν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν,
Τὴν ἂψ ἐκ χειρῶν ἕλετο κρείων Ἀγαμέμνων. 445
Ἤτοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
Τρῶες ἐπὶ πρύμνῃσιν ἐείλεον, οὐδὲ θύραζε
Εἴων ἐξιέναι· τὸν δὲ λίσσοντο γέροντες
Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
Ἔνθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμῦναι· 450
Αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἃ τεύχεα ἕσσε,
Πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὄπασσε.
Πᾶν δ' ἦμαρ μάρναντο περὶ Σκαιῇσι πύλῃσι·
Καί νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
Πολλὰ κακὰ ῥέξαντα Μενοιτίου ἄλκιμον υἱὸν 455
Ἔκταν' ἐνὶ προμάχοισι, καὶ Ἕκτορι κῦδος ἔδωκε.
Τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
Υἷ' ἐμῷ ὠκυμόρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν,
Καὶ καλὰς κνημῖδας ἐπισφυρίοις ἀραρυίας,
Καὶ θώρηχ'· ὁ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἑταῖρος 460
Τρωσὶ δαμείς· ὁ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων.
Τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς Ἀμφιγυήεις·
Θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
Αἲ γάρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην
Νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἱκάνοι, 465
Ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὖτε
Ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴδηται.

herself into a variety of shapes, that she might elude the embraces of Peleus. See Pind. Nem. IV. 101.

435. *ἀρημένος*. *Exhausted:* part. perf. pass. from *ἀράομαι*, which is used in the sense of *βλάπτομαι*, as *ἀρὰ* for *calamitas*. See on Il. Ξ. 485; and compare Od. Z. 2. Λ. 135. Σ. 53. Others, however, throw back the accent, and form it as the pres. pass. from an unused form, *ἄρημι*, bearing the same signification. In the latter clause of the line, the words *ἄλγε' ἔδωκεν* must be supplied from v. 431.

436. *τραφέμεν*. See on Il. E. 555. The seven following lines are repeated from v. 56. supra.

448. *λίσσοντο γέροντες*. In reference to the embassy of Ulysses, Ajax, and Phœnix, in the Ninth Book.

458. *υἷ' ἐμῷ ὠκ*. For *υἷϊ*, dat. from *υἷς*, of which the acc. occurs in Il. N. 185. To avoid the unusual elision, some would prefer, perhaps, to read *υἷϊ* at length, and connect the two long vowels by a synizesis. Compare Od. Γ. 89.

466. *τις*. For *ἕκαστος*.

῝Ως εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·
Τὰς δ' ἐς πῦρ ἔτρεψε, κέλευέ τε ἐργάζεσθαι.
Φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
Παντοίην εὔπρηστον ἀϋτμὴν ἐξανιεῖσαι,
῎Αλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε,
῞Οππως ῞Ηφαιστός τ' ἐθέλοι, καὶ ἔργον ἄνοιτο.
Χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα, κασσίτερόν τε,
Καὶ χρυσὸν τιμῆντα, καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
Θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα· γέντο δὲ χειρὶ
῾Ραιστῆρα κρατερὴν, ἑτέρηφι δὲ γέντο πυράγρην.
Ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε,

470. χοάνοισι. *Moulds*, or *melting-pots*. Schol. χώνοις πηλίνοις, ἐν οἷς χωνεύεται τὰ μέταλλα. And so Eustathius. See, however, Schneid. Lex. in v.

476. γέντο. See on Il. Θ. 43.

477. ῥαιστῆρα. *A hammer;* παρὰ τὸ ῥαίειν, *frangere*.—πυράγρην. *Tongs*. Schol. τὸν χαλκευτικὸν καρκίνον, τὸν ὀξύλαβον, παρὰ τὸ τὰ ἐν τῷ πυρὶ ἀγρεύειν.

478. ποίει δὲ πρώτιστα σάκος μέγα. The episode of the Shield of Achilles, if not the most beautiful in the Iliad, is certainly most strikingly illustrative of the genius of the Poet, his inventive powers, and his exquisite taste. It is a manifest proof, moreover, that Sculpture and the arts of design had made considerable progress in Greece in that early age, having been probably introduced into the country from Egypt. Mr. Bryant indeed supposes that the Shield itself was copied from an Egyptian model; and he has produced several instances to show that representations, such as those which are therein exhibited, were very common in that country. See his *Heathen Mythology*, Part II. It has been objected, however, that the arts could never have been in that state of forwardness which would be necessary for the production of a work of design, so perfect as that which is here attributed to Vulcan; and consequently that the description must have been introduced into the Iliad at some later period. But it may be answered, that Homer is describing the work of a god; and that it would therefore be sufficient that the simplest elements of the art were then in existence, which his imagination would enable him to model into any degree of fancied perfection. At the same time there is every reason to believe, that shields, and other pieces of armour, were adorned with figures in bas-relief, which would readily supply the poet with the idea which he has embodied into the shield of his hero. It should seem also, that Metallurgy, and perhaps Chemistry, so far as relates to the production of colours, was not altogether unknown: for several colours are expressly mentioned, such as the *purple* of the grapes, the *red* of the mantle of Fate, and the *dun* of the oxen, which could not be produced by the simple metals which were used, viz. brass, or *bronze*, tin, gold, and silver; or by any combination of them.

Objections have also been repeatedly raised as to the impossibility of comprising so great a number of objects, as are here described, within the compass of a shield; unless each part were so minute as to be scarcely discernible. But when it is remembered that shields are generally represented in Homer as sufficiently large to protect the whole body, such an objection will not appear very important. At all events it will be a sufficient reply, that an eminent artist of modern times, Mr. Flaxman, has comprised the whole within a circumference of three feet diameter. The entire shield, which was circular, according to the fashion of the times, was divided into three concentric circles, each of which displayed a distinct portion of the universe, with a narrow space between them; and the interior circle, or *boss* of the shield, which projected spherically, represented a map of the heavens, and had the appearance probably of a modern celestial globe. The border, or outer circle, exhibited the waves of the ocean: and the middle circumference, which typified the earth, was divided into four compartments, each containing three sub-divisions; in which were illustrative pictures of the four estates of society, the *civil*, *military*, *agricultural*, and *pastoral*. In each of these pictures the poet alludes to customs of his own country in the age in which he lived. Sir Wm. Drummond (*Class. Journal*, vol. VI. p. 7) has a conjecture that it was his intention to represent the four seasons by appropriate emblems, derived from occupations, or sports, adapted to each successive month

Πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν,
Τρίπλακα, μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 480
Πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
Ποίει δαίδαλα πολλὰ ἰδυίῃσι πραπίδεσσιν.
Ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανὸν, ἐν δὲ θάλασσαν,
Ἠέλιόν τ' ἀκάμαντα, σελήνην τε πλήθουσαν,

of the Attic year. Thus the picture of *a marriage* accords well with *Gamelion*, the first month, which was so called from a festival celebrated at this time by those who were about to marry; and similar analogies have been pointed out in each successive representation. The arguments by which this hypothesis are supported are extremely learned and ingenious; but, perhaps, not altogether satisfactory.

Heyne, who is decided in his opinion that the description of the Shield is an interpolation, has produced several other arguments in defence of his assertion. He contends that it interrupts the story unnecessarily, and that the scenes which it describes are at variance with those which are immediately connected with it. The peaceful objects which it represents are totally at variance with the martial and bustling spirit of the passages which precede the episode, and the character of the warrior for whom it was intended. It could not have been fashioned by the means employed by Vulcan in its formation; and when completed, it was not calculated to strike terror into the beholders, but rather admiration. It should be observed, however, that Homer has introduced subjects of a quiet nature into the shield, in order to relieve the reader from the tumult and horror of the scenes already described, by its soft and pleasing variety; and that he has not studied so much the beauty of the Shield, as that of the Poem. As to its formation, the process and means employed by a god, do not necessarily require to be reduced to the level of human operations. With respect to a cavil, which has been sometimes alleged, of the impossibility of representing moving figures on the shield, it is too frivolous to need an answer: since Homer evidently means nothing more than that they had the appearance of being endued with the power of motion; and similar expressions are continually used in reference to paintings.

Hesiod's description of the Shield of Hercules is an evident imitation of the Shield of Achilles: the opinion that the former was the original, and the latter the copy, being clearly without foundation. Virgil also has imitated Homer in describing the Shield of Æneas in Æn. VIII. 626. Anacreon alludes to Homer's description in these elegant lines: Od. 16. Τὸν ἄργυρον τορεύων, Ἥφαιστέ, μοι ποίησον Πανοπλίαν μὲν οὐχί· Τί γὰρ μάχαισι κἀμοί; Ποτήριον δὲ κοῖλον, Ὅσον δύνῃ, βαθύνας. Ποίει δέ μοι κατ' αὐτὸ Μήτ' ἄστρα, μήθ' ἅμαξαν, Μὴ στυγνὸν Ὠρίωνα· Τί Πλειάδων μέλει μοι, Τί δ' ἀστέρος Βοώτεω; κ. τ. λ. Those who are desirous of learning to what an extent the allegorical interpreters of Homer have carried their lucubrations, will be abundantly satisfied by the observations of Heraclitus, and of Demo, the daughter of Pythagoras, on the Shield, which are recorded by Eustathius.

479. πάντοσε δαιδάλλων. *Covering it with various workmanship.*—Of the ἄντυξ, see on Il. E. 262. Z. 118.

480. ἐκ δ' ἀργύρεον τελαμῶνα. Scil. ἐκ τοῦ σάκους ἔβαλλε. The πτύχες, mentioned in the next line, were laminæ, or plates, of different metals. Compare Il. Υ. 270.

481. ἐν αὐτῷ. That is, *upon the surface.*

483. ἐν μὲν γαῖαν ἔτευξε, κ. τ. λ. This line developes the subject of the whole shield, as described in the note on v. 478; and the next commences an enumeration of the heavenly bodies, with the sun and moon, as represented in the central sphere, or *boss* of the shield. The description from v. 490. to v. 605. inclusive, relates to the earth; and the two following lines conclude the episode, in reference to the ocean, which surrounds the whole. Hence Eurip. Elect. 467. Ἐν δὲ μέσῳ κατέλαμπε σάκει Φαέθων κύκλος ἀελίοιο Ἵπποις ἂν πτεροέσσαις· Ἄστρων τ' αἰθέριοι χοροὶ, Πλειάδες, Ὑάδες. Ovid. Met. XIII. 291. *Neque enim clypei cœlamina norit, Oceanum, et Terras, cumque alto sidera cœlo, Pleïadasque, Hyadasque, immunemque æquoris Arcton, Diversasque urbes, nitidumque Orionis ensem.* Compare Virg. Georg. I. 137. Æn. I. 742.

484. πλήθουσαν. *Full.* Blomfield on Æsch. Pers. 277. *Rarior hic sensus, qui plerumque exprimitur per* πληθύω. *Dicebant* περὶ ἀγορὰν πλήθουσαν. *Vide Duker. ad Thucyd.* VIII. 92. *Xen. Anab.* I. 8. 1. It occurs also in an active signification

Ἐν δέ τε τείρεα πάντα, τά τ' οὐρανὸς ἐστεφάνωται, 485
Πληϊάδας θ', Ὑάδας τε, τό τε σθένος Ὠρίωνος,
Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν,
Ἥ τ' αὐτοῦ στρέφεται, καί τ' Ὠρίωνα δοκεύει,
Οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.
Ἐν δὲ δύω ποίησε πόλεις μερόπων ἀνθρώπων 490
Καλάς· ἐν τῇ μέν ῥα γάμοι τ' ἔσαν, εἰλαπίναι τε·

with ποταμὸς in Il. A. 492. and elsewhere; but seldom, if ever, with any other substantive, except the two already instanced.

485. τείρεα. *The stars.* Hesiod. Theog. ἄστρα τε λαμπετόωντα, τά τ' οὐρανὸς ἐστεφάνωται. Schol. τὰ ἄστρα· παρὰ τὸ τερατώδη καὶ σημειώδη ταῦτα εἶναι. Eustathius says that they are so called διὰ τὸ εἴρειν, ὅ ἐστιν ἀγγέλλειν ποτὲ τὰ μέλλοντα. Other derivations also have been given; but all equally uncertain. The word occurs in Callim. H. Del. 176. Apoll. Rhod. III. 1361. In the construction, the relative τὰ, in the accusative, is put for οἷς, in the dative. See Matt. Gr. Gr. § 423. 5. From the use of the epithet πάντα, it has been supposed that the constellations here enumerated, are all that were known to the poet. This conclusion, however, is evidently incorrect, since he mentions the dog-star, *Sirius,* in Il. E. 5. X. 26, and *Boötes,* in Od. E. 272. After speaking of all the stars generally, he proceeds to particularize a few of the most remarkable.

486. Ὑάδας. Cicero de Nat. Deor. II. 43. *Has Græci stellas* Hyadas *vocitare suerunt,* a pluendo; ὕειν *enim est* pluere. *Nostri imperite* suculas, *quasi a* suibus *essent, non ab* imbribus *nominatæ.* See Davies *in loc.* The periphrasis σθένος Ὠρίωνος has been repeatedly noticed.

488. ἥ τ' αὐτοῦ στρέφεται. *Which turns in the same place.* Schol. περὶ τὸν αὐτὸν τόπον, ὡς μὴ καταδυομένη. The verb στρέφεται is used in the same sense in Anacr. Od. III. 2. Στρέφεται ὅτ' Ἄρκτος ἤδη Κατὰ χεῖρα τὴν Βοώτου. Soph. Trach. 132. ἄρκτου στροφάδες κέλευθοι. Juven. Sat. V. 23. *Frigida circumagunt pigri sarraca Bootæ.* The words Ὠρίωνα δοκεύει indicate the situation of the Bear. It *observes* Orion; i. e. it is *directly opposite* to Orion, which holds the same relative seat in the southern, as the Bear in the northern, hemisphere. Manil. Astron. I. 502. *Arctos et Orion adversis frontibus ibant.*

489. οἴη δ' ἄμμορος κ. τ. λ. Cicero de Nat. D. II. 41. *Hunc circum polum ἄρκτοι duæ feruntur nunquam occidentes.* Virg. Georg. I. 246. *Arctos Oceani metuentes æquore tingi.* Stat. Theb. III. 685. *ubi sola superstite plaustro Arctos ad Oceanum fugientibus invidet astris.* Homer's accuracy in this passage has been frequently called in question, since the *Wain,* or *Ursa Major,* is not the only constellation which never sets; but *Cepheus, Draco, Ursa Minor,* and others, always remain above the horizon, in the latitude of Troy. Hence it has been suggested that these stars were undiscovered in the poet's time, or that he mentions the Bear as the most remarkable. Now astronomy seems to have been somewhat advanced in the time of the Trojan war; since Palamedes is celebrated for his skill in that science, and Diod. Sic. relates that the Greeks were instructed therein by Hercules, and Æschylus by Prometheus. Hence the opinion of Strabo (lib. I. p. 3.) is more probable, that Homer, by the *Bear,* understands the whole *Arctic Circle.* Sir Wm. Drummond, however, has a curious astronomical calculation to prove, that in Egypt, from whence the model of the Shield was taken, the seven stars in the Wain were the only constellations which never sunk below the horizon, in that latitude, in the æra of the Trojan war. See Class. Journ. vol. VI. p. 9.

490. δύω πόλεις. The description of these two cities comprises the two first compartments of the middle circle of the Shield; each city affording subjects for three pictures, illustrative of civil and military life.

491. ἐν τῇ μὲν ῥα γάμοι κ. τ. λ. First compartment: *A city in peace.* First subdivision: *Nuptial rites, &c.* It was impossible to have chosen two better emblems of Peace than *Marriage* and *Justice.* It is said this city was *Athens,* for marriages were first instituted there, by Cecrops, and judgment upon murder first founded there. POPE. See Athen. XIII. 1. Schol. Aristoph. Plut. 773. Homer has here given us a description of a nuptial procession, as it was in his time. The bride was conducted to the house of her husband by torchlight, accompanied by dancers and musicians, who sang the ὑμέναιος, or *bridal song;* which appears to have been then in use. Milton evidently had his eye on this passage in P. L. XI. 590. *They light the nuptial torch, and bid*

Νύμφας δ' ἐκ θαλάμων, δαΐδων ὑπὸ λαμπομενάων
'Ηγίνεον ἀνὰ ἄστυ· πολὺς δ' ὑμέναιος ὀρώρει.
Κοῦροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
Αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες 495
'Ιστάμεναι θαύμαζον ἐπὶ προθύροισιν ἑκάστη.
Λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
'Ωρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινῆς
'Ανδρὸς ἀποφθιμένου· ὃ μὲν εὔχετο πάντ' ἀποδοῦναι,
Δήμῳ πιφαύσκων· ὃ δ' ἀναίνετο μηδὲν ἑλέσθαι. 500
"Αμφω δ' ἱέσθην ἐπὶ ἵστορι πεῖραρ ἑλέσθαι·
Λαοὶ δ' ἀμφοτέροισιν ἐπήπυον, ἀμφὶς ἀρωγοί.

invoke Hymen, then first to marriage rites invoked; With feast and music all the tents resound.—From this passage, compared with Od. A. 226. Λ. 414, it appears that three distinct sorts of entertainment were in use among the early Greeks: εἰλαπίνη, γάμος, and ἔρανος. Of these, the first was provided at the expense of one person, whence it was called ἀσύμβολον δεῖπνον. Grammarians are not agreed upon the etymology of the word; but the most plausible derivation is from εἴλη, *a company*, and πίνειν, *to drink*. Hence the Scholiast on Od. A. 226. εἰλαπίνη· ἡ μεγάλη εὐωχία, ἐν ᾗ κατὰ εἴλας καὶ συστροφὰς εὐωχοῦνται. On the other hand ἔρανος was a feast to which every person present contributed his portion. The distinction is thus marked in Athen. Deip. VIII. 16. τὰς θυσίας καὶ τὰς λαμπροτέρας παρασκευὰς ἐκάλουν οἱ παλαιοὶ Εἰλαπίνας, καὶ τοὺς τούτων μετέχοντας, εἰλαπιναστάς· Ἔρανοι δέ εἰσιν αἱ ἀπὸ τῶν συμβαλλομένων εἰσαγωγαὶ, ἀπὸ τοῦ συνερᾶν καὶ συμφέρειν ἕκαστον. These ἔρανοι were not only less expensive, but considered also as more conducive to good fellowship than the εἰλαπίναι. They were also conducted with greater decorum, inasmuch as the guests were more temperate than when they feasted at another's expense. See Hesiod. Op. D. 340. Plaut. Curc. IV. 1. 13. To these ἔρανοι the Christian *agapæ* seem to have borne some analogy. It has been thought that γάμος means not so much a *marriage-feast*, as a *feast* generally; and that it is comprehended under one or other of the former terms. But it is here clearly opposed, at least, to εἰλαπίνη, and its very name indicates its appropriate meaning. Polluc. Onom. III. 38. τὸ μὲν ἔργον ὅμου καὶ ἡ ἑορτὴ, γάμος. Again, III. 44. Ὅμηρος μέντοι οὐ τὸ ἔργον μόνον, ἀλλὰ καὶ τὴν ἑστίασιν, γάμον καλεῖ. In the LXX. and N. T. this sense occurs continually. See Esth. ii. 18; ix. 22. Matt. xxii. 2. 8. 10. Luke xii. 36; xiv. 8. John ii. 1, 2. So Arrian. Exped. VII. 4. 6. γάμους ἐποίησεν ἐν Σούσοις. Achil. Tat. V. p. 309. ὄνομα μὲν ἦν τῷ δείπνῳ γάμοι. In like manner τάφος sometimes signifies a funeral feast; as in Il. Ψ. 29.

492. δαΐδων ὑπὸ λαμπ. Schol. ἀντὶ τοῦ μετὰ λαμπάδων. See Matt. Gr. Gr. § 592; and compare Il. N. 796.

493. ἠγίνεον. Scil. *in curru.* Hesiod. Scut. H. 274. τοὶ μὲν γὰρ ἐϋσσώτρου ἐπ' ἀπήνης Ἠγόν τ' ἀνδρὶ γυναῖκα, πολὺς θ' ὑμέναιος ὀρώρει. From this palpable imitation it is also clear that Heyne is mistaken in his opinion that the *hymenæal chant* was unknown to the Ionians, and that the line is consequently spurious. Bentley, who is followed by Heyne and others, would read ἠγίνευν, as ὡμίλευν and ὠρχεῦντο in vv. 539, 594; but there is no variation in any of the copies.

497. λαοὶ δ' εἰν ἀγορῇ κ. τ. λ. Second subdivision: *The forum, and a cause pleaded.* Milton, P. L. XI. 660. *In other part the sceptred Heralds call To council in the city's gates; anon Grey-headed men and grave, with warriors mixt, Assemble, and harangues are heard.*

498. εἵνεκα ποινῆς κ. τ. λ. See on Il. I. 628.

499. εὔχετο. *Affirmed, declared.* Eustath. διωρίζετο.

501. ἐπὶ ἵστορι πεῖραρ ἑλέσθαι. *To bring the matter to a conclusion before an umpire.* Aristot. *de Republ.* IX. τοίγαρ τοι ἵστορας ἐνταῦθα καλεῖ ὁ Ποιήτης τοὺς σοφοὺς ἄνδρας καὶ δεινοὺς, καὶ τοὺς τῶν τε πράξεων καὶ τῶν παθῶν τῶν ἀνθρωπίνων εἰδήμονας καὶ ἐμπείρους, καὶ τοὺς τῇ φρονήσει πολὺ τῶν ἄλλων διαφέροντας. Compare Il. Ψ. 486.

502. ἐπήπυον. Hesych. ἐπεβόων. See on Il. H. 384.—ἀμφὶς ἀρωγοί. *As the supporters of either party respectively.*

Κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
Εἴατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ,
Σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἠεροφώνων· 505
Τοῖσιν ἔπειτ' ἤϊσσον, ἀμοιβηδὶς δὲ δίκαζον.
Κεῖτο δ' ἄρ ἐν μέσσοισι δύο χρυσοῖο τάλαντα,
Τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.
Τὴν δ' ἑτέρην πόλιν ἀμφὶ δύο στρατοὶ εἵατο λαῶν,
Τεύχεσι λαμπόμενοι· δίχα δέ σφισιν ἥνδανε βουλὴ, 510
Ἠὲ διαπραθέειν, ἢ ἄνδιχα πάντα δάσασθαι,
Κτῆσιν ὅσην πτολίεθρον ἐπήρατον ἐντὸς ἐέργει·
Οἱ δ' οὔπω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
Τεῖχος μέν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
Ῥύατ' ἐφεσταότες, μετὰ δ' ἀνέρες, οὓς ἔχε γῆρας. 515
Οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
Ἄμφω χρυσείω, χρύσεια δὲ εἵματα ἕσθην,
Καλὼ καὶ μεγάλω σὺν τεύχεσιν, ὥς τε θεώ περ,
Ἀμφὶς ἀριζήλω· λαοὶ δ' ὑπολίζονες ἦσαν.
Οἱ δ' ὅτε δή ῥ' ἵκανον, ὅθι σφίσιν εἶκε λοχῆσαι, 520
Ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
Ἔνθ' ἄρα τοί γ' ἵζοντ', εἰλυμένοι αἴθοπι χαλκῷ.
Τοῖσι δ' ἔπειτ' ἀπάνευθε δύο σκοποὶ εἵατο λαῶν,
Δέγμενοι, ὁππότε μῆλα ἰδοίατο καὶ ἕλικας βοῦς.
Οἱ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἕποντο νομῆες, 525
Τερπόμενοι σύριγξι· δόλον δ' οὔ τι προνόησαν.

503. *κήρυκες δ' ἄρα κ.τ.λ.* Third subdivision: *The cause decided.*

505. *σκῆπτρα δὲ κηρύκων κ.τ.λ.* See on Il. Ψ. 568.

507. *δύο χρυσοῖο τάλαντα.* This was in all probability the fine itself, which was brought by the defendant; and which he would receive again, or resign to the plaintiff, according to the decision of the judges. Eustathius, however, supposes that it was a reward appointed for the judges, and assigned to him whose decision should be most just and satisfactory; each of the litigants contributing one talent. But see Mitford's *Hist. of Greece*, T. I. p. 130. *note.* Neither does it appear that the stipend of the judge, called *μισθὸς δικαστικὸς*, was thus levied; not to mention that the sum here specified would have been exorbitant as a judicial fee. See Schneid. Lex. in v. *τάλαντον*, and Schol. ad Arist. Ran. 133. Av. 1540.

508. *ὃς δίκην ἰθύντατα εἴποι.* *Qui causam suam verissime dixisset;* i. e. *edocuisset judices, justa se postulare.* HEYNE.

509. *τὴν δ' ἑτέρην πόλιν κ.τ.λ.* Second compartment; fourth subdivision: *A siege.* The two armies, or perhaps two divisions of the same army, are represented in deliberation, as to the use they should make of a surrender, which they anticipated. Milton, P. L. XI. 646. *One way a band select from forage drives A herd of beeves, fair oxen and fair kine, From a fat meadow ground; or fleecy flock, Ewes and their bleating lambs, across the plain, Their booty. Scarce with life the shepherds fly, But call in aid; which makes a bloody fray; &c.—Others to a city strong Lay siege, encamped; by battery, scale, and mine, Assaulting; &c.* Throughout the prophetic vision indeed, which Michael discloses to Adam, there is an evident imitation of Homer's description of the Shield of Achilles.

513. *οἱ δ' οὔπω πείθοντο.* *They did not yet accede to the conditions;* i. e. the besieged.

519. *ὑπολίζονες.* Comparative from *ὀλίγος, small;* as *μείζων*, from *μέγας*.

520. *οἱ δ' ὅτε δὴ κ.τ.λ.* Fifth subdivision: *An ambuscade.*

Οἱ μὲν τὰ προϊδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
Τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πώεα καλὰ
Ἀργεννῶν οἰῶν, κτεῖνον δ' ἔπι μηλοβοτῆρας.
Οἱ δ' ὡς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν, 530
Εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
Βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἵκοντο.
Στησάμενοι δὲ μάχοντο μάχην ποταμοῖο παρ' ὄχθας,
Βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείῃσιν.
Ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὁμίλεον, ἐν δ' ὀλοὴ Κὴρ, 535
Ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,
Ἄλλον τεθνηῶτα κατὰ μόθον ἕλκε ποδοῖϊν·
Εἷμα δ' ἔχ' ἀμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν.
Ὡμίλευν δ', ὥστε ζωοὶ βροτοὶ, ἠδ' ἐμάχοντο,
Νεκρούς τ' ἀλλήλων ἔρυον κατατεθνηῶτας. 540
Ἐν δὲ τίθει νειὸν μαλακὴν, πίειραν ἄρουραν,
Εὐρεῖαν, τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
Ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
Οἱ δ' ὁπότε στρέψαντες ἱκοίατο τέλσον ἀρούρης,
Τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου 545
Δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
Ἱέμενοι νειοῖο βαθείης τέλσον ἱκέσθαι.
Ἡ δὲ μελαίνετ' ὄπισθεν, ἀρηρομένῃ δὲ ἐῴκει,
Χρυσείη περ ἐοῦσα· τὸ δὴ περὶ θαῦμα τέτυκτο.
Ἐν δὲ τίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι 550

527. οἱ μὲν τὰ προϊδόντες κ.τ.λ. Sixth subdivision: *A battle.*

531. εἰράων προπάροιθε. *In concione.* This substantive is written either εἶρα, εἴρεα, or ἶρα. Hesiod. Theog. 803. δεκάτῳ δ' ἐπιμίσγεται αὖτις Εἰρέας ἀθανάτων. Many MSS. and Edd. here read ἰράων. Schol. Vill. εἴρας λέγει τὰς ἀγορὰς, σχηματίζων ἀπὸ τοῦ ἐρεῖν. So also Hesychius: εἴρη· ἐρώτησις, φήμη, κλήδων.

535. ἐν δ' Ἔρις, κ.τ.λ. Compare Hesiod. Scut. H. 156. 249. Virg. Æn. VII. 700.

541. ἐν δὲ τίθει κ.τ.λ. Third compartment, illustrative of *rural* employments. Seventh subdivision: *Tillage.*—Of the word νειὸς, see on Il. K. 353.

542. τρίπολον. *Thrice-ploughed.* Schol. τρὶς ἐστραμμένην καὶ ἠροτριασμένην. Compare Hesiod. Op. D. 384. 448. 462. Theocr. Id. XXV. 25. Theophrast. Caus. Plant. III. 25. Plin. N. H. XVIII. 20; and see Heyne on Virg. Georg. I. 47.

543. ἐλάστρεον. Schol. ἤλαυνον. This rare form occurs also in Herodotus.

546. ἀν' ὄγμους. See on Il. A. 68.

548. ἡ δὲ μελαίνετ' κ.τ.λ. Plin. N. H. XVII. 5. *Terra post vomerem nitescens; qualem fons ingeniorum Homerus in armis a deo cœlatam dixit, addiditque miraculum nigrescentis, quamvis fuerit in auro.* Of the production of the various colours on the Shield, see above on v. 478.

550. ἐν δὲ τίθει κ.τ.λ. Eighth subdivision: *Harvest.* The epithet βαθυλήϊον, *having rich crops,* from λήϊον, *a corn-field,* occurs separately, βαθὺ λήϊον, in Il. B. 147. The use of βαθὺς, signifying *fertile,* is very frequent. Il. I. 151. Ἄνθειαν βαθύλειμον. Eurip. Hippol. 1138. βαθεῖαν ἀνὰ χλόαν. Androm. 635. βαθεῖαν γῆν. Compare also supra 547; and see Blomfield's Gloss. on Æsch. Prom. 673. Lex. Pent. Gr. v. βαθύχθων. The noun ἔριθος signifies properly *a worker upon wool;* and hence generally any *labourer:* here *a husbandman.* Schol. ἔριθοι· κυρίως μὲν ἐριουργοὶ, καταχρηστικῶς δὲ οἱ μισθοῦ ἐργαζόμενοι. From the sense in which it is here used by Homer, it has been sometimes derived from ἔρα, *terra.* Here also compare Milton, P. L. XI. 429. *His eyes he opened, and beheld a field, Part arable and tilth, whereon were sheaves New-reaped; &c.*

Ἤμων, ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες·
Δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
Ἄλλα δ' ἀμαλλοδετῆρες ἐν ἐλλεδανοῖσι δέοντο.
Τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὄπισθε
Παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 555
Ἀσπερχὲς πάρεχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
Σκῆπτρον ἔχων ἑστήκει ἐπ' ὄγμου, γηθόσυνος κῆρ.
Κήρυκες δ' ἀπάνευθεν ὑπὸ δρυῒ δαῖτα πένοντο,
Βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες
Δεῖπνον ἐρίθοισι λεῦκ' ἄλφιτα πολλὰ πάλυνον. 560
Ἐν δὲ τίθει σταφυλῇσι μέγα βρίθουσαν ἀλωὴν,
Καλὴν, χρυσείην· μέλανες δ' ἀνὰ βότρυες ἦσαν·
Ἑστήκει δὲ κάμαξι διαμπερὲς ἀργυρέῃσιν.
Ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἕρκος ἔλασσε
Κασσιτέρου· μία δ' οἴη ἀταρπιτὸς ἦεν ἐπ' αὐτὴν, 565
Τῇ νίσσοντο φορῆες, ὅτε τρυγόῳεν ἀλωήν.
Παρθενικαὶ δὲ καὶ ἠΐθεοι, ἀταλὰ φρονέοντες,
Πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπόν.
Τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
Ἱμερόεν κιθάριζε, Λίνον δ' ὑπὸ καλὸν ἄειδε 570

553. ἀμαλλοδετῆρες. *Sheaf-binders.* Eustath. οἱ τὰς ἀμάλλας δεσμοῦντες. And again: ἄμαλλαι κατὰ τοὺς παλαιοὺς δράγματα σίτου παρὰ τὸ ἅμα ἀολλίζεσθαι χερσὶ τοὺς στάχυας, ἢ παρὰ τὸ ἀμᾶσθαι. So also the Etym. M. The latter derivation is preferable. Of ἀμάω, which occurs in v. 551, see Lex. Pent. Gr. *in voce.* The noun ἐλλεδανὸς, *a sheaf-band,* is variously written. In Suidas, ἐλεδανὸς, εἰλεδανὸς, and ἰλεδανὸς, are all interpreted by δεσμός. In some copies also it is found with the hard breathing, but in Homer at least, the soft breathing is to be preferred. The derivation is from εἴλω, *in angustum colligo.* Hesiod. Scut. H. 291. οἳ δ' ἄρ' ἐν ἐλλεδανοῖσι δέον, καὶ ἔπιπλον ἀλωήν. Hesychius also has the word ἐλλεδαμοὶ with a similar interpretation.

556. πάρεχον. Scil. τὰ δράγματα τοῖς ἀμαλλοδετῆρσι.—βασιλεύς. *The lord;* i. e. the owner of the land; whose attendants are called κήρυκες in v. 558.

559. αἱ δὲ γυναῖκες κ. τ. λ. Virg. Eclog. II. 10. *Thestylis et rapido fessis messoribus æstu Allia serpyllumque, herbas contundit olentes.* Of the verb ἱερεύω, see on Il. H. 314.

561. ἐν δὲ τίθει κ. τ. λ. Ninth subdivision: *The Vintage.* Theocr. Idyl. I. 46. σταφυλαῖσι καλὸν βέβριθεν ἀλωά. Of the substantive ἀλωὰ, see on Il. E. 90. It is here put for the *vines* themselves.

563. κάμαξι. *Vine-props.* Schol. στύλοις, οἵ εἰσι ξύλα ὀρθὰ, παραπεπηγότα ταῖς ἀμπέλοις. The verb ἑστήκει seems to be put for the compound ἐφεστήκει. We have the same construction in Soph. Œd. C. 411. σοῖς ὅταν στῶσιν τάφοις. Of the metals κύανος and κασσίτερος, mentioned in the succeeding lines, see on Il. Λ. 24.

565. ἀταρπιτός. *A narrow path.* The same as ἀταρπὸς, Il. P. 743, from *a priv.* and τρέπω, *to turn.* Eustath. στενὴ ὁδὸς καὶ διηνεκὴς, καὶ μὴ ὧδε καὶ ἐκεῖ τετραμμένη.

567. ἠΐθεοι. See Lex. Pent. Gr. *in voce.*

569. τοῖσιν δ' ἐν μέσσοισι κ. τ. λ. In order to preserve the unity of the picture, the gatherers must be understood to perform their task, dancing in the mean time to the measure, which the boy was playing upon the pipe. And so it is explained by Philostratus: c. 10. παρθένοι τε γὰρ καὶ ἠΐθεοι εὔιον καὶ βακχικὸν ἐν ῥυθμῷ βαίνουσιν, ἐνδιδόντος αὐτοῖς τὸν ῥυθμὸν ἑτέρου. Homer in these sketches has given most interesting delineations of the rustic simplicity of the times in which he lived.

570. Λίνον δ' ὑπὸ καλὸν ἄειδε. There are two interpretations of this verse. That which receives Λίνος as a proper name is confirmed by the testimony of Herodotus (II. 79) and Pausanias (*Bœot.* IX. 29).

Λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἁμαρτῇ
Μολπῇ τ' ἰΰγμῷ τε, ποσὶ σκαίροντες ἕποντο.
'Εν δ' ἀγέλην ποίησε βοῶν ὀρθοκραιράων.
Αἱ δὲ βόες χρυσοῖο τετεύχατο, κασσιτέρου τε·
Μυκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575
Πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.
Χρύσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσι
Τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἕποντο.
Σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσι
Ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ, μακρὰ μεμυκὼς, 580
"Ελκετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζηοί.
Τὼ μὲν, ἀναῤῥήξαντε βοὸς μεγάλοιο βοείην,
"Εγκατα καὶ μέλαν αἷμα λαφύσσετον· οἱ δὲ νομῆες
Αὔτως ἐνδίεσαν, ταχέας κύνας ὀτρύνοντες.

Linus was the most ancient name in poetry; the first upon record who invented verse and measure among the Greeks. He passed for the son of Apollo or Mercury, and was preceptor to Hercules, Thamyris, and Orpheus. There was a solemn custom among the Greeks of bewailing annually the death of their first poet. Pausanias informs us, that, before the yearly sacrifices to the Muses on Mount Helicon, the obsequies of Linus were performed, who had a statue and altar erected to him in that place. Homer alludes to that custom in this passage, and was doubtless fond of paying this respect to the old Father of Poetry. Virgil has done the same in that fine celebration of him: Eclog. VI. 64. *Tum canit errantem Permessi ad flumina Gallum Aonas in montes ut duxerit una sororum; Utque viro Phœbi chorus assurrexerit omnis; Ut Linus hæc illi, divino carmine, pastor, Floribus atque apio crines ornatus amaro, Dixerit; &c.* And again in Eclog. IV. 55. *Non me carminibus vincet nec Thracius Orpheus, Nec Linus; huic mater quamvis, atque huic pater adsit, Orpheo Calliopea, Lino formosus Apollo.* POPE. There is little doubt but that this statement is correct, although Heyne and others are of a different opinion. To this effect is the fragment of Hesiod, preserved by Eustathius: Οὐρανίη δ' ἄρ' ἔτικτε Λίνον, πολυήρατον υἱον, "Ον δὴ, ὅσοι βροτοί εἰσιν ἀοιδοὶ καὶ κιθαρισταὶ, Πάντες μὲν θρηνοῦσιν ἐν εἰλαπίναις τε χοροῖς τε, 'Αρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσι. The other interpretation to which Pope alludes, and which Heyne adopts, renders λίνον by *chordam*. There is also another acceptation, which is certainly preferable to that of Heyne, and which in fact is supported by the passage in Herodotus, somewhat incorrectly adduced by Pope in confirmation of the sense, which he has correctly followed. According to the historian, λίνος was a kind of *song* or *chaunt*, having gradually acquired the name from the old poet in question. See Blomfield's Gloss. on Æsch. Agam. 119.

571. *ῥήσσοντες ἁμαρτῇ*. Scil. τὴν γῆν. Hor. Carm. I. 37. 1. *Nunc pede libero Pulsanda tellus.* Compare Apoll. Rhod. I. 539. Callim. H. in Dian. 243. Hor. Od. I. 4. 7. Of the adverb ἁμαρτῇ, see on Il. E. 656.

572. *ἰΰγμῷ*. See on Il. P. 66.

573. *ἐν δ' ἀγέλην κ. τ. λ.* Fourth compartment, illustrative of *Pastoral* life. Tenth subdivision: *A herd of oxen.* Of the epithet ὀρθοκραιράων, see above on v. 3.

576. *παρὰ ῥοδανὸν δονακῆα*. The MSS. and Edd. vary between περὶ and παρά; with either of which the clause is alike unintelligible. It is acknowledged on all sides that the passage is corrupt: and it seems most probable that the words παρὰ ῥοδανὸν have found their way into the text, instead of an additional epithet of the substantive ποταμόν. Homer continually joins together several adjectives without a conjunctive particle, by which means the ideas contained in the image are more closely combined. Compare supra v. 276; and see Matt. Gr. Gr. § 444. 3. Eustathius mentions, that anciently ῥαδανονδονακῆα was read, as a compound epithet, in one word; and Heyne, at all events, would read ῥαδανόν. Hesych. ῥαδανόν· λεπτὸν, οἱονεὶ ῥαδονὸν, παρὰ τὸ ῥαδίως δονεῖσθαι.

578. *πόδας ἀργοί*. Schol. ταχυπόδες.

580. *ἐρύγμηλον*. *Mugientem.* Il. Υ. 404. ἤρυγεν ὡς ὅτε ταῦρος 'Ελκόμενος.

Οἱ δ' ἤτοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585
Ἱστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον, ἔκ τ' ἀλέοντο.
'Εν δὲ νομὸν ποίησε περικλυτὸς 'Αμφιγυήεις
'Εν καλῇ βήσσῃ μέγαν οἰῶν ἀργεννάων,
Σταθμούς τε, κλισίας τε κατηρεφέας, ἰδὲ σηκούς.
'Εν δὲ χορὸν ποίκιλλε περικλυτὸς 'Αμφιγυήεις, 590
Τῷ ἴκελον, οἷόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
Δαίδαλος ἤσκησε καλλιπλοκάμῳ 'Αριάδνῃ.
Ἔνθα μὲν ἠΐθεοι καὶ παρθένοι ἀλφεσίβοιαι
'Ωρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.
Τῶν δ' αἳ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595
Εἵατ' ἐϋνήτους, ἦκα στίλβοντας ἐλαίῳ·
Καί ῥ' αἳ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
Εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
Οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι
Ῥεῖα μάλ', ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600
Ἑζόμενος κεραμεὺς πειρήσεται, αἴ κε θέῃσιν·
Ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι.

585. *οἱ δ' ἤτοι κ.τ.λ.* That is, *οἱ δ' ἀπετρωπῶντο λεόντων ἀπὸ τοῦ δακέειν αὐτούς.*

587. *ἐν δὲ νομὸν κ.τ.λ.* Eleventh subdivision: *A flock of sheep.*

589. *σηκούς. Sheep-pens.* Schol. *περιβόλους, ἐν οἷς βοσκήματα ἵστανται.* The word is not derived, however, from *ἵστασθαι*, but *ἀπὸ τοῦ τὰ εἰσαχθέντα σῶα εἶναι.* See also on Il. Θ. 131; and Schneid. Lex. in v.

590. *ἐν δὲ χορὸν κ.τ.λ.* Twelfth subdivision: *A rustic dance.*

591. *τῷ ἴκελον, κ.τ.λ.* There were two sorts of dances, the Pyrrhick, and the common dance: Homer has joined both in this description. The Pyrrhick, or military, is performed by the youths, who have swords on; the other by the virgins crowned with garlands. The ancient Scholiasts say, that whereas before it was the custom for men and women to dance separately, the contrary practice was afterwards brought in by seven youths and as many virgins, who were saved by Theseus from the labyrinth; and that this dance was taught them by Dædalus, to whom Homer here alludes. See Dion. Halic. Hist. VI. 68. It is worth observing, that the Grecian dance is still performed in this manner in the Oriental nations. The youths and maids dance in a ring, beginning slowly; by degrees the music plays a quicker time, till at last they dance with the utmost swiftness; and towards the conclusion they sing, as it is said here, in a general chorus. POPE. Be it observed, however, that *ἀσκεῖν χορὸν* does not mean to *teach*, but to *design*, a *dance*; and there is a possible allusion to a bas-relief, in white marble, said to represent this *dance of Ariadne*, which was exhibited in Crete long after the death of Homer. Heyne however, and P. Knight, regard the entire fable of Theseus and Ariadne as posterior to Homer; and consequently reject the lines as an interpolation. See also Pausan. VII. 4. IX. 40. Plutarch. V. Thes. p. 9. Lucian. de Salt. 34. Polluc. Onom. IV. 101; and compare Soph. Aj. 700. Xen. Anab. VI. 1.

592. *'Αριάδνῃ. For Ariadne;* i. e. *for the pleasure of Ariadne.* See Matt. Gr. Gr. § 387.

593. *ἀλφεσίβοιαι. Lovely.* Schol. *ἔντιμοι, καὶ διὰ τὴν εὐμορφίαν βόας εὑρίσκουσαι ἕδνα.* From *ἀλφέω, to find,* and *βοῦς.* Compare Il. Λ. 244.

596. *ἦκα στίλβοντας ἐλαίῳ. Splendore vel nidore modico, qualis est olei.* ERNESTI. Compare Od. Γ. 408. Η. 107.

600. *ὡς ὅτε τις τροχὸν κ.τ.λ.* Strabo (VII. p. 464. c.) objects this line against the assertion of Ephorus, who attributed the invention of the Potters' wheel to Anacharsis the Scythian; whereas on the other hand Poseidonius rejects the passage of Homer as an interpolation, subsequent to that invention, which he vindicates to Anacharsis. See Senec. Epist. 90.

Πολλὸς δ' ἱμερόεντα χορὸν περιΐσταθ' ὅμιλος,
Τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
Φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς, 605
Μολπῆς ἐξάρχοντος, ἐδίνευον κατὰ μέσσους.
'Εν δὲ τίθει ποταμοῖο μέγα σθένος 'Ωκεανοῖο
"Αντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.
Αὐτὰρ ἐπειδὴ τεῦξε σάκος μέγα τε στιβαρόν τε,
Τεῦξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς· 610
Τεῦξε δέ οἱ κόρυθα βριαρὴν, κροτάφοις ἀραρυῖαν,
Καλὴν, δαιδαλέην· ἐπὶ δὲ χρύσεον λόφον ἧκε·
Τεῦξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέροιο.
Αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς 'Αμφιγυήεις,
Μητρὸς 'Αχιλλῆος θῆκε προπάροιθεν ἀείρας· 615
"Η δ', ἴρηξ ὣς, ἆλτο κατ' Οὐλύμπου νιφόεντος,
Τεύχεα μαρμαίροντα παρ' 'Ηφαίστοιο φέρουσα.

606. *μολπῆς ἐξάρχοντος*. Scil. *ἀοιδοῦ*. There can be little doubt that the old reading *ἐξάρχοντες* is incorrect, inasmuch as it was not the part of the *κυβιστητὴρ*, but of the *ἀοιδὸς*, to *prelude on the harp*, *ἐξάρχειν* or *προοιμιάζεσθαι*. Aristarchus, who arbitrarily ejected the clause respecting the bard, was probably the author of the corrupted text. See Athen. Deipn. V. p. 180.

607. *ἐν δὲ τίθει κ.τ.λ.* The outer circumference, or *boss* of the shield, upon which were represented the waves of the Ocean. So Hesiod. Scut. H. 314. *'Αμφὶ δ' ἴτυν ῥέεν 'Ωκεανὸς πλήθοντι ἐοικώς· Πᾶν δὲ συνεῖχε σάκος πολυδαίδαλον.* Compare Virg. Æn. VIII. 671.

611. It has been thought that a sword must necessarily have been included in Vulcan's gift to Achilles, and consequently that after this line a verse has been lost, such as the following: *Τεῦξε δέ οἱ ξίφος, ἄμφηκες, μέγα, ἀργυρόηλον.* Neither, however, did Thetis ask for a sword, nor does Homer elsewhere allude to such a weapon, as fabricated by the god.

613. *ἑανοῦ κασσιτέροιο*. *Of ductile tin.* See on Il. Γ. 385.

THΣ

ʿΟΜΗΡΟΥ ʾΙΛΙΑΔΟΣ

ʿΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Τ′.

ʾΕπιγραφαί.

ΜΗΝΙΔΟΣ ʾΑΠΟΡΡΗΣΙΣ.

ʺΑλλως.

ΤΑΥ δ', ἀπέληγε χόλοιο καὶ ἔκθορε δῖος ʾΑχιλλεύς.

THE ARGUMENT.

THE RECONCILIATION OF ACHILLES AND AGAMEMNON.

Thetis brings to her son the armour made by Vulcan (1—20). She preserves the body of his friend from corruption, and commands him to assemble the army, and declare his resentment at an end (21—39). Agamemnon and Achilles are solemnly reconciled (40—75). The speeches, presents, and ceremonies, on that occasion. Achilles is with great difficulty persuaded to refrain from the battle, till the troops have refreshed themselves, by the advice of Ulysses (76—276). The presents are conveyed to the tent of Achilles, where Briseis laments over the body of Patroclus (277—302). The hero obstinately refuses all repast, and gives himself up to lamentations for his friend (303—339). Minerva descends to strengthen him by the order of Jupiter (340—356). He arms for the fight; addresses himself to his horses, and reproaches them with the death of Patroclus (356—403). One of them is miraculously endued with voice, and inspired to prophesy his fate: but the hero, not astonished by that prodigy, rushes with fury to the combat (404—424).

The thirtieth day. The scene is on the sea-shore.

ʾΗΩΣ μὲν κροκόπεπλος ἀπ' ʾΩκεανοῖο ῥοάων
ʺΩρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
ʺΗ δ' ἐς νῆας ἵκανε, θεοῦ πάρα δῶρα φέρουσα.
Εὗρε δὲ Πατρόκλῳ περικείμενον ὃν φίλον υἱὸν,

3. ἢ δ' ἐς νῆας ἵκανε. Scil. *Thetis.* The relative evidently refers to the concluding lines of the last book. Hence it has been supposed, with great probability, that Homer wrote his poem in one continued series, and that the division into books was of more recent date. One of the designs on the chest in which Cypselus was concealed, represented Thetis and her attendant nymphs, bearing the armour, fabricated by Vulcan, to Achilles. There is a burlesque allusion to the subject in Plaut. Epid. I. 1. 32.

Κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι 5
Μύρονθ'· ἡ δ' ἐν τοῖσι παρίστατο δῖα θεάων,
Ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
Τέκνον ἐμὸν, τοῦτον μὲν ἐάσομεν, ἀχνύμενοί περ,
Κεῖσθαι, ἐπειδὴ πρῶτα θεῶν ἰότητι δαμάσθη·
Τύνη δ' Ἡφαίστοιο πάρα κλυτὰ τεύχεα δέξο, 10
Καλὰ μάλ', οἷ' οὔπω τις ἀνὴρ ὤμοισι φόρησεν.
Ὣς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκε
Πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δ' ἄρα πάντας ἕλε τρόμος, οὐδέ τις ἔτλη
Ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν· αὐτὰρ Ἀχιλλεὺς 15
Ὡς εἶδ', ὥς μιν μᾶλλον ἔδυ χόλος· ἐν δέ οἱ ὄσσε
Δεινὸν ὑπὸ βλεφάρων, ὡσεὶ σέλας, ἐξεφάανθεν·
Τέρπετο δ' ἐν χείρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
Αὐτὰρ ἐπεὶ φρεσὶν ᾗσι τετάρπετο, δαίδαλα λεύσσων,
Αὐτίκα μητέρα ἣν ἔπεα πτερόεντα προσηύδα· 20
Μῆτερ ἐμὴ, τὰ μὲν ὅπλα θεὸς πόρεν, οἷ' ἐπιεικὲς
Ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.
Νῦν δ' ἤτοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς
Δείδω, μή μοι τόφρα Μενοιτίου ἄλκιμον υἱὸν
Μυῖαι, καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς, 25
Εὐλὰς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκρὸν,—
Ἐκ δ' αἰὼν πέφαται·—κατὰ δὲ χρόα πάντα σαπήῃ.
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
Τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
Τῷ μὲν ἐγὼ πειρήσω ἀλαλκεῖν ἄγρια φῦλα, 30
Μυίας, αἵ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν·
Ἤνπερ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτὸν,
Αἰεὶ τῷδ' ἔσται χρὼς ἔμπεδος, ἢ καὶ ἀρείων.
Ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς,

9. ἐπειδὴ πρῶτα. *Cum semel.* See on Il. A. 235.

16. ὡς εἶδ', ὥς. See on Il. Ξ. 294.

18. τέρπετο δ' ἐν χείρεσσι κ.τ.λ. Compare Virg. Æn. VIII. 617.

24. δείδω, μή μοι κ.τ.λ. It was considered a grievous misfortune by the ancients in general, that the bodies of their dead should putrefy, above ground, previous to their interment. Hence Venus is employed in Il. Ψ. 186, in preserving the corpse of Hector, in the same manner that Thetis undertakes for that of Patroclus. That the same care prevailed among the Jews, is evident from Jerem. xxxvi. 30. and other passages of Scripture.

26. εὐλάς. *Worms.* Schol. ἴσως δὲ εἴρηνται εὐλαὶ οἱ σκώληκες παρὰ τὴν εἴλησιν. See Aristot. H. An. I. 4. 1.

27. ἐκ δ' αἰὼν πέφαται. *For life has departed:* δὲ for γάρ. The words are parenthetical. Of the verb, see on Il. E. 531.

30. ἄγρια φῦλα, Μυῖας. See on Il. P. 570.—πειρήσω. The middle form is far more usual; and therefore Bentley would read πειρήσομ', as found in one or two MSS.; but the active is confirmed by an overwhelming weight of authority, as well as by its use in Il. Θ. 8. I. 345. Od. B. 316. H. in Merc. 175. Apoll. Rhod. III. 105. 179.

32. τελεσφόρον. *Bringing things to perfection* or *maturity.* An epithet not only of the year, but of Jupiter and Ceres. Compare Od. Δ. 86. K. 467. Ξ. 292.

Μῆνιν ἀποειπὼν Ἀγαμέμνονι, ποιμένι λαῶν, 35
Αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκήν.
Ὣς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκε·
Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρὸν
Στάξε κατὰ ῥινῶν, ἵνα οἱ χρὼς ἔμπεδος εἴη.
Αὐτὰρ ὁ βῆ παρὰ θῖνα θαλάσσης δῖος Ἀχιλλεύς, 40
Σμερδαλέα ἰάχων, ὦρσε δ' ἥρωας Ἀχαιούς.
Καί ῥ' οἵπερ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
Οἵ τε κυβερνῆται καὶ ἔχον οἰήϊα νηῶν,
Καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
Καὶ μὴν οἳ τότε γ' εἰς ἀγορὴν ἴσαν, οὕνεκ' Ἀχιλλεὺς 45
Ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
Τὼ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
Τυδείδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,
Ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἕλκεα λυγρά·
Καδδὲ μετὰ πρώτῃ ἀγορῇ ἵζοντο κιόντες. 50
Αὐτὰρ ὁ δεύτατος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
Ἕλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
Οὖτα Κόων Ἀντηνορίδης χαλκήρεϊ δουρί.
Αὐτὰρ ἐπειδὴ πάντες ἀολλίσθησαν Ἀχαιοὶ,
Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55
Ἀτρείδη, ἦ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
Ἔπλετο, σοὶ καὶ ἐμοὶ, ὅτε νῶΐ περ, ἀχνυμένω κῆρ,
Θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης.
Τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰῷ,
Ἤματι τῷ, ὅτ' ἐγὼν ἑλόμην Λυρνησσὸν ὀλέσσας· 60
Τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὀδὰξ ἕλον ἄσπετον οὖδας
Δυσμενέων ὑπὸ χερσὶν, ἐμεῦ ἀπομηνίσαντος.
Ἕκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
Δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι ὀΐω.
Ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, ἀχνύμενοί περ, 65
Θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ.

38. ἀμβ. καὶ ν. στάξε κατὰ ῥινῶν. Since the early Greeks did not embalm the dead, Homer probably here alludes to the process as practised in Egypt. See Herod. II. 86.

42. νεῶν ἐν ἀγῶνι. That is, ἐν ναυστάθμῳ, *at the station of the ships.* See on Il. Η. 298. It appears from this passage, that there were officers appointed to the care and distribution of the provisions; and that they, together with the pilots, were exempt from military service. The vessels, as we have already seen, were manned and rowed by the soldiers.—μένεσκον. *Manere solebant.*

43. οἰήϊα. *The helm.* Schol. οἴακας, πηδάλια. Compare Od. I. 483. 540. M. 218. Apoll. Rhod. I. 401. There is some degree of harshness in the construction, in which καὶ ἔχον is put for ἔχοντες.

51. δεύτατος. Schol. ἔσχατος, ἀπὸ τοῦ δεύεσθαι. See Matt. Gr. Gr. § 134.

53. οὖτα Κόων. See Il. Λ. 248. sqq.

56. ἦ ἄρ τι τόδε κ.τ.λ. *Something of this sort,* this reconciliation, *would have been better for both of us,* if it had taken place *when,* &c.

59. τὴν ὄφελ' ἐν νήεσσι κ. τ. λ. See on Il. Ζ. 428.

Νῦν δ' ἤτοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρὴ
'Ασκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον
Ὄτρυνον πόλεμόνδε κάρη κομόωντας 'Αχαιοὺς,
Ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίον ἐλθὼν, 70
Αἴ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαύειν· ἀλλά τιν' οἴω
'Ασπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγῃσι
Δηΐου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο.
Ὣς ἔφαθ'· οἱ δὲ χάρησαν ἐϋκνήμιδες 'Αχαιοὶ,
Μῆνιν ἀπειπόντος μεγαθύμου Πηλείωνος. 75
Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν 'Αγαμέμνων,
Αὐτόθεν ἐξ ἕδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·
Ὦ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρηος,
Ἑσταότος μὲν καλὸν ἀκουέμεν, οὐδὲ ἔοικεν
Ὑββάλλειν· χαλεπὸν γὰρ, ἐπιστάμενόν περ ἐόντα. 80
'Ανδρῶν δ' ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι,
Ἢ εἴποι; βλάβεται δὲ, λιγύς περ ἐὼν ἀγορητής.
Πηλείδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
Σύνθεσθ', 'Αργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.
Πολλάκι δή μοι τοῦτον 'Αχαιοὶ μῦθον ἔειπον, 85
Καί τέ με νεικείεσκον· ἐγὼ δ' οὐκ αἴτιός εἰμι,
'Αλλὰ Ζεὺς, καὶ Μοῖρα, καὶ ἠεροφοῖτις 'Ερινὺς,

67. *οὐδέ τί με χρὴ κ.τ.λ.* Cicero *Orat. pro C. Rabirio: Neque vero me pœnitet mortales inimicitias, sempiternas amicitias habere.* Plutarch *de Philadelph.* observes of the Pythagoræans: *εἴποτε περιαχθεῖεν εἰς λοιδορίας ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δῦναι, τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ ἀσπασάμενοι διελύοντο.* Compare Ephes. iv. 26. *ὁ ἥλιος μὴ ἐπιδυέτω κ. τ. λ.*

72. *γόνυ κάμψειν.* See on Il. Η. 118.

79. *ἑσταότος.* This must be understood generally, in reference to the usual custom of speakers; since it seems from v. 77, that Agamemnon, in consequence of his wound, did not stand: unless indeed the words *αὐτόθεν ἐξ ἕδρης* imply simply that he remained in the place where he had been sitting, *μετὰ πρώτῃ ἀγορῇ* (v. 50), and did not advance into the midst of the assembly. The wound, which was in his hand, did not certainly prevent his rising. He commences his speech with a request against interruption, either because murmurs had already begun to arise, or because he might expect that the favourers of Achilles would naturally express their indignation against himself, as the cause of their recent misfortunes.

80. *ὑββάλλειν.* *To interrupt;* for *ὑποβάλλειν.* Schol. *ὑποκρούειν, ἐμποδίζειν τὸν λέγοντα.* In the next clause, the words *ὑποβληθέντα λέγειν* must be supplied, to complete the sense: *difficile est vel disertum dicere, cum interpellatur.*

83. *ἐνδείξομαι.* Scil. *τὸν λόγον.* *I will address my speech to Achilles.* Herod. VIII. 141. *ἐνδεικνύμενοι τοῖσι Λακεδαιμονίοισι τὴν ἑωϋτῶν γνώμην.*

85. *τοῦτον μῦθον.* What this speech was does not appear, though the purport of it is evidently implied in the words *ἐγὼ δ' οὐκ αἴτιός εἰμι*, which immediately succeed. A forward allusion is sometimes contained in the pronoun *οὗτος.* See Dorvill. ad Char. II. 11. That Agamemnon had been so reproved, see Il. Β. 239. Ι. 106. Ν. 111.

86. *ἐγὼ δ' οὐκ αἴτιός εἰμι, κ.τ.λ.* Compare Il. Γ. 164. So Æsch. Choeph. 897, *ἡ Μοῖρα τούτων, ὦ τέκνον, παραιτία.* Senec. Œdip. 1019. *Fati ista culpa est.* Homer has a sentiment no less just than beautiful, on the readiness with which men are apt to charge their own follies and sins upon Destiny and Fate, in Od. Α. 32. *Ὢ πόποι, οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται. 'Εξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἳ δὲ καὶ αὐτοὶ Σφῇσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν.* Hence Senec. Epist. 49. *Multos inveni æquos adversus homines, adversus deos neminem. Objurgamus quotidie Fatum.*

87. *ἠεροφοῖτις 'Ερινύς.* *Wandering in darkness.* Eustath. *ἡ ἀφανῶς φοιτῶσα.* So

Οἵ τέ μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην
Ἤματι τῷ, ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.
Ἀλλὰ τί κε ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ. 90
Πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀᾶται,
Οὐλομένη· τῇ μέν θ' ἁπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδει
Πίλναται· ἀλλ' ἄρα ἥγε κατ' ἀνδρῶν κράατα βαίνει,
Βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέδησε.
Καὶ γὰρ δή νύ ποτε Ζῆν' ἄσατο, τόν περ ἄριστον 95
Ἀνδρῶν ἠδὲ θεῶν φάσ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
Ἥρη, θῆλυς ἐοῦσα, δολοφροσύνῃς ἀπάτησεν
Ἤματι τῷ, ὅτ' ἔμελλε βίην Ἡρακληείην
Ἀλκμήνη τέξεσθαι ἐϋστεφάνῳ ἐνὶ Θήβῃ.
Ἤτοι ὅγ' εὐχόμενος μετέφη πάντεσσι θεοῖσι·— 100
Κέκλυτέ μευ, πάντες τε θεοὶ, πᾶσαί τε θέαιναι,
Ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσιν ἀνώγει.
Σήμερον ἄνδρα φόωσδε μογοστόκος Εἰλείθυια

Hesiod: ἠέρα ἑσσάμενοι πάντη φοιτῶντες ἐπ' αἶαν. Pestilence is described as *walking in darkness*, διαπορευόμενος ἐν σκότει, in Ps. xci. 6. LXX. The word ἀὴρ is frequently used in Homer to signify darkness. Compare Il. P. 644. and elsewhere. Hence the expressions ζόφον ἠερόεντα in Il. M. 240. Τάρταρα ἠερόεντα, in Hesiod. Theog. 119.

90. θεὸς διὰ πάντα τελευτᾷ. Soph. Aj. 86. γένοιτο μέν τ' ἂν πᾶν θεοῦ τεχνωμένου. Eurip. Phœn. 702. πάντα δ' εὐπετῆ θεοῖς. Pind. Pyth. X. 76. ἐμοὶ δὲ θαυμάσαι θεῶν τελεσάντων οὐδέν ποτε φαίνεται ἔμμεν ἄπιστον. Linus *ap. Stobæum*: Ῥάδια πάντα θεῷ τελέσαι, καὶ ἀνήνυτον οὐδέν. Hence *Omnipotens deus* in Virgil *passim*. Compare Gen. xvii. 1. Matt. xix. 16. Luke i. 37.

91. Διὸς θυγάτηρ Ἄτη. Scil. ἐστι. From the appellative ἄτη, in v. 88, Agamemnon turns to the goddess herself; and enters into a mythological account of the discords which she had excited among the gods, and her consequent ejection from heaven. See on Il. A. 412; and compare Isa. xiv. 12. According to Hesiod. Theog. 226. 230, *Ate* was the daughter of *Eris*, or *Discord*. The import of the name is implied in the words ἣ πάντας ἀᾶται. Eustath. τρόπος ἐτυμολογίας· ἀπὸ γὰρ τοῦ ἀᾶσθαι, Ἄτη γίγνεται.

92. τῇ μέν θ' ἁπαλοὶ πόδες· κ. τ. λ. This passage is one of the very few in Homer, which may perhaps be fairly interpreted into an allegory. By the soft feet of this goddess, and her passing over the heads of men, the poet seems to intimate that her influence is delusive, and her attacks unexpected; as instanced in the case of Jupiter, in regard to Hercules.

94. κατὰ δ' οὖν ἕτερόν γε πέδησε. According to Eustathius, τῶν ἐριζόντων τὸν ἕτερον. In some copies the line is marked with crotchets, and perhaps it would be as well omitted.

99. ἐϋστεφάνῳ ἐνὶ Θήβῃ. Schol. κατατετειχισμένῃ, μεταφορικῶς· διὰ τὸ ὑπὸ Ἀμφίονος καὶ Ζήθου αὐτὴν τετειχίσθαι. The fabulous traditions respecting this celebrated city, the birth of Hercules, and his subsequent labours under Eurystheus, the origin of which is accounted for in this place, are too well known to require any additional notice. See Apollod. Bibl. II. 4. 5. Ovid. Met. IX. It may be remarked, however, that if the Poet had lived after the return of the Heraclidæ, he would scarcely have slipped the present opportunity of adverting to that remarkable æra in Grecian History. See Prelim. Obss. sect. I. *in fine*. The episode is so entirely in Homer's manner, that those who would reject it as spurious, are not to be heard for a moment.

103. μογοστόκος Εἰλείθυια. See on Il. A. 270. The construction of this passage, as of the corresponding sentence in the reply of Juno, v. 110, is somewhat obscure; but each is respectively illustrated by the other. The words will therefore stand thus: σήμερον Εἰλείθυια ἐκφανεῖ φόωσδε ἄνδρα τῶν ἀνδρῶν, i. e. τινὰ τῶν ἀνδρῶν, οἵθ' εἰσι ἐξ αἵματος γενεῆς ἐμεῦ, ὃς ἀνάξει π. π. And similarly in v. 109.

Ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
Τῶν ἀνδρῶν, γενεῆς οἵθ' αἵματος ἐξ ἐμεῦ εἰσι.— 105
Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
Ψευστήσεις, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.
Εἰ δ' ἄγε, νῦν μοι ὄμοσσον, Ὀλύμπιε, καρτερὸν ὅρκον,
Ἦ μὴν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
Ὅς κεν ἐπ' ἤματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110
Τῶν ἀνδρῶν, οἳ σῆς ἐξ αἵματός εἰσι γενέθλης.—
Ὣς ἔφατο· Ζεὺς δ' οὔτι δολοφροσύνην ἐνόησεν,
Ἀλλ' ὄμοσε μέγαν ὅρκον· ἔπειτα δὲ πολλὸν ἀάσθη.
Ἥρη δ' ἀΐξασα λίπε ῥίον Οὐλύμποιο,
Καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαϊκὸν, ἔνθ' ἄρα ᾔδη 115
Ἰφθίμην ἄλοχον Σθενέλου Περσηϊάδαο·
Ἡ δὲ κύει φίλον υἱὸν, ὁ δ' ἕβδομος ἑστήκει μείς·
Ἐκ δὲ ἄγαγε πρὸ φόωσδε, καὶ ἠλιτόμηνον ἐόντα·
Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.
Αὐτὴ δ' ἀγγελέουσα Δία Κρονίωνα προσηύδα·— 120
Ζεῦ πάτερ, ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω.
Ἤδη ἀνὴρ γέγον' ἐσθλὸς, ὃς Ἀργείοισιν ἀνάξει,
Εὐρυσθεὺς, Σθενέλοιο πάϊς Περσηϊάδαο,
Σὸν γένος· οὔ οἱ ἀεικὲς ἀνασσέμεν Ἀργείοισιν.—
Ὣς φάτο· τὸν δ' ἄχος ὀξὺ κατὰ φρένα τύψε βαθεῖαν. 125
Αὐτίκα δ' εἷλ' Ἄτην κεφαλῆς λιπαροπλοκάμοιο,
Χωόμενος φρεσὶν ᾗσι, καὶ ὤμοσε καρτερὸν ὅρκον,
Μήποτ' ἐς Οὔλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
Αὖτις ἐλεύσεσθαι Ἄτην, ἣ πάντας ἀᾶται.
Ὣς εἰπὼν ἔῤῥιψεν ἀπ' οὐρανοῦ ἀστερόεντος, 130
Χειρὶ περιστρέψας· τάχα δ' ἵκετο ἔργ' ἀνθρώπων.
Τὴν αἰεὶ στενάχεσχ', ὅθ' ἑὸν φίλον υἱὸν ὁρῷτο
Ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθῆος ἀέθλων.—
Ὣς καὶ ἐγὼν, ὅτε δ' αὖτε μέγας κορυθαίολος Ἕκτωρ
Ἀργείους ὀλέεσκεν ἐπὶ πρύμνῃσι νέεσσιν, 135
Οὐ δυνάμην λελαθέσθ' Ἄτης, ᾗ πρῶτον ἀάσθην.

110. *πέσῃ μετὰ ποσσὶ γυναικός. Shall fall between the feet,* i. e. from the womb, *of a woman.* Eustath. *μεταξὺ ποδῶν*. See Matt. Gr. Gr. § 587. This phrase, in reference to the birth of a child, is illustrated by the same manner of expression in Holy Writ. Compare Deut. xxviii. 57; and see Grotius on Gen. xlix. 10.

116. *ἄλοχον Σθενέλου Π.* That is, *Andromeda.* See Apollod. Bibl. II. *ubi supra,* and Heyne *ad loc.*

117. *ἑστήκει. Was in progress.* Hence it should seem that the technical usage of the verb *ἵστασθαι,* in reference to the course of the month, was already in use. Compare Od. Ξ. 162. Τ. 519. Since, however, the seventh month was evidently far advanced, it is not to be inferred that the threefold division of the Attic month was then employed.

118. *ἠλιτόμηνον. Failing of the proper number of months.* Eustath. *ἀλιτήσας, ἤγουν ἁμαρτὼν, ἀποτυχὼν τῶν συνήθων ἐννέα τοῦ τοκετοῦ μηνῶν.*

Ἀλλ' ἐπεὶ ἀασάμην, καί μευ φρένας ἐξέλετο Ζεὺς,
Ἂψ ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα.
Ἀλλ' ὄρσευ πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς·
Δῶρα δ' ἐγὼν ὅδε πάντα παρασχεῖν, ὅσσα τοι ἐλθὼν 140
Χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς.
Εἰ δ' ἐθέλεις, ἐπίμεινον, ἐπειγόμενός περ ἄρηος·
Δῶρα δέ τοι θεράποντες, ἐμῆς παρὰ νηὸς ἑλόντες,
Οἴσουσ', ὄφρα ἴδηαι, ὅ τοι μενοεικέα δώσω.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον, 146
Δῶρα μὲν, αἴ κ' ἐθέλῃσθα, παρασχέμεν, ὡς ἐπιεικὲς,
Ἦτ' ἐχέμεν, πάρα σοι· νῦν δὲ μνησώμεθα χάρμης
Αἶψα μάλ'· οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἐόντας,
Οὐδὲ διατρίβειν, ἔτι γὰρ μέγα ἔργον ἄρεκτον· 150
Ὥς κέ τις αὖτ' Ἀχιλῆα μετὰ πρώτοισιν ἴδηται
Ἔγχεϊ χαλκείῳ Τρώων ὀλέκοντα φάλαγγας.
Ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.
Τὸν δ' ἀπαμειβομένος προσέφη πολύμητις Ὀδυσσεύς·
Μήδ' οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ, 155
Νήστιας ὄτρυνε προτὶ Ἴλιον υἷας Ἀχαιῶν
Τρωσὶ μαχησομένους· ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
Φύλοπις, εὖτ' ἂν πρῶτον ὁμιλήσωσι φάλαγγες
Ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν·
Ἀλλὰ πάσασθαι ἄνωχθι θοῇς ἐπὶ νηυσὶν Ἀχαιοὺς 160
Σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
Οὐ γὰρ ἀνὴρ πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
Ἄκμηνος σίτοιο δυνήσεται ἄντα μάχεσθαι·
Εἴπερ γὰρ θυμῷ γε μενοινάᾳ πολεμίζειν,
Ἀλλά τε λάθρῃ γυῖα βαρύνεται, ἠδὲ κιχάνει 165

137. ἀλλ' ἐπεὶ ἀασάμην, κ.τ.λ. Compare Il. I. 119. sqq.
140. Δῶρα δ' ἐγὼν ὅδε κ.τ.λ. *Here am I to give, &c.* See on Il. I. 684.
149. οὐ γὰρ χρὴ κ.τ.λ. Lucan Phars. II. *Nil actum credens, dum quid superesset agendum.* The verb κλοτοπεύειν, *to waste time,* is no where else to be met with. Eustathius explains it by κλοπεύειν καὶ οἷον παρακλέπτειν τὸν καιρόν. Hesychius more generally, παραλογίζεσθαι, ἀπατᾶν. Others suppose that it is put for κλυτοπεύειν, i. e. καλλιλογεῖν καὶ κλυτοῖς ἔπεσιν ἐνδιατρίβειν. But the derivation from κλέπτω is sufficient.
161. τὸ γὰρ μένος κ.τ.λ. Compare Il. Z. 261. Ξ. 325.
163. ἄκμηνος σίτοιο. *Without food.* Eustath. ἄγευστος καὶ νῆστις. The word, as here accented, and in this sense, occurs only in this book: viz. infra vv. 207. 320. 346. In these instances its derivation is from ἀκμὴ, in the sense of *Inedia.* In Od. Ψ. 191. ἀκμηνὸς, with the accent on the last syllable, signifies, *flourishing, exuberant.* Eustath. in loc. ἀκμὴν ἔχων τοῦ νεάζειν. Possibly, however, there may be something corrupt in this latter text. We may here, by the way, remark a deficiency in the *Thesaurus* of Stephens, which remains unsupplied in the edition by Valpy. Under the word ἀκμὴ we read :—Ἄκμηνος *pro* Jejunus, *quidam ac* (ab) ἀκμὴ, *quod Æolibus* Inediam *significat, alii ab* ἰκμὰς *deduxerunt, ubi et ponere decrevi.* For the fulfilment of this intention under ἰκμὰς, the student will search in vain. See, however, Toup. Emend. Suid. I. p. 16.

Δίψα τε καὶ λιμὸς, βλάβεται δέ τε γούνατ᾽ ἰόντι.
Ὃς δέ κ᾽ ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς
Ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζῃ,
Θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσὶν, οὐδέ τι γυῖα
Πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170
Ἀλλ᾽ ἄγε, λαὸν μὲν σκέδασον, καὶ δεῖπνον ἄνωχθι
Ὅπλεσθαι· τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων
Οἰσέτω ἐς μέσσην ἀγορὴν, ἵνα πάντες Ἀχαιοὶ
Ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῇσιν ἰανθῇς·
Ὀμνυέτω δέ τοι ὅρκον, ἐν Ἀργείοισιν ἀναστὰς, 175
Μήποτε τῆς εὐνῆς ἐπιβήμεναι, ἠδὲ μιγῆναι,
Ἣ θέμις ἐστὶν, ἄναξ, ἤτ᾽ ἀνδρῶν ἤτε γυναικῶν·
Καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἵλαος ἔστω.
Αὐτάρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω
Πιείρῃ, ἵνα μή τι δίκης ἐπιδευὲς ἔχῃσθα. 180
Ἀτρείδη, σὺ δ᾽ ἔπειτα δικαιότερος καὶ ἐπ᾽ ἄλλῳ
Ἔσσεαι· οὐ μὲν γάρ τι νεμεσσητὸν, βασιλῆα
Ἄνδρ᾽ ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνῃ.
Τὸν δ᾽ αὖτε προσέειπεν ἄναξ ἀνδρῶν, Ἀγαμέμνων·
Χαίρω σεῦ, Λαερτιάδη, τὸν μῦθον ἀκούσας· 185
Ἐν μοίρῃ γὰρ πάντα διίκεο καὶ κατέλεξας.
Ταῦτα δ᾽ ἐγὼν ἐθέλω ὀμόσαι, κέλεται δέ με θυμὸς,
Οὐδ᾽ ἐπιορκήσω, πρὸς δαίμονος· αὐτὰρ Ἀχιλλεὺς
Μιμνέτω αὖθι τέως, καὶ ἐπειγόμενός περ ἄρηος,
Μίμνετε δ᾽ ἄλλοι πάντες ἀολλέες, ὄφρα κε δῶρα 190
Ἐκ κλισίης ἔλθῃσι, καὶ ὅρκια πιστὰ τάμωμεν.

170. ἐρωῆσαι. Schol. ὑποχωρῆσαι. See on Il. B. 179.

173. οἰσέτω. See on Il. B. 35.

174. φρεσὶ σῇσιν. So Barnes, after Eustathius. If φρεσὶν ᾗσιν, which is the reading of many copies, be correct, we have an instance of the use of a pronoun of the third person instead of one of the second. In Od. A. 402. the true reading is perhaps δώμασι σοῖσιν. Compare, however, Od. N. 320; and see Matt. Gr. Gr. § 489.

180. ἵνα μή τι δίκης κ.τ.λ. *Ut consequaris omnia, quæ, ad satisfaciendum tibi pro injuria accepta, postulare jure poteras.* HEYNE. Schol. ἵνα μηδὲν ἐλλίπῃ τῶν ὀφειλόντων πρὸς σὲ δικαίως πραχθῆναι.

183. ἀπαρέσσασθαι. The import of this verb is precisely the reverse of ἀρέσασθαι in v. 179. It is clearly therefore to be referred to Achilles; and not, as the generality of commentators have supposed, to Agamemnon. Compare also Il. Δ. 362. I. 112.

186. ἐν μοίρῃ. Schol. κατὰ τὸ προσῆκον. So in Od. X. 54. The more common form is κατὰ μοῖραν.

188. πρὸς δαίμονος. *In the name of the Deity.* The words may be joined with ὀμόσαι, according to the usual formula ὀμνύειν πρὸς Διὸς, πρὸς Ἥρης, and the like; or they may be taken absolutely, in a sense equivalent to our own expression, *So help me God.*

189. καὶ ἐπειγόμενος περ ἄρ. The several various readings, τέως γε, τέως περ, and τέως, which last is against the metre, must alike give way to that now received into the text, on the authority of three MSS. Heyne also, though he retains the old reading τέως περ, seems to approve of it. Compare Il. A. 217. B. 270. and elsewhere.

191. ὅρκια πιστὰ τάμωμεν. See on Il. B. 124.

Σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἠδὲ κελεύω·
Κρινάμενος κούρητας ἀριστῆας Παναχαιῶν,
Δῶρά τ' ἐμῆς παρὰ νηὸς ἐνεγκέμεν, ὅσσ' Ἀχιλῆϊ
Χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας. 195
Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
Κάπρον ἑτοιμασάτω ταμέειν Διΐ τ' Ἠελίῳ τε.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
Ἄλλοτέ περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200
Ὁππότε τις μετὰ παυσωλὴ πολέμοιο γένηται,
Καὶ μένος οὐ τόσον ᾗσιν ἐνὶ στήθεσσιν ἐμοῖσι.
Νῦν δ' οἳ μὲν κέαται δεδαϊγμένοι, οὓς ἐδάμασσεν
Ἕκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν·
Ὑμεῖς δ' ἐς βρωτὺν ὀτρύνετον· ἦτ' ἂν ἔγωγε 205
Νῦν μὲν ἀνώγοιμι πτολεμίζειν υἷας Ἀχαιῶν
Νήστιας, ἀκμήνους, ἅμα δ' ἠελίῳ καταδύντι
Τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην.
Πρὶν δ' οὔπως ἂν ἔμοιγε φίλον κατὰ λαιμὸν ἰείη
Οὐ πόσις οὐδὲ βρῶσις, ἑταίρου τεθνηῶτος, 210
Ὅς μοι ἐνὶ κλισίῃ δεδαϊγμένος ὀξέϊ χαλκῷ
Κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταῖροι
Μύρονται· τό μοι οὔ τι μετὰ φρεσὶ ταῦτα μέμηλεν,
Ἀλλὰ φόνος τε, καὶ αἷμα, καὶ ἀργαλέος στόνος ἀνδρῶν.
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
Ὦ Ἀχιλεῦ, Πηλέος υἱὲ, μέγα φέρτατ' Ἀχαιῶν, 216
Κρείσσων εἷς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
Ἔγχει, ἐγὼ δέ κε σεῖο νοήματί γε προβαλοίμην
Πολλὸν, ἐπεὶ πρότερος γενόμην, καὶ πλείονα οἶδα.

194. δῶρά τ' ἐμῆς. Thus Heyne proposes to avoid the hiatus in the vulgar reading, δῶρα ἐμῆς. Probably δῶρα θοῆς, recorded by Strabo, may be correct; though it is not supported by any other authority.

205. βρωτύν. Schol. βρῶσιν. The form is Ionic; of which ὀτρυντὺς, in v. 234, is another example: and ἐδητὺς, μαχιστὺς, κτιστὺς likewise occur.

212. ἀνὰ πρόθυρον τετραμμένος. That is to say, as the Scholiast has explained it, *having his feet turned towards the door*: for it was thus the Greeks placed their dead in the porches of their houses, as likewise in Italy. Pers. Sat. III. 105. *In portam rigidos calces extendit.* Virg. Æn. XI. 29. *recipitque ad limina gressum, Corpus ubi exanimi positum Pallantis Acetes Servabat senior.* Thus we are told by Suetonius, of the body of Augustus, in c. 101. *Equester ordo suscepit, urbique intulit, atque in vestibulo domus collocavit.* POPE. See also A. Gell. XVI. 5. Tacit. Agric. 45. Ovid. Met. IX. 502. The custom of turning the feet outwards indicated that the body was about to take its last departure.

217. κρείσσων εἷς ἐμέθεν κ. τ. λ. Ovid. Met. XIII. 361. *Tibi dextera bello Utilis; ingenium est, quod eget moderamine nostri.* Of the conduct of this speech, see Dionys. Hal. *de Arte*, § 9.

219. ἐπεὶ πρότερος γενόμην, κ. τ. λ. Compare Il. Δ. 323; and to the parallels there cited add Soph. Thyest. Fragm. ap. Stob. Tit. 116. τῷ γήρᾳ φιλεῖ Χὠ νοῦς ὁμαρτεῖν, καὶ τὸ βουλεύειν ἃ δεῖ. The sentiment is frequent in the tragic writers. So also Ovid: *Seris venit usus ab annis.* To the same effect Job xxxii. 7. LXX. ἐν πολλοῖς ἔτεσιν οἴδασι σοφίαν.

Τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν. 220
Αἶψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
Ἧς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,
Ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
Γαστέρι δ' οὔπως ἐστὶ νέκυν πενθῆσαι Ἀχαιούς. 225
Λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἤματα πάντα
Πίπτουσι· πότε κέν τις ἀναπνεύσειε πόνοιο;
Ἀλλὰ χρὴ τὸν μὲν καταθάπτειν, ὅς κε θάνῃσι,
Νηλέα θυμὸν ἔχοντας, ἐπ' ἤματι δακρύσαντας·
Ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230
Μεμνῆσθαι πόσιος καὶ ἐδητύος, ὄφρ' ἔτι μᾶλλον
Ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμὲς αἰεὶ,
Ἑσσάμενοι χροῒ χαλκὸν ἀτειρέα· μή δέ τις ἄλλην
Λαῶν ὀτρυντὺν ποτιδέγμενος ἰσχαναάσθω·—
Ἥδε γὰρ ὀτρυντὺς κακὸν ἔσσεται, ὅς κε λίπηται 235
Νηυσὶν ἔπ' Ἀργείων·—ἀλλ' ἀθρόοι ὁρμηθέντες
Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὀξὺν ἄρηα.
Ἦ, καὶ Νέστορος υἷας ὀπάσσατο κυδαλίμοιο,
Φυλείδην τε Μέγητα, Θόαντά τε, Μηριόνην τε,
Καὶ Κρειοντιάδην Λυκομήδεα, καὶ Μελάνιππον· 240

221. *αἶψά τε φυλόπιδος κ.τ.λ.* Heyne supposes that the first member of the sentence is wanting, and that it must be thus supplied; *si jejuni milites exierint in prælium, αἶψά τε κ. τ. λ.* Ulysses begins with advising a temporary cessation from arms, upon the grounds that their recent loss and fatigue would render them incapable of taking advantage of a change of fortune. The construction is: *αἶψά τε κόρος ἄμητος δ' ὀλίγιστος φυλόπιδος πέλεται ἀνθρώποισι, ἧς τε κ. τ. λ.* *Men will be speedily satisfied, and reap but little harvest, in an engagement wherein they have recently suffered a great loss, when Jupiter shall turn the fortune of the day.*

222. *καλάμην.* Properly, *straw, stubble.* Schol. *ἀλληγορικῶς οὖν καλάμην νῦν κέκληκε τὰ σώματα τῶν ἀνῃρημένων.* Hence Macrob. Saturn. V. 15. *Quotiens multam necem significare vult,* messem *hominum factam esse dicit.*

225. *γαστέρι.* That is, *by abstaining from food.* Eustath. *πιεσμῷ γαστρὸς, καὶ ἀσιτίᾳ.* Somewhat similarly in Latin: Pers. Sat. Prol. *Magister artis, ingenique largitor* Venter. On the contrary, *γαστὴρ* frequently signifies *gluttony, voraciousness.* The argument seems to be particularly directed against the words of Achilles, expressed in vv. 205. 209.

229. *ἐπ' ἤματι.* *For a single day:* sub-aud. *ἐνί.* So Theocrit. Idyll. XII. 1. *Ἤλυθες, ὦ φίλε κοῦρε, τρίτῃ σὺν νυκτὶ καὶ ἠοῖ Ἤλυθες· οἱ δὲ ποθεῦντες ἐν ἤματι γηράσκουσιν.* See Erfurdt on Soph. Aj. 131. The time of interment upon ordinary occasions does not appear to have been limited, though some have fixed it to the ninth day after decease. Neither was there any fixed period for mourning. Among the Jews, *the days of mourning* were generally *seven.* See Gen. l. 10. For Saul and his sons, however, who died in battle, the mourning only lasted, as in this instance of Homer, till the evening (2 Sam. i. 12). The adjective *νηλεὴς* in this line does not bear its usual sense of *cruel, pitiless;* but must be rendered *firm, manly.* Eustath. *οὐκ ἐπὶ ψόγου, ὡς ἐν ἄλλοις εἴληπται, ἀλλὰ τὸν ἀπαθῆ καὶ ὀλιγόδακρυν.* Cicero has thus translated this passage, in Tusc. Disput. III. *Namque nimis multos atque omnes luce cadentes Cernimus; ut nemo possit mœrore vacare; Quo magis est æquum tumulis mandare peremtos Firmo animo, et luctum lacrymis finire diurnis.*

234. *ἰσχαναάσθω.* *Refrain himself; hold back.* Compare Il. E. 89. Schol. *ἀναμενέτω, ἀπεχέσθω.* Schol. B. *μή τις τῶν λαῶν τὴν ἐξ ἑτέρου ὀτρυντὺν ἐκδεχέσθω, ἀλλ' αὐτοκέλευστος ἐξίτω.* See also on v. 205.

238. *ὀπάσσατο.* *Selected as his companions.* Schol. *ὀπαδοὺς ἔλαβε.* See on Il. E. 334.

Βὰν δ' ἴμεν ἐς κλισίην 'Αγαμέμνονος 'Ατρείδαο.
Αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον.
'Επτὰ μὲν ἐκ κλισίης τρίποδας φέρον, οὕς οἱ ὑπέστη,
Αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·
'Εκ δ' ἄγον αἶψα γυναῖκας, ἀμύμονα ἔργ' εἰδυίας, 245
Ἕπτ', ἀτὰρ ὀγδοάτην, Βρισηΐδα καλλιπάρῃον·
Χρυσοῦ δὲ στήσας 'Οδυσεὺς δέκα πάντα τάλαντα
Ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες 'Αχαιῶν·
Καὶ τὰ μὲν ἐν μέσσῃ ἀγορῇ θέσαν· ἂν δ' 'Αγαμέμνων
Ἵστατο· Ταλθύβιος δὲ, θεῷ ἐναλίγκιος αὐδὴν, 250
Κάπρον ἔχων ἐν χειρὶ, παρίστατο ποιμένι λαῶν.
'Ατρείδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
Ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
Κάπρου ἀπὸ τρίχας ἀρξάμενος, Διῒ χεῖρας ἀνασχὼν,
Εὔχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἴατο σιγῇ 255
'Αργεῖοι, κατὰ μοῖραν, ἀκούοντες βασιλῆος.
Εὐξάμενος δ' ἄρα εἶπεν, ἰδὼν εἰς οὐρανὸν εὐρύν·
Ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
Γῆ τε, καὶ 'Ηέλιος, καὶ 'Ερινύες, αἵ θ' ὑπὸ γαῖαν
'Ανθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὀμόσσῃ. 260
Μὴ μὲν ἐγὼ κούρῃ Βρισηΐδι χεῖρ' ἐπενεῖκαι,
Οὔτ' εὐνῆς πρόφασιν κεχρημένος, οὔτε τευ ἄλλου·
'Αλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν.
Εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
Πολλὰ μάλ', ὅσσα διδοῦσιν, ὅ τις σφ' ἀλίτηται ὀμόσσας. 265
Ἦ, καὶ ἀπὸ στόμαχον κάπρου τάμε νηλέϊ χαλκῷ.

242. *αὐτίκ' ἔπειθ' ἅμα κ. τ. λ.* Hence the proverb *ἅμα ἔπος τε καὶ ἔργον*, Herod. III. 135. Compare I. 112. IV. 150. VIII. 5. and elsewhere. So H. in Merc. 46. *ὣς ἅμ' ἔπος τε καὶ ἔργον ἐμήδετο κύδιμος 'Ερμῆς.* Apoll. Rhod. IV. 103. *ἔνθ' ἔπος ἠδὲ καὶ ἔργον ὁμοῦ πέλεν.* Virg. Æn. I. 146. *Dicto citius.* Terent. Heaut. V. 1. 3. *dictum, factum.* Compare also Genes. i. 3. Psalm xxxiii. 9.

247. *στήσας.* *Weighing.* See on Il. N. 745.

252. *μάχαιραν, Ἥ οἱ πὰρ ξίφεος κ. τ. λ.* See on Il. A. 220; and of the custom of throwing the hair, cut from the forehead of the victim, into the fire, on Il. Γ. 273.

255. *ἐπ' αὐτόφιν.* Scil. *ἐπ' αὐτοῦ τοῦ τόπου.* *They stood silent and motionless.*

258. *ἴστω νῦν κ. τ. λ.* See on Il. O. 36. It may be remarked, that the ancients looked upon perjury as an offence of the deepest infamy, and amenable to the severest vengeance of Heaven. It was one of the offices of the Furies to punish those who were guilty of it. See Hesiod. Op. D. 803. Theogon. 231. Cicero *de Legg.* II. *Perjurii pœna divina exitium, humana dedecus.* Compare Exod. xx. 16. Zech. v. 4.

261. *μὴ μὲν ἐγὼ κ. τ. λ.* The verb *ὄμνυμι* must be supplied: *ὄμνυμι μὴ ἐπενεῖκαι χεῖρα.*

263. *ἀπροτίμαστος.* *Pure, untouched, unsullied;* from *προσμάσσω, attingo.* Eustath. *ἀπρόσψαυστος.*

265. *ὅ τις σφ' ἀλίτηται ὀμόσσας.* That is, *εἴς σφε ἁμαρτήσῃ.* The verb *ἀλίτω* is construed with an accusative, in Il. Ω. 586. Od. Δ. 378. Hesiod. Scut. H. 80. See Matt. Gr. Gr. § 419. 6. and 223. Buttmann (Lexil. I. p. 59.) remarks that this is the only passage in Homer, wherein the pronoun *σφε* is *plural*, according to the usage of the later poets. Elsewhere it is always *dual.* See Il. A. 111. 115. Od. Θ. 271; and compare Hesiod. Scut. H. 62.

Τὸν μὲν Ταλθύβιος πολιῆς ἁλὸς ἐς μέγα λαῖτμα
'Ρίψ' ἐπιδινήσας, βόσιν ἰχθύσιν· αὐτὰρ 'Αχιλλεὺς
'Ανστὰς 'Αργείοισι φιλοπτολέμοισι μετηύδα·
Ζεῦ πάτερ, ἦ μεγάλας ἄτας ἄνδρεσσι διδοῖσθα. 270
Οὐκ ἂν δήποτε θυμὸν ἐνὶ στήθεσσιν ἐμοῖσιν
'Ατρείδης ὤρινε διαμπερὲς, οὐδέ κε κούρην
῏Ηγεν, ἐμεῦ ἀέκοντος, ἀμήχανος· ἀλλά ποθι Ζεὺς
῍Ηθελ' 'Αχαιοῖσι θάνατον πολέεσσι γενέσθαι.
Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν ἄρηα. 275
῝Ως ἄρ' ἐφώνησε, λῦσε δ' ἀγορὴν αἰψηρήν.
Οἱ μὲν ἄρ' ἐσκίδναντο ἑὴν ἐπὶ νῆα ἕκαστος.
Δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
Βὰν δ' ἐπὶ νῆα φέροντες 'Αχιλλῆος θείοιο·
Καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας· 280
῞Ιππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγαυοί.
Βρισηῒς δ' ἄρ' ἔπειτ', ἰκέλη χρυσέῃ 'Αφροδίτῃ,
'Ως ἴδε Πάτροκλον δεδαϊγμένον ὀξέϊ χαλκῷ,
'Αμφ' αὐτῷ χυμένη λίγα κώκυε, χερσὶ δ' ἄμυσσε
Στήθεά τ', ἠδ' ἁπαλὴν δειρὴν, ἰδὲ καλὰ πρόσωπα. 285
Εἶπε δ' ἄρα κλαίουσα γυνὴ, εἰκυῖα θεῇσι·
Πάτροκλέ, μοι δειλῇ πλεῖστον κεχαρισμένε θυμῷ,
Ζωὸν μέν σε ἔλειπον ἐγὼ κλισίηθεν ἰοῦσα,
Νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
῎Αψ ἀνιοῦσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί. 290
῎Ανδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
Εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξέϊ χαλκῷ,
Τρεῖς τε κασιγνήτους, τούς μοι μία γείνατο μήτηρ,
Κηδείους, οἳ πάντες ὀλέθριον ἦμαρ ἐπέσπον.
Οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὠκὺς 'Αχιλλεὺς 295
῎Εκτεινε, πέρσε δὲ πόλιν θείοιο Μύνητος,
Κλαίειν, ἀλλά μ' ἔφασκες 'Αχιλλῆος θείοιο
Κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν
'Ες Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι.

267. *τὸν μὲν Ταλθύβιος κ. τ. λ.* See on Il. Γ. 310.

270. Ζεῦ *κ. τ. λ.* Bacchylides *ap. Stobæum: πάντεσι θνατοῖσι δαίμων ἐπέταξε πόνους ἄλλοισιν ἄλλους.* Compare Job xxi. 17.

284. *χερσὶ δ' ἄμυσσε κ. τ. λ.* Schol. *κατέξεε τοῖς ὄνυξιν, ἐσπάραττεν.* Virg. Æn. IV. 673. *Unguibus ora soror fœdans, et pectora pugnis, Per medios ruit, ac morientem nomine clamat.* See also on Il. A. 243. Σ. 27.

287. Πάτροκλε, κ.τ.λ. Of this lamentation of Briseis, see Dion. Halicarn. *de Arte*, § 9.

290. *δέχεται κακὸν κ. τ. λ.* Eurip. Hec. 684. *ἕτερα δ' ἀφ' ἑτέρων κακὰ κακῶν κυρεῖ.* Troad. 596. *ἐπὶ δ' ἄλγεσιν ἄλγεα κεῖται.* Terent. Eun. V. 5. 17. *aliud ex alio malum.* Clarke.

294. *κηδείους. Affines.* See on Il. Z. 60.

299. *δαίσειν γάμον.* The phrase *δαίειν γάμον* signifies properly *to prepare the marriage-feast*, and thence generally, *to celebrate a marriage.* It occurs again in Od. A. 226.

Τῷ σ' ἄμοτον κλαίω τεθνηότα, μείλιχον αἰεί. 300
῝Ως ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες,
Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἑκάστη.
Αὐτὸν δ' ἀμφὶ γέροντες 'Αχαιῶν ἠγερέθοντο,
Λισσόμενοι δειπνῆσαι· ὁ δ' ἠρνεῖτο στεναχίζων·
Λίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπείθεθ' ἑταίρων, 305
Μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος
῎Ασασθαι φίλον ἦτορ, ἐπεί μ' ἄχος αἰνὸν ἱκάνει·
Δύντα δ' ἐς ἠέλιον μενέω, καὶ τλήσομαι ἔμπης.
῝Ως εἰπὼν ἄλλους μὲν ἀπεσκέδασε βασιλῆας·
Δοιὼ δ' 'Ατρείδα μενέτην, καὶ δῖος 'Οδυσσεὺς, 310
Νέστωρ, 'Ιδομενεύς τε, γέρων θ' ἱππηλάτα Φοῖνιξ,
Τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
Τέρπετο, πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
Μνησάμενος δ' ἀδινῶς ἀνενείκατο, φώνησέν τε·
῏Η ῥά νύ μοί ποτε καὶ σὺ, δυσάμμορε, φίλταθ' ἑταίρων, 315
Αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
Αἶψα καὶ ὀτραλέως, ὁπότε σπερχοίατ' 'Αχαιοὶ
Τρωσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν ἄρηα·
Νῦν δὲ σὺ μὲν κεῖσαι δεδαϊγμένος· αὐτὰρ ἐμὸν κῆρ
῎Ακμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων, 320
Σῇ ποθῇ· οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,
Οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
῝Ος που νῦν Φθίηφι τέρεν κατὰ δάκρυον εἴβει
Χήτεϊ τοιοῦδ' υἷος· ὁ δ' ἀλλοδαπῷ ἐνὶ δήμῳ
Εἵνεκα ῥιγεδανῆς 'Ελένης Τρωσὶ πτολεμίζω· 325
'Ηὲ τὸν, ὃς Σκύρῳ μοι ἔνι τρέφεται φίλος υἱὸς,

Δ. 3. So Eurip. Iph. A. 123. *δαίσομεν ὑμεναίους*. And ibid. vv. 697. 710. *δαίειν γάμους*. The simple expression *δαίειν τινὰ*, *convivio aliquem excipere*, occurs in Eurip. Orest. 15. See Athen. Deipnos. V. 1.

302. Πάτροκλον πρόφασιν, κ.τ.λ. So *Arsinoe* in Dion. Cass. XLIII. *πάμπολυν οἶκτον ἐνέβαλε, κἀκ τούτου ἐπὶ τῇ προφάσει ταύτῃ καὶ οἰκεῖα πάθη παρωδύραντο*, sc. *Captivi*. Heliodor. I. *ἐδάκρυον δὲ, τὸ μὲν ἐκείνου πρόφασιν, μνήμης δὲ τῶν ἰδίων ἕκαστος*. Compare infra v. 339. Ω. 167. Virg. Æn. IX. 294. Hence the expression Πάτροκλον πρόφασιν passed into a proverb. See Jacobs ad Ach. Tat. LII. 34.

308. *ἔμπης*. Heyne understands, after Koeppen, *καίπερ ἄσιτος ὤν*. But *ἔμπης* may be rendered *altogether*. See on Il. A. 562.

312. *τέρποντες*. That is, *τέρπειν βουλόμενοι*, *endeavouring to soothe*. See on Il. A. 159. So *lenibat* in Virg. Æn. VI. 467.

313. *πολέμου στόμα*. See on Il. K. 8.

314. *ἀδινῶς ἀνενείκατο*. *He heaved a deep sigh*. Schol. *ἀθρόως καὶ ἐλεεινῶς καὶ οἰκτρῶς ἀνέκραξεν· ἢ οἱονεὶ ἀνεστέναξε, καὶ πολὺ ἤγαγε πνεῦμα*. Thus Herod. I. 86. *ἀνενεικάμενόν τε καὶ ἀναστενάξαντα ἐκ πολλῆς ἡσυχίης ἐς τρὶς ὀνομάσαι Σόλωνα*. Compare also c. 116. Other instances have been adduced from Theocritus and Apollonius, but they are not applicable. See Buttmann. Lexil. I. p. 263.

325. *ῥιγεδανῆς*. *Detested*. From *ῥῖγος*; the termination *δανος*, according to the Etym. M., adding nothing to the sense. Thus also in *μηκεδανὸς*, *ἠπεδανός*. Of *οὐτιδανὸς*, however, see on Il. A. 390. But Plutarch, *de Aud. Poet.* p. 22, observes: *ῥιγεδανὸς, κακαθάνατός ἐστι· δάνον γὰρ οἱ Μακεδόνες θάνατον καλοῦσι*.

326. *ἠὲ τόν*. Scil. *ἀποφθίσθαι*. The change of construction from v. 322. is not

Εἴ που ἔτι ζώει γε, Νεοπτόλεμος θεοειδής.
Πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσιν ἐώλπει,
Οἶον ἐμὲ φθίσεσθαι ἀπ' Ἄργεος ἱπποβότοιο
Αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίηνδε νέεσθαι, 330
Ὡς ἄν μοι τὸν παῖδα θοῇ σὺν νηῒ μελαίνῃ
Σκυρόθεν ἐξαγάγοις, καί οἱ δείξειας ἕκαστα,
Κτῆσιν ἐμὴν, δμῶάς τε, καὶ ὑψερεφὲς μέγα δῶμα.
Ἤδη γὰρ Πηλῆά γ' ὀΐομαι ἢ κατὰ πάμπαν
Τεθνάμεν, ἤ που τυτθὸν ἔτι ζώοντ' ἀκαχῆσθαι 335
Γήραΐ τε στυγερῷ, καὶ ἐμὴν ποτιδέγμενον αἰεὶ
Λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται.
  Ὣς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο γέροντες,
Μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον.
Μυρομένους δ' ἄρα τούς γε ἰδὼν ἐλέησε Κρονίων, 340
Αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
  Τέκνον ἐμὸν, δὴ πάμπαν ἀποίχεαι ἀνδρὸς ἐῆος.
Ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς;
Κεῖνος ὅγε, προπάροιθε νεῶν ὀρθοκραιράων,
Ἧσται ὀδυρόμενος ἕταρον φίλον· οἱ δὲ δὴ ἄλλοι 345
Οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηνος καὶ ἄπαστος.
Ἀλλ' ἴθι, οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
Στάξον ἐνὶ στήθεσσ', ἵνα μή μιν λιμὸς ἵκηται.
  Ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην.
Ἡ δ', ἅρπῃ εἰκυῖα τανυπτέρυγι, λιγυφώνῳ, 350
Οὐρανοῦ ἐκκατεπᾶλτο δι' αἰθέρος· αὐτὰρ Ἀχαιοὶ
Αὐτίκα θωρήσσοντο κατὰ στρατόν· ἣ δ' Ἀχιλῆϊ
Νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
Στάξ', ἵνα μή μιν λιμὸς ἀτερπὴς γούναθ' ἵκοιτο.
Αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ 355
Ὤχετο· τοὶ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.
Ὡς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται
Ψυχραὶ ὑπὸ ῥιπῆς αἰθρηγενέος Βορέαο·
Ὣς τότε ταρφειαὶ κόρυθες, λαμπρὸν γανόωσαι,
Νηῶν ἐκφορέοντο, καὶ ἀσπίδες ὀμφαλόεσσαι, 360
Θώρηκές τε κραταιγύαλοι, καὶ μείλινα δοῦρα.

unfrequent. Similar instances have been repeatedly noticed. The history of Neoptolemus is pursued in Od. Λ. 505. sqq. There is some reason to suspect that the next line is spurious.

342. *ἀνδρὸς ἐῆος.* See on Il. Α. 393. The verb *ἀποίχεσθαι* implies *to keep aloof from*; i. e. *to neglect.* Compare Od. Δ. 109. Λ. 408.

343. *μέμβλεται.* See on Il. Δ. 11.

350. *ἅρπῃ.* According to some, a bird of the *eagle* species; according to others, of the *kite.* Aristotle (H. A. IX. 2. 4) and Pliny (N. H. X. 14) class it with *sea-birds*; so that it may have been the *falco ossifragus* of Linnæus.

358. *αἰθρηγενέος* B. See on Il. O. 171.

361. *κραταιγύαλοι.* Simply, *strong.* Schol.

Αἴγλη δʼ οὐρανὸν ἷκε, γέλασσε δὲ πᾶσα πέρι χθὼν
Χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὤρνυτο ποσσὶν
ʼΑνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος ʼΑχιλλεύς.
Τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε· τὼ δέ οἱ ὄσσε 365
Λαμπέσθην, ὡσεί τε πυρὸς σέλας· ἐν δέ οἱ ἦτορ
Δῦνʼ ἄχος ἄτλητον· ὁ δʼ ἄρα Τρωσὶ μενεαίνων
Δύσετο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.
Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370
Δεύτερον αὖ, θώρηκα περὶ στήθεσσιν ἔδυνεν·
ʼΑμφὶ δʼ ἄρʼ ὤμοισι βάλετο ξίφος ἀργυρόηλον,
Χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
Εἵλετο, τοῦ δʼ ἀπάνευθε σέλας γένετʼ ἠΰτε μήνης.
ʽΩς δʼ ὅταν ἐκ πόντοιο σέλας ναύτῃσι φανήῃ 375
Καιομένοιο πυρὸς, τὸ δὲ καίεται ὑψόθʼ ὄρεσφι,
Σταθμῷ ἐν οἰοπόλῳ· τοὺς δʼ οὐκ ἐθέλοντας ἄελλαι
Πόντον ἐπʼ ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
Ὣς ἀπʼ ʼΑχιλλῆος σάκεος σέλας αἰθέρʼ ἵκανε
Καλοῦ, δαιδαλέου. Περὶ δὲ τρυφάλειαν ἀείρας 380
Κρατὶ θέτο βριαρήν· ἣ δʼ, ἀστὴρ ὣς, ἀπέλαμπεν
Ἵππουρις τρυφάλεια, περισσείοντο δʼ ἔθειραι
Χρύσεαι, ἃς Ἥφαιστος ἵει λόφον ἀμφὶ θαμειάς.
Πειρήθη δʼ ἕο αὐτοῦ ἐν ἔντεσι δῖος ʼΑχιλλεὺς,
Εἴ οἱ ἐφαρμόσσειε, καὶ ἐντρέχοι ἀγλαὰ γυῖα· 385
Τῷ δʼ εὖτε πτερὰ γίγνετʼ, ἄειρε δὲ ποιμένα λαῶν.
ʼΕκ δʼ ἄρα σύριγγος πατρώϊον ἐσπάσατʼ ἔγχος,
Βριθὺ, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατʼ ἄλλος ʼΑχαιῶν
Πάλλειν, ἀλλά μιν οἶος ἐπίστατο πῆλαι ʼΑχιλλεὺς,
Πηλιάδα μελίην, τὴν πατρὶ φίλῳ τάμε Χείρων 390
Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.
Ἵππους δʼ Αὐτομέδων τε καὶ Ἄλκιμος ἀμφιέποντες

κραταιγύαλοι· ἰσχυρὰ γύαλα ἔχοντες, ἰσχυροί· γύαλα δὲ τὰ κοιλώματα. See Pausan. Phocic. X. 26, and on Il. E. 99.

362. *αἴγλη δʼ οὐρανὸν ἷκε, κ.τ.λ.* Lucret. II. 327. *Fulgur ibi ad cœlum se tollit; totaque circum Ære renidescit tellus, subterque virum vi Excitur pedibus sonitus.* Porphyr. Quæst. Hom. 9. *γέλασσε· λαμπρυνθεῖσα φαιδρὰ γέγονεν.* See on Il. N. 265; and compare H. in Cer. 14. Q. Calab. VI. 3. Apoll. Rh. IV. 1171. Thus also, in Latin, Horat. Carm. IV. 11. 6. Ridet *argento domus.* Catull. LXIV. 285. *Domus jucundo* risit *odore.*

365. *τοῦ καὶ ὀδόντων κ.τ.λ.* Compare Hesiod. Scut. H. 164. 404. Virg. Æn. VII. 102. VIII. 230. X. 718. Senec. *de Ira,* I. 1. III. 5. With what follows compare Il. A. 104; and add Virg. Æn. VI. 300.

382. *ἵππουρις τρυφάλεια, κ.τ.λ.* P. Knight rejects this and the following line as an interpolation from Il. X. 315. The supposition is not improbable; more especially if *ἔθειρα* was invariably digammated.

386. *εὖτε πτερὰ κ.τ.λ.* Xenophon is supposed to have had his eye upon this passage in Cyrop. II. 3. 14. *ὥστε νῦν ἐμοὶ δοκεῖν τὸ τῶν ὅπλων φόρημα πτεροῖς μᾶλλον ἐοικέναι, ἢ φορτίῳ.* Compare *Memorab.* III. 10. 13.

390. *Πηλιάδα μελίην.* See on Il. Π. 143.

Ζεύγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν· ἐν δὲ χαλινοὺς
Γαμφηλῇσ' ἔβαλον, κατὰ δ' ἡνία τεῖναν ὀπίσσω
Κολλητὸν προτὶ δίφρον· ὁ δ' ἂρ μάστιγα φαεινὴν 395
Χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιϊν ἀνόρουσεν
Αὐτομέδων· ὄπιθεν δὲ κορυσσάμενος βῆ 'Αχιλλεὺς,
Τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ ὑπερίων.
Σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἑοῖο·
Ξάνθε τε, καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης, 400
Ἄλλως δὴ φράζεσθε σαωσέμεν ἡνιοχῆα
Ἂψ Δαναῶν ἐς ὅμιλον, ἐπεί χ' ἑῶμεν πολέμοιο·
Μηδ', ὡς Πάτροκλον, λίπετ' αὐτόθι τεθνηῶτα.
Τὸν δ' ἄρ' ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος
Ξάνθος, ἄφαρ δ' ἤμυσε καρήατι· πᾶσα δὲ χαίτη, 405
Ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν, οὖδας ἵκανεν·
Αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·
Καὶ λίην σ' ἔτι νῦν γε σαώσομεν, ὄβριμ' 'Αχιλλεῦ·
'Αλλά τοι ἐγγύθεν ἦμαρ ὀλέθριον, οὐδέ τοι ἡμεῖς
Αἴτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταιή. 410
Οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε νωχελίῃ τε
Τρῶες ἀπ' ὤμοιϊν Πατρόκλου τεύχε' ἕλοντο·
'Αλλὰ θεῶν ὥριστος, ὃν ἠΰκομος τέκε Λητὼ,
Ἔκταν' ἐνὶ προμάχοισι, καὶ Ἕκτορι κῦδος ἔδωκε.
Νῶϊ δὲ καί κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν, 415
Ἥνπερ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλά σοι αὐτῷ
Μόρσιμόν ἐστι θεῷ τε καὶ ἀνέρι ἶφι δαμῆναι.
Ὣς ἄρα φωνήσαντος 'Ερινύες ἔσχεθον αὐδήν.

393. *λέπαδνα.* See on Il. E. 723.

398. *ὥστ' ἠλέκτωρ ὑπερίων.* See on Il. Z. 513. Θ. 480; and compare Judges v. 31.

402. *ἑῶμεν.* Schol. Vill. *ἄδην ἔχωμεν, κορεσθῶμεν.* It seems to be formed from an obsolete verb *ἕω, satio.*

405. *ἤμυσε καρήατι.* See on Il. B. 148.

407. *αὐδήεντα δ' ἔθηκε.* This miraculous gift of voice may be compared with that of Balaam's ass, in Numb. xxii. 28. Livy (XXIV. 10) mentions the speaking of an ox as a prodigy. Hence Plin. N. H. VIII. 45. *Est frequens in prodigiis priscorum, bovem locutum.* See also Ælian. H. An. XII. 3.

416. *ἥνπερ ἐλαφροτάτην.* The Scholiast on Apoll. Rhod. II. 276, in quoting this passage, reads *τόνπερ ἐλαφρότατον,* which, if not the true reading, is equally correct. Porson on Eurip. Hec. 293. *Cum personam circumlocutione significant Græci, quam citissime ad ipsam personam revertuntur. Homerus igitur nunquam ait βίη* '*Ηρακληείη, ἥπερ, sed βίη* '*Ηρακληείη, ὅσπερ.* Compare Il. E. 638. Λ. 690. This rule, however, is not always observed. The following deviation is cited by Schæfer *ad loc.* from Lucian. Tragœpod. V. 312. T. III. p. 662. *Οὔτε Διὸς βρονταῖς Σαλμωνέος ἤρισε βία, 'Αλλ' ἔθανε ψολόεντι δαμεῖσα θεοῦ φρένα βέλει, κ. τ. λ.*

417. *θεῷ τε καὶ ἀνέρι.* Paris and Apollo. Virg. Æn. VI. 56. *Phœbe, graves Trojæ semper miserate labores, Dardana qui Paridis direxti tela manusque Corpus in Æacidæ.* Compare Il. X. 359.

418. *'Ερινύες ἔσχεθον αὐδήν.* Hence it seems that too great an insight into futurity, or the revelation of more than was expedient, was prevented by the Furies. Compare Apoll. Rhod. II. 220. By Virgil the same office is assigned to Juno and the Parcæ. Æn. III. 379. *prohibent nam cætera Parcæ Scire Helenum, farique vetat Saturnia Juno.*

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς 'Αχιλλεύς·
  Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρή. 420
Εὖ νύ τοι οἶδα καὶ αὐτὸς, ὅ μοι μόρος ἐνθάδ' ὀλέσθαι,
Νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης
Οὐ λήξω, πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.
  Ἦ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

423. *ἄδην ἐλάσαι.* That is, *εἰς ἄδην.* See on Il. N. 315.

THΣ

ʿΟΜΗΡΟΥ ʾΙΛΙΑΔΟΣ

ʿΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Υ΄.

ʾΕπιγραφαί.

ΘΕΩΝ ΜΑΧΗ, ἢ ΘΕΟΜΑΧΙΑ.

ʺΑλλως.

ʽΥ, Μακάρων ἔρις ὦρτο, φέρει δʼ ἐπὶ κάρτος ʾΑχαιοῖς.

THE ARGUMENT.

THE BATTLE OF THE GODS, AND THE ACTS OF ACHILLES.

Jupiter, upon the return of Achilles to the battle, calls a council of the gods, and permits them to assist either party (vv. 1—30). The terrors of the combat described, when the deities are engaged (31—74). Apollo encourages Æneas to meet Achilles, to which at length the other gods agree (75—155). After a long conversation, these two heroes encounter; but Æneas is preserved by the assistance of Neptune (156—340). Achilles falls upon the rest of the Trojans, and is upon the point of killing Hector, but Apollo conveys him away in a cloud (341—444). Achilles pursues the Trojans with a great slaughter (445—503).

The same day continues. The scene is in the field before Troy.

ʽΩΣ οἳ μὲν παρὰ νηυσὶ κορωνίσι θωρήσσοντο
ʾΑμφὶ σὲ, Πηλέος υἱὲ, μάχης ἀκόρητον, ʾΑχαιοί·
Τρῶες δʼ αὖθʼ ἑτέρωθεν ἐπὶ θρωσμῷ πεδίοιο.
Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι

3. ἐπὶ θρωσμῷ π. See on Il. K. 160.

4. Ζεὺς δὲ Θέμιστα κ. τ. λ. It is observable that Themis is here employed instead of Mercury or Iris, to summon the council of the gods. Eustathius remarks, that the goddess of Justice was chosen as the most proper messenger upon this occasion, when the punishment of the Trojans for the rape of Helen, and repeated acts of perjury, was to be the subject of debate. The absence of Oceanus is accounted for, upon the supposition that, as being the greatest ancestor of the gods, he could not be present at a meeting which was to end in an hostile engagement between his own progeny. The various conjectures, however, which have been made, with respect to this battle of the deities, and the parts which they respectively advocate, are for the most part idle in the extreme; and the student will probably acquire a greater portion of amusement and advantage by taking the mythology of Homer simply as he finds it, than by perplexing himself with the allegorical refinements and hypothetical investigations of his commentators.

Κρατὸς ἄπ᾿ Οὐλύμποιο πολυπτύχου· ἣ δ᾿ ἄρα πάντη 5
Φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
Οὔτε τις οὖν Ποταμῶν ἀπέην νόσφ᾿ Ὠκεανοῖο,
Οὔτ᾿ ἄρα Νυμφάων, ταί τ᾿ ἄλσεα καλὰ νέμονται,
Καὶ πηγὰς ποταμῶν, καὶ πίσεα ποιήεντα.
Ἐλθόντες δ᾿ ἐς δῶμα Διὸς νεφεληγερέταο 10
Ξεστῇσ᾿ αἰθούσῃσιν ἐφίζανον, ἃς Διῒ πατρὶ
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ὣς οἳ μὲν Διὸς ἔνδον ἀγηγέρατ᾿· οὐδ᾿ Ἐνοσίχθων
Νηκούστησε θεᾶς, ἀλλ᾿ ἐξ ἁλὸς ἦλθε μετ᾿ αὐτούς.
Ἷζε δ᾿ ἄρ᾿ ἐν μέσσοισι, Διὸς δ᾿ ἐξείρετο βουλήν· 15
  Τίπτ᾿ αὖτ᾿, Ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσσας;
Ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
Τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδηε.
  Τὸν δ᾿ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
Ἔγνως, Ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλήν, 20
Ὧν ἕνεκα ξυνάγειρα· μέλουσί μοι, ὀλλύμενοί περ.
Ἀλλ᾿ ἤτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμποιο
Ἥμενος, ἔνθ᾿ ὁρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
Ἔρχεσθ᾿, ὄφρ᾿ ἂν ἵκησθε μετὰ Τρῶας καὶ Ἀχαιούς,
Ἀμφοτέροισι δ᾿ ἀρήγεθ᾿, ὅπη νόος ἐστὶν ἑκάστου. 25
Εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,
Οὐδὲ μίνυνθ᾿ ἕξουσι ποδώκεα Πηλείωνα.
Καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὁρῶντες·
Νῦν δ᾿, ὅτε δὴ καὶ θυμὸν ἑταίρου χώεται αἰνῶς,
Δείδω, μὴ καὶ τεῖχος ὑπὲρ μόρον ἐξαλαπάξῃ. 30
  Ὣς ἔφατο Κρονίδης, πόλεμον δ᾿ ἀλίαστον ἔγειρε.
Βὰν δ᾿ ἴμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες·
Ἥρη μὲν μετ᾿ ἀγῶνα νεῶν, καὶ Παλλὰς Ἀθήνη,
Ἠδὲ Ποσειδάων γαιήοχος, ἠδ᾿ ἐριούνης
Ἑρμείας, ὃς ἐνὶ φρεσὶ πευκαλίμῃσι κέκασται· 35
Ἥφαιστος δ᾿ ἅμα τοῖσι κίε σθένεϊ βλεμεαίνων,
Χωλεύων, ὑπὸ δὲ κνῆμαι ῥώοντο ἀραιαί.
Ἐς δὲ Τρῶας Ἄρης κορυθαίολος· αὐτὰρ ἅμ᾿ αὐτῷ

9. πίσεα. *Marshes.* Schol. τὰ ὑδρηλὰ χωρία, τοὺς καθύγρους τόπους, ἀπὸ τοῦ εἶναι ἐν αὐτοῖς πεῖσαι, ὅ ἐστι ποτίσαι. The derivation, however, is from πίνω, and πείσεα, the orthography of the Scholiast, is incorrect.

18. τῶν γὰρ νῦν ἄγχιστα κ.τ.λ. *They are now almost in the act of engaging.* The adverb ἄγχιστα, which properly applies to *place*, is here expressive of *time*.

21. ξυνάγειρα. Subaud. τοὺς θεούς.—μέλουσί μοι. Scil. *The Greeks and Trojans:* as in v. 17.

30. ὑπὲρ μόρον. It was fated that Troy should fall, but not by the agency of Achilles. See on Il. Σ. 10; and of the expression ὑπὲρ μόρον, on Il. B. 155.

34. ἐριούνης. *Eminently useful;* from the intensive particle ἐρι and ὄνημι, *juvo.* Schol. μεγάλην ὄνησιν ἔχων. Infra v. 72. the form ἐριούνιος occurs, which in Il. Ω. 360. is used as a proper name.

Φοῖβος ἀκερσεκόμης, ἠδ' Ἄρτεμις ἰοχέαιρα,
Λητώ τε, Ξάνθος τε, φιλομμειδής τ' Ἀφροδίτη. 40
Εἵως μέν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
Τόφρα δ' Ἀχαιοὶ μὲν μέγα κύδανον, οὕνεκ' Ἀχιλλεὺς
Ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς·
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
Δειδιότας, ὅθ' ὁρῶντο ποδώκεα Πηλείωνα 45
Τεύχεσι λαμπόμενον, βροτολοιγῷ ἶσον Ἄρηϊ.
Αὐτὰρ, ἐπεὶ μεθ' ὅμιλον Ὀλύμπιοι ἤλυθον ἀνδρῶν,
Ὦρτο δ' Ἔρις κρατερὴ, λαοσσόος· αὖε δ' Ἀθήνη,
Στᾶσ' ὁτὲ μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτὸς,
Ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν ἄϋτει. 50
Αὖε δ' Ἄρης ἑτέρωθεν, ἐρεμνῇ λαίλαπι ἶσος,
Ὀξὺ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
Ἄλλοτε πὰρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ.
Ὣς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
Σύμβαλον, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν. 55
Δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
Ὑψόθεν· αὐτὰρ νέρθε Ποσειδάων ἐτίναξε
Γαῖαν ἀπειρεσίην, ὀρέων τ' αἰπεινὰ κάρηνα.
Πάντες δ' ἐσσείοντο πόδες πολυπίδακος Ἴδης
Καὶ κορυφαὶ, Τρώων τε πόλις, καὶ νῆες Ἀχαιῶν. 60
Ἔδδεισε δ' ὑπένερθεν ἄναξ ἐνέρων, Ἀϊδωνεύς·

39. ἀκερσεκόμης. Schol. μὴ κειρόμενος τὴν κόμην· ἀεὶ κομῶν, διὰ τὰς ἀκτῖνας. Hence Macrob. Saturn. I. 17. *Apollo* Chrysocomes *cognominatur, a fulgore radiorum, quos vocant comas aureas Solis. Unde et* ἀκερσεκόμης, *quod nunquam radii possunt a fonte lucis avelli.* Compare, however, Tibull. El. I. 5. 37. *Solis æterna est Baccho Phœboque juventas: Quam decet* intonsus crinis *utrumque deum!*

42. τόφρα δ' Ἀχαιοὶ κ.τ.λ. This is the reading of the elder Scholiast, and it is abundantly confirmed by Il. Α. 412. Ο. 392. 540. Σ. 16. Od. Ε. 122. and elsewhere. Vulgo τέως Ἀχ. Heyne completes the metre by inserting ἄρ'.

44. Τρῶας δὲ κ.τ.λ. For γυῖα ἑκάστου τῶν Τρώων. See on Il. Δ. 219. Matt. Gr. Gr. § 358. Obs. The construction may also be explained by the note on Il. Θ. 48.

53. ἐπὶ Καλλικολώνῃ. *Upon Callicolone.* This was an eminence, as the name imports, commanding a beautiful prospect along the banks of the Simois. Its situation is not ascertained. Strab. XIII. 1. ὑπὲρ τῆς Ἰλιέων κώμης δέκα σταδίους ἐστὶν ἡ Καλλικολώνη, λόφος τις, παρ' ὃν ὁ Σιμόεις ῥεῖ, κ.τ.λ.

55. σύμβαλον. Scil. αὐτούς. The verb συνάπτειν is used, in a similar manner, with an ellipsis of μάχην. See on Eur. Phœn. 1396. Pent. Gr. p. 383. Compare Il. Π. 565.—The expression ἔριδα ῥήγνυσθαι signifies properly, *facere pugnam erumpere;* as ῥῆξαι φωνὴν, δάκρυα. Hence *pugnam excitare.*

59. πόδες. Schol. τὰ καταλήγοντα τῶν ὀρῶν, μεταφορικῶς.

61. ἔδδεισε δ' ὑπένερθεν κ.τ.λ. Longinus (*de Sublim.* § IX. 6) has instanced the several images in this description as strikingly magnificent. Virgil has imitated the passage in Æn. VIII. 243. *Non secus ac si qua penitus vi terra dehiscens Infernas reseret sedes, et regna recludat Pallida, Diis invisa; superque immane barathrum Cernatur, trepidentque immisso lumine Manes.* Hence Macrob. Saturn. V. 16. *Interdum auctorem suum dissimulanter imitatur* Virgilius, *ut loci inde descripti solam dispositionem mutet, et faciat velut aliud videri. Homerus ingenti spiritu ex perturbatione terræ ipsum Ditem patrem territum prosilire et exclamare quodammodo facit. Hoc Maro non narrationis, sed parabolæ loco posuit, ut aliud esse videretur.* Compare also Ovid.

Δείσας δ' ἐκ θρόνου ἆλτο, καὶ ἴαχε, μή οἱ ὕπερθε
Γαῖαν ἀναῤῥήξειε Ποσειδάων ἐνοσίχθων,
Οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανήῃ
Σμερδαλέ', εὐρώεντα, τά τε στυγέουσι θεοί περ· 65
Τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
Ἤτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
Ἵσταт' Ἀπόλλων Φοῖβος, ἔχων ἰὰ πτερόεντα·
Ἄντα δ' Ἐνυαλίοιο θεὰ γλαυκῶπις Ἀθήνη·
Ἥρῃ δ' ἀντέστη χρυσηλάκατος, κελαδεινὴ, 70
Ἄρτεμις ἰοχέαιρα, κασιγνήτη Ἑκάτοιο·
Λητοῖ δ' ἀντέστη σῶκος, ἐριούνιος Ἑρμῆς·
Ἄντα δ' ἄρ' Ἡφαίστοιο μέγας ποταμὸς βαθυδίνης,
Ὃν Ξάνθον καλέουσι θεοὶ, ἄνδρες δὲ Σκάμανδρον.
Ὣς οἱ μὲν θεοὶ ἄντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς 75
Ἕκτορος ἄντα μάλιστα λιλαίετο δῦναι ὅμιλον
Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἑ θυμὸς ἀνώγει
Αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν.
Αἰνείαν δ' ἰθὺς λαοσσόος ὦρσεν Ἀπόλλων
Ἀντία Πηλείωνος, ἐνῆκε δέ οἱ μένος ἠΰ· 80
Υἱέϊ δὲ Πριάμοιο Λυκάονι εἴσατο φωνήν.
Τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
Αἰνεία, Τρώων βουληφόρε, ποῦ τοι ἀπειλαὶ,
Τὰς Τρώων βασιλεῦσιν ὑπέσχεο οἰνοποτάζων,
Πηλείδεω Ἀχιλῆος ἐναντίβιον πολεμίζειν; 85
Τὸν δ' αὖτ' Αἰνείας ἀπαμειβόμενος προσέειπε·
Πριαμίδη, τί με ταῦτα, καὶ οὐκ ἐθέλοντα, κελεύεις
Ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι;

Met. II. 260. V. 356; and see *the battle of the gods* in Hesiod. Theog. 665. 839, and *the battle of the angels* in Milton, P. L. VI.

65. *εὐρώεντα. Loathsome;* Latinè, *squalida;* rendered by Virgil, *Pallida, diis invisa,* in the passage cited in the preceding note. The derivation is from *εὐρὼς, filth, putridity.* So Hesiod. Op. D. 153. *εὐρώεντα δόμον κρυεροῦ Ἀΐδαο.* Soph. Aj. 1167. *τάφον εὐρώεντα.* So also Od. K. 512. Ψ. 322. Ω. 10. From Eurip. Iph. T. 627. the adjective *εὐρωπὸς,* which is of very rare occurrence, is explained in Hesychius by *σκοτεινὸς, πλατύς.* By the same words also *εὐρώεις* is rendered. It should seem that the latter synonym refers the derivation to *εὐρὺς, latus.* See Gataker on M. Anton. IV. 6.

68. *ἰά.* This is the only passage in Homer in which this noun is found in the neuter: elsewhere it is *ἰὸς* in the masculine. See on Il. A. 312.

70. *χρυσηλάκατος, κ. Ἄ.* See on Il. Π. 183.

72. *σῶκος. Strong, powerful;* from *σωκεῖν, valere.* Soph. Elect. 119. *μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ Λύπης ἀντίῤῥοπον ἄχθος.* Æsch. Eumen. 36. *ὡς μήτε σωκεῖν, μήτε μ' ἀκταίνειν βάσιν.* Etym. M. *σωκεῖν· ἰσχύειν.* And so Hesychius.

74. *Ξάνθον.* Aristot. *de Animal.* III. 2. *δοκεῖ δὲ καὶ ὁ Σκάμανδρος ποταμὸς ξανθὰ πρόβατα ποιεῖν· διὸ καὶ τὸν Ὅμηρόν φασιν ἀντὶ Σκαμάνδρου, Ξάνθον προσαγορεύειν αὐτόν.* See, however, on Il. A. 403.

75. *αὐτὰρ Ἀχιλλεὺς κ. τ. λ.* So Virg. Æn. X. 513. *Proxima quæque metit gladio, latumque per agmen Ardens limitem agit ferro: te, Turne, superbum Cæde nova quærens.* Compare also Æn. XII. 464. sqq.

78. *ταλαύρινον πολεμιστήν.* See on Il. E. 289.

87. *ταῦτα.* For *κατὰ ταῦτα,* i.e. *οὕτως.*

Οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλῆος
Στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90
Ἐξ Ἴδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρῃσι,
Πέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
Εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψηρά τε γοῦνα.
Ἦ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
Ἥ οἱ πρόσθεν ἰοῦσα τίθει φάος, ἠδὲ κέλευεν 95
Ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
Τῷ οὐκ' ἔστ' Ἀχιλῆος ἐναντίον ἄνδρα μάχεσθαι·
Αἰεὶ γὰρ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει.
Καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει,
Πρὶν χροὸς ἀνδρομέοιο διελθέμεν· εἰ δὲ θεός περ 100
Ἶσον τείνειεν πολέμου τέλος, οὔ με μάλα ῥέα
Νικήσει, οὐδ' εἰ παγχάλκεος εὔχεται εἶναι.
Τὸν δ' αὖτε προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
Ἥρως, ἀλλ' ἄγε, καὶ σὺ θεοῖς αἰειγενέτῃσιν
Εὔχεο· καὶ δέ σε φασὶ Διὸς κούρης Ἀφροδίτης 105
Ἐκγεγάμεν, κεῖνος δὲ χερείονος ἐκ θεοῦ ἐστίν·
Ἡ μὲν γὰρ Διός ἐσθ', ἣ δ' ἐξ ἁλίοιο γέροντος.
Ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν
Λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ.
Ὣς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν· 110
Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῷ.
Οὐ δ' ἔλαθ' Ἀγχίσαο πάϊς λευκώλενον Ἥρην,
Ἀντία Πηλείωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
Ἡ δ' ἄμυδις καλέσασα θεοὺς μετὰ μῦθον ἔειπε·
Φράζεσθον δὴ σφῶϊ, Ποσείδαον καὶ Ἀθήνη, 115
Ἐν φρεσὶν ὑμετέρῃσιν, ὅπως ἔσται τάδε ἔργα.
Αἰνείας ὅδ' ἔβη, κεκορυθμένος αἴθοπι χαλκῷ,

89. *οὐ μὲν γὰρ νῦν πρῶτα κ. τ. λ.* Eustathius remarks, that the poet lets no opportunity pass of inserting into the poem the actions that preceded the tenth year of the war; especially the actions of Achilles, the hero of it. In this place he brings in Æneas extolling the bravery of his enemy, and confessing himself to have formerly been vanquished by him: at the same time, he preserves a piece of ancient history, by inserting into the poem the hero's conquest of Pedasus and Lyrnessus. POPE. See on Il. B. 691. A. 139.

91. *ὅτε βουσὶν ἐπήλυθεν.* See on Il. A. 154.—It was not unusual in these times for the sons of princes to tend the flocks and herds of their parents; or even for princes to employ themselves in a similar manner. This has been already noticed on Il. A. 106; and it may be traced to the times of patriarchal simplicity. Shamgar was taken from his herd to be judge of Israel (Judges iii. 31); Saul was driving oxen, when he was informed of the danger of Jabesh Gilead (1 Sam. xi. 5); David was keeping sheep when Samuel was sent to anoint him king (1 Sam. xvi. 11); and after his appointment, his sons pursued the same employment (2 Sam. xiii. 23). Agriculture and husbandry also were held in equal reputation. Compare Judges vi. 11. 1 Kings xix. 19. 2 Chron. xxvi. 10. It should seem also that the daughters of princes partook in these occupations. See Gen. xxix. 9. Exod. ii. 16.

117. *Αἰνείας ὅδ' ἔβη.* See on Il. I. 684.

'Αντία Πηλείωνος· ἀνῆκε δὲ Φοῖβος 'Απόλλων.
'Αλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω
Αὐτόθεν, ἤ τις ἔπειτα καὶ ἡμείων 'Αχιλῆϊ   120
Παρσταίη, δοίη δὲ κράτος μέγα· μηδέ τι θυμῷ
Δευέσθω, ἵνα εἰδῇ, ὅ μιν φιλέουσιν ἄριστοι
'Αθανάτων, οἳ δ' αὖτ' ἀνεμώλιοι, οἳ τὸ πάρος περ
Τρωσὶν ἀμύνουσι πτόλεμον καὶ δηϊοτῆτα.
Πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες   125
Τῆσδε μάχης, ἵνα μή τι μετὰ Τρώεσσι πάθῃσι
Σήμερον· ὕστερον αὖτε τὰ πείσεται, ἅσσα οἱ Αἶσα
Γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ.
Εἰ δ' 'Αχιλεὺς οὐ ταῦτα θεῶν ἐκπεύσεται ὀμφῆς,
Δείσετ' ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ   130
'Εν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.
Τὴν δ' ἠμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
"Ηρη, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή.
Οὐκ ἂν ἔγωγ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι
'Ημέας τοὺς ἄλλους, ἐπειὴ πολὺ φέρτεροι εἰμέν.   135
'Αλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα, κιόντες
'Εκ πάτου ἐς σκοπιὴν, πόλεμος δ' ἄνδρεσσι μελήσει.
Εἰ δέ κ' "Αρης ἄρχωσι μάχης, ἢ Φοῖβος 'Απόλλων,
Ἢ 'Αχιλῆ' ἴσχωσι, καὶ οὐκ εἰῶσι μάχεσθαι,
Αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόφι νεῖκος ὀρεῖται   140
Φυλόπιδος· μάλα δ' ὦκα διακρινθέντας ὀΐω
Ἂψ ἴμεν Οὔλυμπόνδε, θεῶν μεθ' ὁμήγυριν ἄλλων
'Ημετέρῃς ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας.
Ὣς ἄρα φωνήσας ἡγήσατο Κυανοχαίτης
Τεῖχος ἐς ἀμφίχυτον 'Ηρακλῆος θείοιο,   145

119. *μιν.* That is, *Apollo.* It might also be referred to Æneas; but there can be little doubt that the god is intended. Of the construction, see on Il. A. 62.

127. *ἅσσα οἱ Αἶσα κ.τ.λ.* Il. Ω. 209. *τῷ δ' ὥς ποθι μοῖρα κραταιὴ Γεινομένῳ κ. τ λ.* Callim. Lav. Pal. 104. *ἐπεὶ μοιρᾶν ὧδ' ἐπένευσε λίνα, 'Ανίκα τὸ πρῶτόν νιν ἐγείναο.* See Spanheim *in loc.* The sentiment has been repeatedly imitated. Theogn. 815. *ὅ τι μοῖρα παθεῖν, οὐκ ἔσθ' ὑπαλύξαι.* Pind. Pyth. XII. 53. *τόγε μόρσιμον, οὐ πάρφυκτον.*

131. *χαλεποὶ δὲ θεοὶ φ. ἐ.* Of this construction, see on Il. K. 402. The particle *δὲ* for *γὰρ*, *ut sæpius.*

134. *θεοὺς ἔριδι ξυνελάσσαι.* See on Il. A. 8. The following line is omitted in several MSS., and marked as spurious in the early editions. It certainly bears the appearance of an interpolation, and was probably inserted by some early copyist.

138. *εἰ δέ κ' "Αρης ἄρχωσι κ. τ. λ.* *Schema Alcmanicum.* See Matt. Gr. Gr. § 304. 4.

143. *ἀναγκαίῃφι.* This reading, which is recorded by the Scholiast, has the sanction of the best critics; and the vulgar lection, *ἀνάγκῃ ἶφι δαμέντας*, has in all probability been substituted as a phrase of more frequent occurrence. Compare, however, Il. Σ. 113. Τ. 66.

145. *τεῖχος 'Ηρακλῆος.* It may not be improper to explain this passage, since the Poet is very short in the description, as supposing the fact already known, and hastens to the combat between Achilles and Æneas. The story is as follows:—Laomedon having defrauded Neptune of the reward he promised him for building

Ὑψηλὸν, τό ῥά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
Ποίεον, ὄφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλέοιτο,
Ὁππότε μιν σεύαιτο ἀπ' ἠϊόνος πεδίονδε.
Ἔνθα Ποσειδάων κατ' ἄρ' ἕζετο, καὶ θεοὶ ἄλλοι,
Ἀμφὶ δ' ἄρ' ἄῤῥηκτον νεφέλην ὤμοισιν ἕσαντο· 150
Οἱ δ' ἑτέρωσε κάθιζον ἐπ' ὀφρύσι Καλλικολώνης,
Ἀμφὶ σὲ, ἤϊε Φοῖβε, καὶ Ἄρηα πτολίπορθον.
Ὣς οἱ μέν ῥ' ἑκάτερθε καθείατο μητιόωντες
Βουλάς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
Ὄκνεον ἀμφότεροι· Ζεὺς δ', ἥμενος ὕψι, κέλευε. 155
Τῶν δ' ἅπαν ἐπλήσθη πεδίον, καὶ λάμπετο χαλκῷ
Ἀνδρῶν ἠδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν
Ὀρνυμένων ἄμυδις· δύο δ' ἀνέρες ἔξοχ' ἄριστοι
Ἐς μέσον ἀμφοτέρων συνίτην, μεμαῶτε μάχεσθαι,
Αἰνείας τ' Ἀγχισιάδης καὶ δῖος Ἀχιλλεύς. 160
Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,
Νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν
Πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
Πηλείδης δ' ἑτέρωθεν ἐναντίον ὦρτο, λέων ὣς
Σίντης, ὅν τε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν 165

the walls of Troy, Neptune sent a monstrous whale, to which Laomedon exposed his daughter Hesione. Hercules having undertaken to destroy this monster, the Trojans raised an entrenchment to defend him from his pursuit. Pope: from Eustathius. See Apollod. Bibl. II. 5. 9; and Heyne *in loc.* p. 382. Sturz. ad Hellanici fr. 137. Tzetz. ad Lycophr. 34.

147. τὸ κῆτος. The article is emphatic, as indicating a well-known fact. See on Il. A. 11.

149. ἔνθα Ποσειδάων κ. τ. λ. Eustathius and all other commentators are silent upon this recess of the gods. It seems strange at the first view, that so many deities, after having entered the scene of action, should perform so short a part, and immediately become themselves spectators. I conceive the reason of this conduct in the Poet to be, that Achilles has been inactive during the greatest part of the poem, and, as he is the hero of it, ought to be the chief character in it; the Poet therefore withdraws the gods from the field, that Achilles may have the whole honour of the day, and not act in subordination to the deities. Besides, the poem now draws to a conclusion, and it is necessary for Homer to enlarge upon the exploits of Achilles, that he may leave a noble idea of his valour upon the mind of the reader. Pope. The battle of the gods is renewed in Il. Φ. 385.

151. ἐπ' ὀφρύσι Κ. Virg. Georg. I. 108. Supercilio *clivosi tramitis.* Compare Il. X. 411.

154. δυσηλεγέος. *Awful, terrible;* from ἀλέγω, *curam habeo.* Schol. Vill. κακὰς φροντίδας ἔχοντος. This is perhaps the best interpretation; though other derivations have also been given.

155. Ζεὺς δ', ἥμενος ὕψι, κέλευε. That is, *although Jupiter urged them to engage.*

157. κάρκαιρε. *Cracked.* Eustath. διαφαίνεται δὲ ἡ ἀρετὴ τῆς ὀνοματοποιΐας τοῦ καρκαίρειν, ὅτε, τῆς γῆς μάλιστα παγετῷ κατεξηραμμένης, ἵπποι θέουσι δι' αὐτῆς. See on Il. Γ. 363.

165. σίντης, ὅν τε καὶ ἄνδρες κ. τ. λ. It may be proper to observe, that the particle καὶ, in this place, is not without its meaning; but refers to what is understood in the adjective σίντης. The passage may be thus rendered: *ceu leo, quem, ut jam cædem ediderat, ἐσίνετο, jam* et ipsum *cædere cupiunt homines.* See on Il. A. 480. Doederlin. on Soph. Œd. C. 1050. This exquisite simile of the lion has been repeatedly imitated. Compare Hesiod. Scut. H. 426. Virg. Æn. XII. 4. Lucan. Phars. I. 205; and see Macrob. Saturn. V. 13. Longin. de Sublim. § 15.

’Αγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
Ερχεται, ἀλλ’ ὅτε κέν τις ἀρηϊθόων αἰζηῶν
Δουρὶ βάλῃ, ἐάλη τε χανὼν, περί τ’ ἀφρὸς ὀδόντας
Γίγνεται, ἐν δέ τέ οἱ κραδίῃ στένει ἄλκιμον ἦτορ,
Οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν 170
Μαστίεται, ἓε δ’ αὐτὸν ἐποτρύνει μαχέσασθαι·
Γλαυκιόων δ’ ἰθὺς φέρεται μένει, ἤν τινα πέφνῃ
’Ανδρῶν, ἢ αὐτὸς φθίεται πρώτῳ ἐν ὁμίλῳ·
῝Ως ’Αχιλῆ’ ὤτρυνε μένος καὶ θυμὸς ἀγήνωρ
’Αντίον ἐλθέμεναι μεγαλήτορος Αἰνείαο. 175
Οἳ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες,
Τὸν πρότερος προσέειπε ποδάρκης δῖος ’Αχιλλεύς·
Αἰνεία, τί σὺ, τόσσον ὁμίλου πολλὸν ἐπελθὼν,
῎Εστης; ἦ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
’Ελπόμενον Τρώεσσιν ἀνάξειν ἱπποδάμοισι 180
Τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ’ ἐξεναρίξῃς,
Οὔ τοι τοὔνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·
Εἰσὶν γάρ οἱ παῖδες· ὁ δ’ ἔμπεδος, οὐδ’ ἀεσίφρων.
῏Η νύ τί τοι Τρῶες τέμενος τάμον, ἔξοχον ἄλλων,
Καλὸν, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμηαι, 185
Αἴ κεν ἐμὲ κτείνῃς; χαλεπῶς δέ σ’ ἔολπα τὸ ῥέξειν.
῎Ηδη μὲν σέ γε φημὶ καὶ ἄλλοτε δουρὶ φοβῆσαι.

170. *οὐρῇ δὲ πλευρὰς κ. τ. λ.* Plin. N. H. VIII. 18. *Leonum animi index cauda, sicut et equorum aures. Immota ergo; placidus, clemens, blandientique similis, quod rarum est: crebrior enim iracundia ejus. In principio terra verberatur; incremento terga, ceu quodam incitamento, flagellantur.* Hence the verb *μαστίεται*.

172. *γλαυκιόων*. See on Il. A. 206.

177. *τὸν πρότερος κ. τ. λ.* This conversation between Achilles and Æneas is very generally censured by the critics, as entirely out of place, and greatly disappointing the expectation of the reader, who naturally looks for some mighty achievement of Achilles, on his first entrance upon action. Eustathius defends the Poet by observing that this very disappointment was what the Poet intended; in order to surprise us with an agreeable calm, instead of a picture of horror and carnage. The passage, however, is certainly far less defensible, than many others which have met with the reprobation of the commentators.

178. *τόσσον ὁμίλου*. For *τόσσον ὅμιλον*. This construction of the neuter adjective with a genitive is common also in Latin. In Greek it also occurs in the masculine and feminine. See note on Soph. Œd. T. 18. Pent. Gr. p. 9. The preposition *διὰ* must be supplied.

181. *τιμῆς τῆς Πριάμου*. *In equal honour with Priam;* subaud. *μετὰ*, or *ὁμῶς*, as in Il. I. 601.

182. *γέρας*. See on Il. A. 118.

183. *ἀεσίφρων*. *Careless, fickle, irresolute:* in opposition to *ἔμπεδος*. Schol. *κοῦφος, καὶ ματαιόφρων τὸ φρόνημα*. Eustathius correctly derives the word *παρὰ τὸ ἄσαι, τὸ βλάψαι*, and explains it by *ὁ βεβλαμμένος τὰς φρένας*. Most surely, as Buttman observes (Lexil. I. p. 224), it cannot be formed from *ἄῆναι, flare*, or *ἀέσαι, dormire.* Achilles seems to allude to the dissension between Priam and Æneas, mentioned in Il. N. 460.

184. *Τρῶες τέμενος τάμον*. See on Il. Z. 194.

187. *φοβῆσαι*. Vulgo *φόβησα*, with *φημὶ* in a parenthesis. Since, however, this construction does not elsewhere occur in Homer, Heyne suggested, and later editors have acceded to, the restoration of the infinitive, which is sanctioned by many of the best authorities. Compare Il. B. 129. 248. E. 652. K. 370. *et alibi.*

Ἦ οὐ μέμνῃ, ὅτε πέρ σε βοῶν ἄπο, μοῦνον ἐόντα,
Σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι
Καρπαλίμως; τότε δ' οὔτι μετατροπαλίζεο φεύγων, 190
Ἔνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
Πέρσα, μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διῒ πατρὶ,
Ληϊάδας δὲ γυναῖκας, ἐλεύθερον ἦμαρ ἀπούρας,
Ἦγον· ἀτάρ σε Ζεὺς ἐῤῥύσατο, καὶ θεοὶ ἄλλοι.
Ἀλλ' οὐ νῦν σε ῥύεσθαι ὀΐομαι, ὡς ἐνὶ θυμῷ 195
Βάλλεαι· ἀλλά σ' ἔγωγ' ἀναχωρήσαντα κελεύω
Ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
Πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω.
  Τὸν δ' αὖτ' Αἰνείας ἀπαμείβετο, φώνησέ τε·
Πηλείδη, μὴ δή μ' ἐπέεσσί γε, νηπύτιον ὥς, 200
Ἔλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
Ἠμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι.
Ἴδμεν δ' ἀλλήλων γενεὴν, ἴδμεν δὲ τοκῆας,
Πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων·
Ὄψει δ' οὔτ' ἄρ πω σὺ ἐμοὺς ἴδες, οὔτ' ἄρ' ἐγὼ σούς. 205
Φασί σε μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
Μητρὸς δ' ἐκ Θέτιδος, καλλιπλοκάμου, ἁλοσύδνης·
Αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο
Εὔχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἔστ' Ἀφροδίτη.
Τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύσονται 210
Σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
Ὧδε διακρινθέντε μάχης ἐξ ἀπονέεσθαι.
Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῇς
Ἡμετέρην γενεὴν, πολλοὶ δέ μιν ἄνδρες ἴσασι.
Δάρδανον ἂρ πρῶτον τέκετο νεφεληγερέτα Ζεύς· 215
Κτίσσε δὲ Δαρδανίην, ἐπεὶ οὔπω Ἴλιος ἱρὴ
Ἐν πεδίῳ πεπόλιστο πόλις μερόπων ἀνθρώπων,
Ἀλλ' ἔθ' ὑπωρείας ᾤκεον πολυπίδακος Ἴδης.

188. ἦ οὐ μέμνῃ, κ. τ. λ. See above on v. 89.

202. κερτομίας. *Revilings.* Etym. Mag. p. 306. 33. κέρτομος· ὁ χλευαστὴς, ὁ τὸ κέαρ τέμνων τῶν ἀκουόντων. The word is applied, as in this passage, in Æsch. Prom. 1022. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.—For αἴσυλα, Prof. Dobree has conjectured αἴσιμα, and so, of course, in v. 433.

204. πρόκλυτ' ἀκούοντες. *Tenentes ex auditu narrationes antiquas, majorum fama celebratas.* HEYNE. Schol. πρόκλυτα· τὰ ὑπὸ τῶν προτέρων πεφημισμένα. From κλύειν, *to hear.*

207. ἁλοσύδνης. *Moving,* i. e. *living in the sea.* Schol. ἐναλίας θεοῦ, ἐν θαλάσσῃ κατοικούσης. Apoll. Lex. ἁλοσύδνην· τὴν ἐν ἁλὶ σευομένην, οἷον ἐνάλιον. Others derive it from ὑδνεῖν, which Hesychius explains by τρέφειν, *to nourish.* The word recurs in Od. Δ. 404, probably as a designation of *Amphitrite.*

210. τῶν. Scil. τοκέων.

218. ἀλλ' ἔθ' ὑπωρείας κ. τ. λ. Plato (*de Legg.* p. 681.) and Strabo (XIII. p. 885.) understand this passage as favouring the opinion that the mountainous parts of the world were first inhabited, after the universal deluge; and that mankind by degrees descended to dwell in the lower parts of the hills,—which they would have ὑπώρεια

Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
Ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων. 220
Τοῦ τρισχίλιαι ἵπποι ἕλος κάτα βουκολέοντο
Θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῇσι·
Τάων καὶ Βορέης ἠράσσατο βοσκομενάων,
Ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτῃ·
Αἳ δ' ὑποκυσσάμεναι ἔτεκον δυοκαίδεκα πώλους· 225
Αἳ δ' ὅτε μὲν σκιρτῷεν ἐπὶ ζείδωρον ἄρουραν,
Ἄκρον ἐπ' ἀνθερίκων καρπὸν θέον, οὐδὲ κατέκλων·
Ἀλλ' ὅτε δὴ σκιρτῷεν ἐπ' εὐρέα νῶτα θαλάσσης,
Ἄκρον ἐπὶ ῥηγμῖνος ἁλὸς πολιοῖο θέεσκον.
Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα. 230
Τρωὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
Ἶλός τ', Ἀσσάρακός τε, καὶ ἀντίθεος Γανυμήδης,
Ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων·
Τὸν καὶ ἀνηρείψαντο θεοὶ Διῒ οἰνοχοεύειν,
Κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη. 235
Ἶλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα.
Λαομέδων δ' ἄρα Τιθωνὸν τέκετο, Πρίαμόν τε,
Λάμπον τε, Κλυτίον θ', Ἱκετάονά τ', ὄζον Ἄρηος·

signify,—and only in greater process of time ventured into the valleys. Virgil, however, seems to have taken this word in a sense somewhat different, where he alludes to this passage, in Æn. III. 109. *Nondum Ilium et arces Pergameæ steterant; habitabant vallibus imis.* Pope. Schol. ὑπωρείας· τὰ κάτω μέρη τῶν ὀρῶν.

221. τοῦ τρισχίλιαι ἵπποι κ.τ.λ. The number of horses and mares of Ericthonius might seem incredible, were we not assured by Herodotus, that there were in the stud of Cyrus at one time, besides those for the service of the war, 800 horses and 6600 mares. Pope: from Eustathius. The amazing herds of horses, which were fed in the neighbourhood of Troy, are alluded to in many passages of the Greek writers. Quint. Calab. II. 486. πεδίον μέγα, ἱππόβατόν τε, Ὀππόσον ἀμφὶ ῥοαῖς Σιμόεις καὶ Ξάνθος ἐέργει. Hence the expression Ἴλιον εὔπωλον, in Il. E. 551. Virgil speaks far less magniloquently of the steeds of Latinus, in Æn. VII. 275. *Stabant tercentum nitidi in præsepibus altis.*

223. τάων καὶ Βορέης κ.τ.λ. See on Il. Π. 150. Compare also Justin. Hist. XLIV. 3. Varron. R. R. II. 1. Columell. VI. 27.

227. ἀνθερίκων. *Ears of corn.* Schol. τῶν ἐν τοῖς στάχυσι λεπτῶν ἀθέρων. Virgil has imitated this passage in Æn. VII. 808. *Illa vel intactæ segetis per summa volaret Gramina, nec teneras cursu læsisset aristas: Vel mare per medium, fluctu suspensa tumenti, Ferret iter: celeres nec tingeret æquore plantas.* So Ovid. Met. X. 654. *Posse putes illos sicco freta radere cursu, Et segetis canæ stantes percurrere aristas.* See also Brunck on Apol. Rhod. I. 182.

229. ῥηγμῖνος. Properly, *the shore:* here, *the surface* of the sea. Schol. Vill. τῆς ἐπιφανείας τῆς θαλάττης. Compare Od. M. 214.

234. Διῒ οἰνοχοεύειν. To be a cup-bearer, has, in all ages and nations, been reckoned an honourable employment. Sappho mentions it in honour of her brother Larichus, that he was cup-bearer to the nobles of Mitylene: the son of Menelaus executed the same office: Hebe and Mercury served the gods in the same station. It was the custom in the Pagan worship to employ noble youths to pour the wine upon the sacrifice. In this office Ganymede might probably attend upon the altar of Jupiter, and from thence was fabled to be his cup-bearer. Pope: from Eustathius. Compare Xen. Cyrop. I. 3. 8. In reference to this passage Cicero observes, in Tusc. Q. I. 26. *Nec Homerum audio, qui Ganymeden a diis raptum ait propter formam, ut Jovi bibere ministraret. Fingebat hæc Homerus, et humana ad Deos transferebat: divina mallem ad nos.*

Ἀσσάρακος δὲ Κάπυν· ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα.
Αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δὲ τέχ' Ἕκτορα δῖον. 240
Ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.
Ζεὺς δ' ἀρετὴν ἄνδρεσσιν ὀφέλλει τε μινύθει τε,
Ὅππως κεν ἐθέλῃσιν· ὁ γὰρ κάρτιστος ἁπάντων.
Ἀλλ' ἄγε μηκέτι ταῦτα λεγώμεθα, νηπύτιοι ὣς,
Ἑσταότ' ἐν μέσσῃ ὑσμίνῃ δηϊοτῆτος. 245
Ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι
Πολλὰ μάλ', οὐδ' ἂν νηῦς ἑκατόζυγος ἄχθος ἄροιτο·
Στρεπτὴ δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἔνι μῦθοι,
Παντοῖοι· ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
Ὁπποῖόν κ' εἴπῃσθα ἔπος, τοῖόν κ' ἐπακούσαις. 250
Ἀλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη
Νεικεῖν ἀλλήλοισιν ἐναντίον, ὥστε γυναῖκας
Αἵτε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
Νεικεῦσ' ἀλλήλῃσι, μέσην ἐς ἀγυιὰν ἰοῦσαι,
Πόλλ' ἐτεά τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255
Ἀλκῆς δ' οὔ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα,
Πρὶν χαλκῷ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε, θᾶσσον
Γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείῃσιν.
Ἦ ῥα, καὶ ἐν δεινῷ σάκει ἤλασεν ὄβριμον ἔγχος,
Σμερδαλέῳ· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ. 260
Πηλείδης δὲ σάκος μὲν ἀπὸ ἕο χειρὶ παχείῃ
Ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
Ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείαο,
Νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμὸν,
Ὡς οὐ ῥηΐδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265

242. Ζεὺς δ' ἀρετὴν κ. τ. λ. So Hesiod. Op. D. I. 6. Ῥεῖα δ' ἀρίζηλον μινύθει, καὶ ἄδηλον ἀέξει Ζεύς. Compare also Il. Π. 689.

246. ἔστι γὰρ ἀμφοτέροισιν κ. τ. λ. Ten lines are here rejected by Heyne and others, as unworthy alike of Homer, and of the character of Æneas. Surely they are not more objectionable than many other passages, of which it is more reasonable to judge, not so much with reference to the poet himself, as to the age in which he lived.

247. οὐδ' ἂν νηῦς κ. τ. λ. Hence the proverb: *Naves conviciis onustæ.* See Seguer's Lex. in Bekker. Anecd. Gr. I. 24. 32.

248. στρεπτή. *Volubilis.* The word is used in different, though cognate senses, in Il. Ε. 113. Ο. 203.

249. ἐπέων νομός. *A field of words.* So Hesiod. Op. D. II. 21. ἀχρεῖος δ' ἔσται ἐπέων νομός. The metaphor is agricultural. With the accent thrown back, νόμος does not occur in the Iliad or the Odyssee; though we find in Hom. Hymn. Apoll. 20. νομοὶ ᾠδῆς. Compare Horat. Od. I. xv. 15. *Carmina divides.* With the sentiment compare Epist. James, iii. 5. 8.

250. ὁπποῖόν κ' εἴπῃσθα ἔπος, κ. τ. λ. Hesiod. Op. D. II. 339. εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μεῖζον ἀκούσαις. Alcæus ap. Schol. Hesiod. l. c. εἴκ' εἴποις τὰ θέλεις, ἀκούσαις τά κ' οὐ θέλοις. Eurip. Alcest. 720. εἰ δ' ἡμᾶς κακῶς Ἐρεῖς, ἀκούσει πολλὰ κοὐ ψευδῆ κακά. Plaut. Pseud. *Contumeliam si dices, audies.* Compare D. Matt. vii. 2.

252. ὥστε γυναῖκας. Eurip. Phœn. 207. ἡδονὴ δέ τις Γυναιξὶ, μηδὲν ὑγιὲς ἀλλήλαις λέγειν. Livy, I. *Sedemus domi desides, mulierum ritu altercantes inter nos.*

258. γευσόμεθα. Schol. ἀντὶ τοῦ ἀψώμεθα.

'Ανδράσι γε θνητοῖσι δαμήμεναι, οὐδ' ὑποείκειν.
Οὐδὲ τότ' Αἰνείαο δαΐφρονος ὄβριμον ἔγχος
'Ρῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
'Αλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
῏Ησαν, ἐπεὶ πέντε πτύχας ἤλασε Κυλλοποδίων, 270
Τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέροιο,
Τὴν δὲ μίαν χρυσέην· τῇ ῥ' ἔσχετο μείλινον ἔγχος.
Δεύτερος αὖτ' 'Αχιλεὺς προΐει δολιχόσκιον ἔγχος,
Καὶ βάλεν Αἰνείαο κατ' ἀσπίδα πάντοσ' ἐΐσην,
῎Αντυγ' ὑπὸ πρώτην, ᾗ λεπτότατος θέε χαλκὸς, 275
Λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἡ δὲ διαπρὸ
Πηλιὰς ἤϊξε μελίη, λάκε δ' ἀσπὶς ὑπ' αὐτῆς.
Αἰνείας δ' ἐάλη, καὶ ἀπὸ ἕθεν ἀσπίδ' ἀνέσχε
Δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
῎Εστη ἱεμένη, διὰ δ' ἀμφοτέρους ἕλε κύκλους 280
'Ασπίδος ἀμφιβρότης· ὁ δ' ἀλευάμενος δόρυ μακρὸν
῎Εστη,—κὰδδ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσι,—
Ταρβήσας, ὅ οἱ ἄγχι πάγη βέλος· αὐτὰρ 'Αχιλλεὺς
'Εμμεμαὼς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξὺ,
Σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ 285
Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
Οἷοι νῦν βροτοί εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
῎Ενθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ,
῍Η κόρυθ', ἠὲ σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,
Τὸν δέ κε Πηλείδης σχεδὸν ἄορι θυμὸν ἀπηύρα, 290
Εἰ μὴ ἄρ' ὀξὺ νόησε Ποσειδάων ἐνοσίχθων.
Αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
῏Ω πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνείαο,
῝Ος τάχα Πηλείωνι δαμεὶς ῎Αϊδόσδε κάτεισι,
Πειθόμενος μύθοισιν 'Απόλλωνος ἑκάτοιο, 295
Νήπιος· οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.
'Αλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
Μὰψ ἕνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
Δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν ;
'Αλλ' ἄγεθ', ἡμεῖς πέρ μιν ὑπ' ἐκ θανάτου ἀγάγωμεν, 300
Μήπως καὶ Κρονίδης κεχολώσεται, αἴκεν 'Αχιλλεὺς
Τόνδε κατακτείνῃ· μόριμον δέ οἱ ἔστ' ἀλέασθαι,

270. *πέντε πτύχας.* See Il. Σ. 481.
275. *ἄντυγ' ὑπὸ πρώτην.* Schol. *κατὰ τὸν ἔξωθεν κύκλον τῆς ἀσπίδος.* In the same sense we have *ἄντυγα πυμάτην*, in Il. Z. 118. Σ. 607.
280. *ἱεμένη.* *Cupiens ulterius procedere.* Heyne. Of *κύκλοι*, in the masculine plural, see on Il. A. 312.
302. *μόριμον.* This adjective is the same as *μόρσιμος.* It occurs in Æsch. Choeph. 355.

Ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται
Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων,
Οἳ ἕθεν ἐξεγένοντο γυναικῶν τε θνητάων. 305
Ἤδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων·
Νῦν δὲ δὴ Αἰνείαο βίη Τρώεσσιν ἀνάξει,
Καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.
Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον 310
Αἰνείαν, ἤ κέν μιν ἐρύσσεαι, ἤ κεν ἐάσεις
Πηλείδῃ Ἀχιλῆϊ δαμήμεναι, ἐσθλὸν ἐόντα.
Ἤτοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὅρκους
Πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
Μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἦμαρ, 315
Μηδ' ὁπόταν Τροίη μαλερῷ πυρὶ πᾶσα δάηται
Δαιομένη, δαίωσι δ' ἀρήϊοι υἷες Ἀχαιῶν.
Αὐτὰρ ἐπεὶ τόγ' ἄκουσε Ποσειδάων ἐνοσίχθων,
Βῆ ῥ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,

306. Πριάμου γενεὴν ἤχθηρε Κ. It was usual with the ancients, as it has already been observed, to refer any severe calamity, or succession of misfortunes, to the anger of the gods. Compare Il. Z. 200. Herod. III. 40. VII. 10. Eur. Rhes. 431. Arist. Plut. 87. A variety of examples to the same effect are cited by Markland on Æsch. Suppl. 348. Blomfield in Gloss. on Æsch. Pers. 367. Hence also Vell. Paterc I. 10. *Deos immortales precatus est, ut, siquis eorum invideret opibus et fortunæ suæ, in ipsum potius sævirent, quam in rempublicam.* Compare Liv. V. 21.

307. νῦν δὲ δὴ Αἰνείαο κ.τ.λ. It seems highly probable from this prophecy, which Homer puts into the mouth of Neptune, that after the event of the Trojan war Æneas and his descendants succeeded to the throne of Troy, and that his great-grandchildren were contemporary with the poet himself. The date of the action of the Iliad required that the record should appear in the form of a prediction; but, as he lived in the neighbourhood of Troy, it was equally necessary that it should correspond with the known history of the country. Hence, therefore, a fair conjecture may be formed as to the period at which the poet lived. See Prelim. Obss. sect. I. It is clear, however, that the accuracy of the statement is wholly at variance with the account of the voyage of Æneas into Italy, and the reported descent of the Romans from the Trojans, on which they notoriously prided themselves. So completely, indeed, was this prejudice established in their minds in the reign of Augustus, that Virgil thought proper to favour it, by adopting an alteration of this very passage, in his celebrated prediction in Æn. III. 97. *Hic domus Æneæ cunctis dominabitur oris, Et nati natorum, et qui nascentur ab illis.* Strabo indeed (Lib. XIII. p. 608.) mentions that the words of Homer were applied to the Romans by reading πάντεσσι for Τρώεσσι; but, as this is sanctioned by no MSS., the correction is undoubtedly a pious fraud, founded most probably upon the version of Virgil. Certain it is, that although the story of the Æneid turns entirely upon the passage of its hero into Italy, there is no authority for the fact, but the suspicious declaration of the Romans themselves; and this account of Homer is decisive against them. See Wood's *Essay on the Original Genius of Homer*, p. 221. Heyne's Virg. Excurs. I. vol. III.

310. νόησον Αἰν. ἤ κεν κ.τ.λ. That is, νόησον, ἤ κεν Αἰνείαν ἐρύσσεαι, κ.τ.λ. See on Il. B. 409. E. 85.

312. This line is wanting in several MSS., and may probably have been added, as Ernesti supposes, by some copyist, who stumbled at the use of ἐᾶν, *to leave alone*, without an infinitive. Compare, however, infra v. 456. E. 148. *et alibi*; and see also on Il. Ω. 568.

314. ἐγὼ καὶ Παλλὰς Ἀθήνη. The judgment of Paris may have been the cause of the irreconcilable hatred which these goddesses retained against the Trojans. But see on Il. Ω. 28.

Ἷξε δ' ὅθ' Αἰνείας ἠδὲ κλυτὸς ἦεν Ἀχιλλεύς. 320
Αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν
Πηλείδῃ Ἀχιλῆϊ, ὁ δὲ μελίην εὔχαλκον
Ἀσπίδος ἐξέρυσε μεγαλήτορος Αἰνείαο·
Καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλῆος ἔθηκεν,
Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' ἀείρας. 325
Πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
Αἰνείας ὑπερᾶλτο, θεοῦ ἀπὸ χειρὸς ὀρούσας·
Ἷξε δ' ἐπ' ἐσχατιὴν πολυάϊκος πολέμοιο,
Ἔνθα δὲ Καύκωνες πόλεμον μέτα θωρήσσοντο.
Τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Αἰνεία, τίς σ' ὧδε θεῶν ἀτέοντα κελεύει
Ἀντία Πηλείωνος ὑπερθύμοιο μάχεσθαι,
Ὃς σευ ἅμα κρείσσων, καὶ φίλτερος ἀθανάτοισιν;
Ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσεαι αὐτῷ, 335
Μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος εἰσαφίκηαι.
Αὐτὰρ ἐπεί κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,
Θαρσήσας δὴ ἔπειτα μετὰ πρώτοισι μάχεσθαι·
Οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίξει.
Ὣς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
Αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
Θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν,
Ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
Ὢ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι·
Ἔγχος μὲν τόδε κεῖται ἐπὶ χθονός, οὐδέ τι φῶτα 345
Λεύσσω, τῷ ἐφέηκα, κατακτάμεναι μενεαίνων.

321. *αὐτίκα τῷ μὲν ἔπειτα κ. τ. λ.* Hence Virg. Æn. V. 808. *Pelidæ tunc ego forti Congressum Æneam, nec Diis nec viribus æquis, Nube cava rapui.* Compare Æn. X. 81. The three following lines have been marked as spurious, being apparently at variance with v. 279. supra. They are retained however, and the contradiction is explained away, by Eustathius and the Scholiast.

325. *ἔσσευεν. Raised;* as it is explained in the words immediately following. The vulgar reading, *ἐπέσσευεν*, is less proper, as the compound verb must then be taken merely in the sense of the simple one, in which sense it is no where found in Homer. The Harleian MS. supports the reading of the text.

328. *πολυάϊκος.* See on Il. A. 165.

329. *Καύκωνες.* These people are not mentioned in the Catalogue, probably as included among the Paphlagonians, who were of the same origin. They were dispersed in tribes, some of which had settled in the Peloponnesus. See Od. Γ. 366. The Pylian Caucones are mentioned in Herod. I. 147.

332. *ἀτέοντα. Hazardous.* Schol. *ἐν ἄτῃ ὄντα, ὅ ἐστι βλαπτόμενον καὶ ἀφροντιστοῦντα σαυτοῦ.* Eustathius considers the two verbs *ἀτάω* and *ἀτέω* as synonymous; and Hesychius, in reference most probably to this passage, interprets *ἀτέοντα* by *ἀτιμάζοντα.* But it should rather seem that the two verbs are perfectly distinct. The only instance in which *ἀτέω* occurs, with the exception of this passage of Homer, is in Herod. VII. 223; where it bears a similar signification, in reference to one who has little regard to his own interest. See Wesseling on Herod. loc. cit. Buttman. Lexil. I. p. 228.

336. *ὑπὲρ μοῖραν.* See on Il. B. 155.

Ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
Ἦεν· ἀτάρ μιν ἔφην μὰψ αὔτως εὐχετάασθαι.
Ἐῤῥέτω· οὔ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
Ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350
Ἀλλ' ἄγε δὴ, Δαναοῖσι φιλοπτολέμοισι κελεύσας,
Τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.
Ἦ, καὶ ἐπὶ στίχας ἆλτο, κέλευε δὲ φωτὶ ἑκάστῳ·
Μηκέτι νῦν Τρώων ἑκὰς ἕστατε, δῖοι Ἀχαιοὶ,
Ἀλλ' ἄγ', ἀνὴρ ἄντ' ἀνδρὸς ἴτω, μεμάτω δὲ μάχεσθαι. 355
Ἀργαλέον δέ μοι ἐστὶ, καὶ ἰφθίμῳ περ ἐόντι,
Τοσσούσδ' ἀνθρώπους ἐφέπειν, καὶ πᾶσι μάχεσθαι·
Οὐδέ κ' Ἄρης, ὅσπερ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
Τοσσῆσδ' ὑσμίνης ἐφέποι στόμα, καὶ πονέοιτο·
Ἀλλ' ὅσσον μὲν ἐγὼ δύναμαι χερσί τε, ποσί τε, 360
Καὶ σθένει, οὔ μέ τί φημι μεθησέμεν, οὐδ' ἠβαιόν·
Ἀλλὰ μάλα στιχὸς εἶμι διαμπερὲς, οὐδέ τιν' οἴω
Τρώων χαιρήσειν, ὅστις σχεδὸν ἔγχεος ἔλθῃ.
Ὣς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἕκτωρ
Κέκλεθ' ὁμοκλήσας, φάτο δ' ἴμμεναι ἄντ' Ἀχιλῆος· 365
Τρῶες ὑπέρθυμοι, μὴ δείδιτε Πηλείωνα.
Καί κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
Ἔγχεϊ δ' ἀργαλέον, ἐπειὴ πολὺ φέρτεροί εἰσιν.
Οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
Ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺ κολούει. 370
Τοῦ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
Εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἴθωνι σιδήρῳ.
Ὣς φάτ' ἐποτρύνων· οἱ δ' ἀντίοι ἔγχε' ἄειραν
Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὦρτο δ' ἀϋτή.
Καὶ τότ' ἄρ' Ἕκτορα εἶπε παραστὰς Φοῖβος Ἀπόλλων· 375
Ἕκτορ, μηκέτι πάμπαν Ἀχιλλῆϊ προμάχιζε,
Ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,

355. *ἄντ' ἀνδρός.* That is, *ἄντα*, not *ἀντί.* And so in vv. 75. 365. Compare also Il. N. 184. O. 415. *et alibi.*

357. *τοσσούσδε.* Barnes considers the final *δὲ* in this word, and in *τοσσῆσδε*, v. 359, as redundant. This, however, as Clarke observes, is scarcely probable; and it is better to understand these adjectives with the Scholiast *κατὰ δεῖξιν*, so as to denote, *Hos tot viros ; hanc tantam aciem.*

359. *ὑσμίνης στόμα.* See on Il. K. 8.

370. *κολούει. Will leave unaccomplished:* from *κόλος*, *mutilus.* Schol. *ἀκέφαλον καὶ ἀτελῆ ποιήσει· τουτέστι ἀποτεύξεται, πρὸ τοῦ ποιῆσαι.* Callim. H. Jov. 90. *αὐτὸς ἄνην ἐκόλουσας, ἐνέκλασσας δὲ μενοίνην.* Theocrit. XII. 196. *τοῦ μὲν ἄκραν ἐκόλουσεν ἐπὶ σκαιὸν γόνυ χεῖρα.* Compare Od. Θ. 211. Λ. 349. Similar changes of tense have been frequently noticed.

372. *εἰ πυρὶ χεῖρας ἔοικε.* This repetition is exceedingly beautiful and emphatic. Milton has a similar passage in P. L. VII. 24. *More safe I sing with mortal voice, unchanged To hoarse or mute, though fall'n on evil days,* On evil days though fall'n, *and evil tongues.* See also on Il. X. 128. Ψ. 642.

375. *Ἕκτορα εἶπε.* See on Il. M. 60.

376. *προμάχιζε.* That is, *ἐν προμάχοις μάχου.*

Μή πώς σ' ἠὲ βάλῃ, ἠὲ σχεδὸν ἄορι τύψῃ.
 Ὣς ἔφαθ'· Ἕκτωρ δ' αὖτις ἐδύσατο οὐλαμὸν ἀνδρῶν,
Ταρβήσας, ὅτ' ἄκουσε θεοῦ ὄπα φωνήσαντος. 380
Ἐν δ' Ἀχιλεὺς Τρώεσσι θόρε, φρεσὶν εἱμένος ἀλκὴν,
Σμερδαλέα ἰάχων· πρῶτον δ' ἕλεν Ἰφιτίωνα
Ἐσθλὸν Ὀτρυντείδην, πολέων ἡγήτορα λαῶν,
Ὃν νύμφη τέκε Νηῒς Ὀτρυντῆϊ πτολιπόρθῳ,
Τμώλῳ ὕπο νιφόεντι, Ὕδης ἐν πίονι δήμῳ. 385
Τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ δῖος Ἀχιλλεὺς
Μέσσην κακκεφαλήν· ἡ δ' ἄνδιχα πᾶσα κεάσθη.
Δούπησε δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς·
 Κεῖσαι, Ὀτρυντείδη, πάντων ἐκπαγλότατ' ἀνδρῶν.
Ἐνθάδε τοι θάνατος· γενεὴ δέ τοι ἔστ' ἐπὶ λίμνῃ 390
Γυγαίῃ, ὅθι τοι τέμενος πατρώϊόν ἐστιν,
Ὕλλῳ ἐπ' ἰχθυόεντι καὶ Ἕρμῳ δινήεντι.
 Ὣς φάτ' ἐπευχόμενος· τὸν δὲ σκότος ὄσσε κάλυψε.
Τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις δατέοντο
Πρώτῃ ἐν ὑσμίνῃ· ὁ δ' ἐπ' αὐτῷ Δημολέοντα, 395
Ἐσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱὸν,
Νύξε κατὰ κρόταφον κυνέης διὰ χαλκοπαρῄου·
Οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
Αἰχμὴ ἱεμένη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ
Ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400
Ἱπποδάμαντα δ' ἔπειτα καθ' ἵππων ἀΐξαντα,
Πρόσθεν ἕθεν φεύγοντα, μετάφρενον οὔτασε δουρί.
Αὐτὰρ ὁ θυμὸν ἄϊσθε καὶ ἤρυγεν, ὡς ὅτε ταῦρος
Ἤρυγεν ἑλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα,
Κούρων ἑλκόντων, γάνυται δέ τε τοῖς Ἐνοσίχθων· 405
Ὣς ἄρα τόν γ' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ.

390. ἐνθάδε τοι θάνατος· κ. τ. λ. So Virg. Æn. XII. 546. *Hic tibi mortis erant metæ; domus alta sub Ida.* The Gygæan lake was in Lydia. See Herod. I. 93.

394. δατέοντο. *Divided;* i. e. *mangled.* Schol. διέκοπτον.

403. ἤρυγεν, ὡς ὅτε ταῦρος κ. τ. λ. Virg. Æn. II. 222. *Clamores simul horrendos ad sidera tollit; Quales mugitus, fugit cum saucius aram Taurus, et incertam excussit cervice securim.* See Macrob. Saturn. V. 13.

404. Ἑλικώνιον ἀμφὶ ἄνακτα. In *Helicè,* a town of Achaia, three quarters of a league from the Gulf of Corinth, Neptune had a magnificent temple, where the Ionians offered every year to him the sacrifice of a bull; and it was with these people an auspicious sign, and a certain mark that the sacrifice would be accepted, if the bull bellowed as he was led to the altar. After the Ionic migration, the Ionians of Asia assembled in the fields of Priene to celebrate the same festival in honour of Heliconian Neptune; whence it cannot be doubted that the poet took his comparison. Homer always appears strongly addicted to the customs of the Ionians, which makes some conjecture that he was an Ionian himself. Pope: from Eustathius and Dacier. See Prelim. Obss. sect. I. The derivation of Ἑλικώνιος from *Helicè* is very irregular; so that probably the town was also called *Helicone.* Compare Il. Θ. 202. with H. in Nept. 3. See also Herod. I. 148. Strab. VIII. 7. Pausan. VII. 24.

Αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον
Πριαμίδην, τὸν δ' οὔτι πατὴρ εἴασκε μάχεσθαι,
Οὕνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
Καί οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα. 410
Δὴ τότε νηπιέῃσι, ποδῶν ἀρετὴν ἀναφαίνων,
Θῦνε διὰ προμάχων, εἵως φίλον ὤλεσε θυμόν.
Τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεὺς
Νῶτα παραΐσσοντος, ὅθι ζωστῆρος ὀχῆες
Χρύσειοι σύνεχον, καὶ διπλόος ἤντετο θώρηξ· 415
Ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμή.
Γνὺξ δ' ἔριπ' οἰμώξας· νεφέλη δέ μιν ἀμφεκάλυψε
Κυανέη, προτί οἱ δὲ λάβ' ἔντερα χερσὶ λιασθείς.
"Εκτωρ δ' ὡς ἐνόησε κασίγνητον Πολύδωρον
"Εντερα χερσὶν ἔχοντα, λιαζόμενον προτὶ γαίῃ, 420
Κάῤῥα οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς, οὐδ' ἄρ' ἔτ' ἔτλη
Δηρὸν ἑκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλῆϊ,
Ὀξὺ δόρυ κραδάων, φλογὶ εἴκελος· αὐτὰρ Ἀχιλλεὺς
Ὡς εἶδ', ὣς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ηὔδα·
Ἐγγὺς ἀνὴρ, ὃς ἐμόν γε μάλιστ' ἐσεμάσσατο θυμὸν, 425
Ὅς μοι ἑταῖρον ἔπεφνε τετιμένον· οὐδ' ἄρ ἔτι δὴν
Ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.
Ἦ, καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἕκτορα δῖον·
Ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.
Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἕκτωρ· 430
Πηλείδη, μὴ δή μ' ἐπέεσσί γε, νηπύτιον ὣς,
Ἔλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς
Ἠμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι·
Οἶδα δ', ὅτι σὺ μὲν ἐσθλὸς, ἐγὼ δὲ σέθεν πολὺ χείρων.
Ἀλλ' ἤτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται, 435
Αἴκε σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἕλωμαι,
Δουρὶ βαλών· ἐπειὴ καὶ ἐμὸν βέλος ὀξὺ πάροιθεν.

407. Πολύδωρον. Euripides, in his *Hecuba*, has followed another tradition, when he makes Polydorus the son of Priam and of Hecuba, and slain by Polymnestor, king of Thrace, after the taking of Troy; for according to Homer he is not the son of Hecuba, but of Laothoë, and is slain by Achilles. Virgil too has rather chosen to follow Euripides than Homer. POPE. Compare Il. Φ. 91. X. 46. Virg. Æn. III. 49. Heyne supposes that Priam had two sons of the same name by different mothers.

414. ὅθι ζωστῆρος ὀχῆες σύνεχον. See on Il. Δ. 133.

421. ἀχλύς. Scil. ἄχεος. Compare Il. P. 591. The word is also used absolutely in the sense of *tristitia*, in Hesiod. Scut. H. 264.

424. ὡς εἶδ', ὥς. See on Il. Ξ. 294.

431. μὴ δή μ' ἐπέεσσί γε, κ.τ.λ. Repeated from v. 200. supra.

435. ἐν γούνασι κεῖται. See on Il. P. 514.

436. αἴκε σε χειρότερός περ ἐὼν κ.τ.λ. Quint. Curt. VII. *Nihil tam firmum est, cui non periculum sit, etiam ab invalido.* Hannibal *ap. Liv.* XXI. *Sæpe et contemptus hostis cruentum certamen edidit.* Compare Eccles. ix. 11.

437. πάροιθεν. Schol. τοῦ ἔμπροσθεν μέρους, κατὰ τὴν ἀκμήν. Compare Il. Z. 319. Others, however, render it as an

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δόρυ, καὶ τό γ' Ἀθήνη
Πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
Ἦκα μάλα ψύξασα· τὸ δ' ἂψ ἵκεθ' Ἕκτορα δῖον, 440
Αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν· αὐτὰρ Ἀχιλλεὺς
Ἐμμεμαὼς ἐπόρουσε, κατακτάμεναι μενεαίνων,
Σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων
Ῥεῖα μάλ', ὥστε θεὸς, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ.
Τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς 445
Ἔγχεϊ χαλκείῳ, τρὶς δ' ἠέρα τύψε βαθεῖαν·
Ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἶσος,
Δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
Ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦτέ τοι ἄγχι
Ἦλθε κακόν· νῦν αὖτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων, 450
Ὧι μέλλεις εὔχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
Ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
Εἴπου τις καὶ ἔμοιγε θεῶν ἐπιτάῤῥοθός ἐστι·
Νῦν δ' ἄλλους Τρώων ἐπιείσομαι, ὅν κε κιχείω.
Ὣς εἰπὼν Δρύοπ' οὖτα κατ' αὐχένα μέσσον ἄκοντι· 455
Ἤριπε δὲ προπάροιθε ποδῶν· ὁ δὲ τὸν μὲν ἔασε,
Δημοῦχον δὲ Φιλητορίδην, ἠΰν τε μέγαν τε,
Καγγόνυ δουρὶ βαλὼν ἠρύκακε· τὸν μὲν ἔπειτα
Οὐτάζων ξίφεϊ μεγάλῳ ἐξαίνυτο θυμόν.
Αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἷε Βίαντος, 460
Ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὦσε χαμᾶζε,
Τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.
Τρῶα δ' Ἀλαστορίδην· ὁ μὲν ἀντίος ἤλυθε γούνων,
Εἴπως εὖ πεφίδοιτο, λαβὼν, καὶ ζωὸν ἀφείη,
Μηδὲ κατακτείνειεν, ὁμηλικίην ἐλεήσας· 465
Νήπιος, οὐδὲ τὸ ᾔδη, ὁ οὐ πείσεσθαι ἔμελλεν.
Οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν, οὐδ' ἀγανόφρων,
Ἀλλὰ μάλ' ἐμμεμαώς· ὁ μὲν ἥπτετο χείρεσι γούνων
Ἱέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὖτα καθ' ἧπαρ.
Ἐκ δέ οἱ ἧπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ 470
Κόλπον ἐνέπλησε, τὸν δὲ σκότος ὄσσε κάλυψε

adverb of time, and suppose that Hector alludes to the death of Patroclus.

439. *πνοίῃ πάλιν ἔτρ.* To this passage there is a comic allusion in Plaut. Mil. Gl. I. 1. 16. *Memini: nempe illum dicis cum armis aureis, Cujus tu legiones* difflavisti spiritu, *Quasi ventus folia.*

446. *ἠέρα τύψε β.* Compare Virg. Æn. X. 645.

449. *ἐξ αὖ νῦν ἔφυγες θάνατον κ. τ. λ.* Repeated from Il. A. 362.

463. Τρῶα *δέ.* Scil. *οὖτα*, from v. 469. In order to avoid the harsh and unusual break in the construction, Eustathius and others would refer *λαβὼν* to Achilles; and, generally speaking, there would be no objection to this method. Compare Il. Φ. 36; and see on M. 452. The expression *γούνων λαβεῖν*, however, is so purely Homeric, that the received punctuation must be maintained; and indeed the unusual hyperbaton may be intended to mark the agitation of the suppliant.

Θυμοῦ δευόμενον· ὁ δὲ Μούλιον οὖτα παραστὰς
Δουρὶ κατ' οὖς· εἶθαρ δὲ δι' οὔατος ἦλθ' ἑτέροιο
Αἰχμὴ χαλκείη· ὁ δ' Ἀγήνορος υἱὸν Ἔχεκλον
Μέσσην κακκεφαλὴν ξίφει ἤλασε κωπήεντι· 475
Πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε
Ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσι τένοντες
Ἀγκῶνος, τῇ τόν γε φίλης διὰ χειρὸς ἔπειρεν
Αἰχμῇ χαλκείῃ· ὁ δέ μιν μένε χεῖρα βαρυνθεὶς, 480
Πρόσθ' ὁρόων θάνατον· ὁ δὲ φασγάνῳ αὐχένα θείνας
Τῆλ' αὐτῇ πήληκι κάρη βάλε· μυελὸς αὖτε
Σφονδυλίων ἔκπαλθ'· ὁ δ' ἐπὶ χθονὶ κεῖτο τανυσθείς.
Αὐτὰρ ὁ βῆ ῥ' ἰέναι μετ' ἀμύμονα Πείρεω υἱὸν,
Ῥίγμον, ὃς ἐκ Θρήκης ἐριβώλακος εἰληλούθει. 485
Τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν νηδύϊ χαλκός·
Ἤριπε δ' ἐξ ὀχέων· ὁ δ' Ἀρηΐθοον θεράποντα,
Ἂψ ἵππους στρέψαντα, μετάφρενον ὀξέϊ δουρὶ
Νύξ', ἀπὸ δ' ἅρματος ὦσε· κυκήθησαν δέ οἱ ἵπποι.
Ὡς δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαὲς πῦρ 490
Οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
Πάντη τε κλονέων ἄνεμος φλόγα εἰλυφάζει·
Ὣς ὅγε πάντη θῦνε σὺν ἔγχεϊ, δαίμονι ἶσος,
Κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
Ὡς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους 495
Τριβέμεναι κρῖ λευκὸν ἐϋκτιμένῃ ἐν ἀλωῇ,
Ῥίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων·
Ὣς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
Στεῖβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
Νέρθεν ἅπας πεπάλακτο, καὶ ἄντυγες αἱ περὶ δίφρον, 500
Ἃς ἄρ' ἀφ' ἱππείων ὁπλέων ῥαθάμιγγες ἔβαλλον,
Αἵ τ' ἀπ' ἐπισσώτρων· ὁ δὲ ἵετο κῦδος ἀρέσθαι
Πηλείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

477. *πορφύρεος θάνατος.* See on Il. E. 83.

492. *εἰλυφάζει.* See on Il. Λ. 155; and compare the passages.

496. *τριβέμεναι κρῖ λευκόν.* In Greece, instead of threshing the corn as we do, they caused it to be trod out by oxen. This was likewise practised in Judæa, as is seen by the law of God, who forbad the Jews to muzzle the ox who trod out the corn (Deut. xxv. 4). POPE: from Dacier. See Ælian V. H. IV. 25. Sometimes this was done by horses, and the hoofs of the animals so employed were shod with brass. Compare Isaiah xxviii. 28. Hosea x. 11. The same custom still obtains in Persia and India to this day.

497. *λέπτ' ἐγένοντο.* For ἐλεπτύνοντο.

499. *αἵματι δ' ἄξων κ. τ. λ.* Repeated from Il. Λ. 534. Hence, and because it is not stated that Achilles had remounted his chariot, Heyne and others would reject the concluding lines of the book, from v. 495. downwards. It does not appear, however, that every change of this kind should be necessarily announced; and, as it is only requisite to take the fact for granted, there is no reason to suppose an interpolation.

ΤΗΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Φ′.

ʼΕπιγραφαί.

ΠΑΡΑΠΟΤΑΜΙΟΣ ΜΑΧΗ, ἢ ΑΙ ΠΑΡΑΠΟΤΑΜΙΑΙ, *καὶ* ΘΕΩΝ ΜΑΧΗ.

῎Αλλως.

ΦΙ, *μόγος Αἰακίδαο παρ' ἠϊόνας ποταμοῖο.*

THE ARGUMENT.

THE BATTLE IN THE RIVER SCAMANDER.

The Trojans fly before Achilles, some towards the town, others to the river Scamander (vv. 1—16). He falls upon the latter with great slaughter, takes twelve captives alive, to sacrifice to the shade of Patroclus, and kills Lycaon and Asteropæus (17—208). After an earnest expostulation, Scamander attacks him with all his waves: Neptune and Pallas assist the hero: Simois joins Scamander: and at length Vulcan, by the instigation of Juno, almost dries up the river (209—382). This combat ended, the other gods engage each other (383—520). Meanwhile Achilles continues the slaughter, and drives the rest into Troy (521—543). Agenor only makes a stand, and is conveyed away in a cloud by Apollo; who, to delude Achilles, takes upon him Agenor's shape, and, while he pursues him in that disguise, gives the Trojans an opportunity of retiring into their city (544—611).

The same day continues. The scene is on the banks, and in the stream of Scamander.

ʼΑΛΛʼ ὅτε δὴ πόρον ἷξον ἐϋῤῥεῖος ποταμοῖο,
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
῎Ενθα διατμήξας τοὺς μὲν πεδίονδε δίωκε
Πρὸς πόλιν, ᾗπερ ʼΑχαιοὶ ἀτυζόμενοι φοβέοντο
῞Ηματι τῷ προτέρῳ, ὅτε μαίνετο φαίδιμος ῞Εκτωρ. 5
Τῇ ῥʼ οἵ γε προχέοντο πεφυζότες· ἠέρα δʼ ῞Ηρη
Πίτνα πρόσθε βαθεῖαν, ἐρυκέμεν· ἡμίσεες δὲ

4. ᾗπερ. Scil. ὁδῷ. To this τῇ corresponds in v. 6. The passage is parenthetical: τοὺς μὲν being answered by ἡμίσεες δὲ in v. 7.

5. ἤματι τῷ προτέρῳ. After the death of Patroclus. See Il. P. 755. sqq.

7. ἐρυκέμεν. Scil. τοὺς Τρῶας, subaud. ὥστε. *So as to impede them in their flight*

Ἐς ποταμὸν εἰλεῦντο βαθύῤῥοον, ἀργυροδίνην·
Ἐν δ' ἔπεσον μεγάλῳ πατάγῳ· βράχε δ' αἰπὰ ῥέεθρα,
Ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἱ δ' ἀλαλητῷ 10
Ἔννεον ἔνθα καὶ ἔνθα, ἑλισσόμενοι κατὰ δίνας.
Ὡς δ' ὅθ' ὑπαὶ ῥιπῆς πυρὸς ἀκρίδες ἠερέθονται
Φευγέμεναι ποταμόνδε, τὸ δὲ φλέγει ἀκάματον πῦρ
Ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·
Ὣς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος 15
Πλῆτο ῥόος κελάδων ἐπιμὶξ ἵππων τε καὶ ἀνδρῶν.
Αὐτὰρ ὁ Διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ,
Κεκλιμένον μυρίκῃσιν· ὁ δ' ἔσθορε, δαίμονι ἶσος,
Φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μήδετο ἔργα.
Τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικὴς 20
Ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι ὕδωρ.
Ὡς δ' ὑπὸ δελφῖνος μεγακήτεος ἰχθύες ἄλλοι
Φεύγοντες πιμπλᾶσι μυχοὺς λιμένος εὐόρμου,
Δειδιότες· μάλα γάρ τε κατεσθίει, ὅν κε λάβῃσιν·
Ὣς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα 25
Πτῶσσον ὑπὸ κρημνούς· ὁ δ', ἐπεὶ κάμε χεῖρας ἐναίρων,
Ζωοὺς ἐκ ποταμοῖο δυώδεκα λέξατο κούρους,

towards the city. This is the usual sense of ἐρύκειν, viz. *detinere, impedire.* Compare infra vv. 59. 63. Il. Π. 369. Σ. 126. and elsewhere. Some, however, render it in this place by *defendere;* as if it were probable that Juno, of all the deities, should lend her assistance to the Trojans, whom she invariably pursued with the most inveterate malice. Compare Il. Υ. 313. sqq.

10. ἀμφὶ περί. See on Il. Β. 305.

12. ὡς δ' ὅθ' ὑπαὶ ῥιπῆς κ. τ. λ. Eustathius observes that several countries have been much infested with armies of locusts; and that to prevent their destroying the fruits of the earth, the countrymen, by kindling large fires, drove them from their fields; so that, to avoid the intense heat, they were forced to cast themselves into the water. We may hence account for the innumerable armies of these locusts, mentioned among the plagues of Egypt, without having recourse to an immediate creation, as some good men have imagined; whereas the miracle indeed consists in the wonderful manner in bringing them upon the Egyptians. I have often observed with pleasure the similitude, which many of Homer's expressions bear with the Holy Scriptures, and that the most ancient heathen writer in the world often speaks in the idiom of Moses. Thus, as the locusts in Exod. x. 19. are said to be driven into the sea, so in Homer they are forced into the river. Pope. The amazing swarms in which these insects invade some countries, particularly in the East, and the disastrous effects which they produce, are described by Pliny (N. H. XI. 29), whose account is verified by modern travellers. The circumstance is alluded to in Judg. vi. 5. vii. 12. Psalm cv. 34. Jerem. li. 14. Joel i. 6. Nahum iii. 15. Judith ii. 20.

18. κεκλιμένον μυρίκῃσιν. Subaud. ἐπί. See on Il. Γ. 135. See also on Il. Ζ. 39; and on v. 350. infra.

22. ὡς δ' ὑπὸ δελφῖνος κ. τ. λ. It is observable with what justness the author diversifies his comparisons according to the different scenes and elements he is engaged in. Achilles has been hitherto on the land, and compared to land-animals; *a lion, &c.* Now he is in the water, the Poet derives his images from thence, and likens him to a dolphin. Pope: from Eustathius. Of the adjective μεγακήτης, see on Il. Θ. 222.

23. λιμένος εὐόρμου. See on Il. Α. 435.

27. ζωοὺς ἐκ ποταμοῖο κ. τ. λ. This piece of cruelty in Achilles has appeared shocking to many, and indeed is what I think can only be excused by considering the ferocious and vindictive spirit of this hero. It is however certain, that the cruelties exercised on enemies in war were

Ποινὴν Πατρόκλοιο Μενοιτιάδαο θανόντος.
Τοὺς ἐξῆγε θύραζε τεθηπότας, ἠΰτε νεβροὺς,
Δῆσε δ' ὀπίσσω χεῖρας ἐϋτμήτοισιν ἱμᾶσι, 30
Τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι·
Δῶκε δ' ἑταίροισι κατάγειν κοίλας ἐπὶ νῆας.
Αὐτὰρ ὁ ἂψ ἐπόρουσε, δαϊζέμεναι μενεαίνων.
"Ενθ' υἱεῖ Πριάμοιο συνήντετο Δαρδανίδαο,
'Εκ ποταμοῦ φεύγοντι, Λυκάονι, τόν ῥά ποτ' αὐτὸς 35
Ἦγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
'Εννύχιος προμολών· ὁ δ' ἐρινεὸν ὀξέϊ χαλκῷ
Τάμνε, νέους ὄρπηκας, ἵν' ἅρματος ἄντυγες εἶεν.
Τῷ δ' ἄρ' ἀνώϊστον κακὸν ἤλυθε δῖος 'Αχιλλεύς·
Καὶ τότε μέν μιν Λῆμνον ἐϋκτιμένην ἐπέρασσε, 40
Νηυσὶν ἄγων· ἀτὰρ υἱὸς 'Ιήσονος ὦνον ἔδωκε.
Κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δὲ δῶκεν,
Ἴμβριος 'Ηετίων, πέμψε δ' ἐς δῖαν 'Αρίσβην·
"Ενθεν ὑπεκπροφυγὼν πατρώϊον ἵκετο δῶμα.
Ἕνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἷσι φίλοισιν, 45
'Ελθὼν ἐκ Λήμνοιο· δυωδεκάτῃ δέ μιν αὖτις
Χερσὶν 'Αχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλε
Πέμψειν εἰς 'Αΐδαο, καὶ οὐκ ἐθέλοντα νέεσθαι.
Τὸν δ' ὡς οὖν ἐνόησε ποδάρκης δῖος 'Αχιλλεὺς
Γυμνὸν ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐ δ' ἔχεν ἔγχος, 50
'Αλλὰ τὰ μέν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ ἱδρὼς
Φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
'Οχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
Ὢ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι.
Ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὕσπερ ἔπεφνον, 55

authorised by the military laws of those times: nay, religion itself became a sanction to them. It is not only the fierce Achilles, but the pious and religious Æneas, whose very character is virtue and compassion, that reserves several young unfortunate captives taken in battle, to sacrifice them to the manes of his favourite hero. Æn. X. 517. *Sulmone creatos Quatuor hic juvenes, totidem quos educat Ufens, Viventes rapit; inferias quos immolet umbris, Captivoque rogi perfundat sanguine flammas.* And Æn. XI. 81. *Vinxerat et post terga manus, quos mitteret umbris Inferias, cæso sparsuros sanguine flammam.* POPE.

29. *θύραζε.* Eustath. *ἀντὶ τοῦ ἔξω.* Schol. *τεθηπότας· ἐκπεπληγμένους.* Compare Il. Δ. 243.

31. *ἐπὶ στρεπτοῖσι χιτῶσι.* See on Il. E. 113. Eustathius supposes that the thongs which Achilles takes from the youths for the purpose of binding them, were those which themselves had brought for the same use, in case they should take any prisoners alive. It should seem rather that they were twisted thongs fitted to the breastplate, or of which the breastplate was in part composed.

37. *ἐρινεὸν τάμνε, ὄρπηκας.* Of this construction, see on Il. Θ. 48; and of *ἀλωή*, in the preceding line, on Il. E. 90.

39. *ἀνώϊστον.* *Unthought of; unexpected*: from *οἴομαι*. Schol. *ἀνυπονόητον, ἀπροσδόκητον.*

41. *υἱὸς 'Ιήσονος.* *Euneus:* Il. H. 468. See Apollod. Bibl. I. 9. 17; and Heyne *in loc.* p. 183. The ransom is expressly stated in Il. Ψ. 741. to have been a silver goblet. Compare v. 746. The noun *ὦνος* signifies *price* or *value*, from *ὠνέομαι*, *to buy*. The more common form is *ὠνή*.

Αὖτις ἀναστήσονται ὑπὸ ζόφου ἠερόεντος·
Οἷον δὴ καὶ ὅδ᾽ ἦλθε, φυγὼν ὕπο νηλεὲς ἦμαρ,
Λῆμνον ἐς ἠγαθέην πεπερημένος· οὐδέ μιν ἔσχε
Πόντος ἁλὸς πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.
Ἀλλ᾽ ἄγε δὴ, καὶ δουρὸς ἀκωκῆς ἡμετέροιο 60
Γεύσεται, ὄφρα ἴδωμαι ἐνὶ φρεσὶν, ἠδὲ δαείω,
Ἦ ἄρ᾽ ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἤ μιν ἐρύξει
Γῆ φυσίζοος, ἥτε κατὰ κρατερόν περ ἐρύκει.
Ὣς ὥρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθε τεθηπὼς,
Γούνων ἅψασθαι μεμαώς· πέρι δ᾽ ἤθελε θυμῷ 65
Ἐκφυγέειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
Ἤτοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεὺς,
Οὐτάμεναι μεμαώς· ὁ δ᾽ ὑπέδραμε καὶ λάβε γούνων
Κύψας, ἐγχείη δ᾽ ἄρ᾽ ὑπὲρ νώτου ἐνὶ γαίῃ
Ἔστη, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο. 70
Αὐτὰρ ὁ τῇ ἑτέρῃ μὲν ἑλὼν ἐλλίσσετο γούνων,
Τῇ δ᾽ ἑτέρῃ ἔχεν ἔγχος ἀκαχμένον, οὐδὲ μεθίει·
Καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·
Γουνοῦμαί σ᾽, Ἀχιλεῦ· σὺ δέ μ᾽ αἴδεο, καί μ᾽ ἐλέησον.
Ἀντί τοι εἴμ᾽ ἱκέταο, Διοτρεφὲς, αἰδοίοιο. 75
Πὰρ γάρ σοι πρώτῳ πασάμην Δημήτερος ἀκτὴν
Ἤματι τῷ, ὅτε μ᾽ εἷλες ἐϋκτιμένῃ ἐν ἀλωῇ,
Καί με πέρασσας, ἄνευθεν ἄγων πατρός τε φίλων τε,
Λῆμνον ἐς ἠγαθέην· ἑκατόμβοιον δέ τοι ἦλφον.
Νῦν δὲ λύμην τρὶς τόσσα πορών· ἠὼς δέ μοι ἐστὶν 80

56. *ζόφου ἠερόεντος.* See on Il. M. 240. T. 87. It is scarcely necessary to observe that this remark of Achilles is *sarcastic.*

67. *ἤτοι ὁ μὲν κ.τ.λ.* Compare Virg. Æn. X. 521.

70. *ἄμεναι.* This is generally supposed to be syncopated from *ἀδέμεναι*, i. e. *ἄδειν*, *satiare.* Compare Il. A. 573. and elsewhere. Eustathius explains it by *κορέσασθαι.* Others conjecture that there was an old form *ἄω*, or *ἄμι*, from which *ἄδω* was afterwards formed.

75. *ἀντί τοι εἴμ᾽ ἱκέταο.* *I am to you in the place of a suppliant;* and therefore *worthy of respect, αἰδοίοιο.* Suppliants were always considered inviolable, by the laws of hospitality. See Hesiod. Op. D. 327. The plea, however, in regard to Lycaon, had no weight; nor was he in reality a suppliant; i. e. *ὁ ἑκουσίως προσφυγών τινι*, according to Eustathius. Of the construction see on Il. Θ. 233.

76. *πασάμην Δ. ἀκτήν.* To have eaten together was considered by the ancients a pledge of friendship, and a sure safeguard against future injury. It is clear, however, that Lycaon's plea in this instance also was not valid.

79. *ἑκατόμβοιον.* Scil. *ὦνον.* Schol. *τιμὴν ἑκατὸν βοῶν ἀξίαν.* See on v. 41. The verb *ἀλφέω; to procure*, occurs also in Od. O. 452. P. 250. Υ. 383. Eustathius explains it by *εὑρίσκω.* See also Kuster on Suidas, in v. *ἀλφάνει.*

80. *λύμην.* The Etym. M. explains this verb as the plusq. perf. for *ἐλελύμην*, and again, *λύτο* for *ἐλέλυτο* infra v. 114, by the same analogy that we have *δέκτο* for *ἐδέδεκτο*, and the like. And so Heyne. But of this the construction in this place will scarcely admit. Eustathius and the Scholiast render it by the optative *λυθείην*, as if syncopated from *λελύμην*, for *λελυμένος εἴην*, so that the interpretation would be:—*But I now trust to be released, when I shall have paid thrice as much.* It should seem, however, that Lycaon is relating to Achilles his return home by means of the ransom paid by Imbrius, and that consequently the aorist is the tense required. And so Hesychius: *ἐλύμην· ἐλυτρώθην.*

Ἥδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα,
Πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκε
Μοῖρ' ὀλοή· μέλλω που ἀπέχθεσθαι Διῒ πατρὶ,
Ὅς με σοὶ αὖτις δῶκε· μινυνθάδιον δέ με μήτηρ
Γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος, 85
Ἄλτεω, ὃς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.
Τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
Τῆσδε δύω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
Ἤτοι τὸν πρώτοισι μετὰ πρυλέεσσι δάμασσας, 90
Ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξέϊ δουρί·
Νῦν δὲ δὴ ἐνθάδε μοι κακὸν ἔσσεται· οὐ γὰρ ὀΐω
Σὰς χεῖρας φεύξεσθαι, ἐπεί ῥ' ἐπέλασσέ γε δαίμων.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι·
Μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμι, 95
Ὅς τοι ἑταῖρον ἔπεφνεν ἐνηέα τε κρατερόν τε.
  Ὣς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς,
Λισσόμενος ἐπέεσσιν· ἀμείλικτον δ' ὄπ' ἄκουσε·
  Νήπιε, μή μοι ἄποινα πιφαύσκεο, μηδ' ἀγόρευε.
Πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἴσιμον ἦμαρ, 100
Τόφρα δέ μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦε
Τρώων, καὶ πολλοὺς ζωοὺς ἕλον, ἠδὲ πέρασσα·
Νῦν δ' οὐκ ἔσθ', ὅστις θάνατον φύγοι, ὅν κε θεός γε
Ἰλίοφι προπάροιθεν ἐμῆς ἐν χερσὶ βάλῃσι,
Καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων. 105
Ἀλλὰ, φίλος, θάνε καὶ σύ· τίη ὀλοφύρεαι οὕτως;
Κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνων.
Οὐχ ὁράᾳς, οἷος κἀγὼ καλός τε μέγας τε
Πατρὸς δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ;

83. *μέλλω που ἀπέχθεσθαι.* See on Il. B. 116.

85. *Ἄλταο.* Of this and the other form, in the following line, see Prelim. Obss. sect. IV. § 1.

90. *ἤτοι τὸν κ. τ. λ.* The death of Polydorus is related in Il. Υ. 407. sqq.

95. *ὁμογάστριος.* Schol. *ὁ ἐκ τῆς αὐτῆς γαστρὸς ἀδελφός.* The substantive *κασίγνητος* is added to this adjective in Il. Ω. 47.

100. *ἐπισπεῖν αἴσιμον ἦμαρ.* See on Il. B. 359.

104. *Ἰλίοφι.* Vulgo *Ἰλίου.* See on Il. O. 66.

107. *κάτθανε καὶ Πάτροκλος, κ. τ. λ.* Plutarch. V. Alex. M. c. 54. *λέγεται δέ ποτε Καλλισθένην συνέντα τὴν ἀλλοτριότητα τοῦ βασιλέως, δὶς ἢ τρὶς ἀπιόντα πρὸς αὐτὸν εἰπεῖν,* Κάτθανε *κ. τ. λ.* The line has also been a favourite with many others; as well as frequently imitated. Thus Lucret. III. 1055. *Ipse Epicurus obit decurso lumine vitæ, Qui genus humanum ingenio superavit, et omnes Præstinxit stellas exortus uti ætherius Sol: Tu vero dubitabis, et indignabere obire?* Horat. Od. I. 28. 7. *Occidit et Pelopis genitor, conviva deorum, &c.* Ovid. Epist. ex Pont. III. 2. 33. *Occidit et Theseus, et qui comitavit Orestem.* Cic. Epist. Fam. VI. 4. *Ii viri hoc bello occiderunt, ut impudentia videatur eandem fortunam, si res cogat, recusare.* See also Il. Σ. 117; and to the citations add Diog. Laert. IX. 67. Galen. Epidem. Hipp. VI. T. IX. p. 483. Virg. Æn. X. 469. Lucret. III. 1038. Horat. Od. II. 16. 29. John viii. 53.

Ἀλλ' ἐπί τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιὴ 110
Ἔσσεται, ἢ ἠὼς, ἢ δείλης, ἢ μέσον ἦμαρ,
Ὁππότε τις καὶ ἐμεῖο ἄρει ἐκ θυμὸν ἕληται,
Ἢ ὅγε δουρὶ βαλὼν, ἢ ἀπὸ νευρῆφιν ὀϊστῷ.
Ὣς φάτο· τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.
Ἔγχος μέν ῥ' ἀφέηκεν, ὁ δ' ἕζετο χεῖρε πετάσσας 115
Ἀμφοτέρας· Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξὺ
Τύψε κατὰ κληῖδα παρ' αὐχένα· πᾶν δέ οἱ εἴσω
Δῦ ξίφος ἄμφηκες· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
Κεῖτο ταθείς· ἐκ δ' αἷμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
Τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς, ἧκε φέρεσθαι,
Καί οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν· 121
Ἐνταυθοῖ νῦν κεῖσο μετ' ἰχθύσιν, οἵ σ' ὠτειλὴν
Αἷμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ
Ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
Οἴσει δινήεις εἴσω ἁλὸς εὐρέα κόλπον. 125
Θρώσκων τις κατὰ κῦμα μέλαιναν φρῖχ' ὑπαλύξει
Ἰχθὺς, ὅς κε φάγῃσι Λυκάονος ἀργέτα δημόν.
Φθείρεσθ', εἰσόκεν ἄστυ κιχείομεν Ἰλίου ἱρῆς,
Ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὄπιθεν κεραΐζων·
Οὐδ' ὑμῖν ποταμός περ ἐΰῤῥοος, ἀργυροδίνης, 130
Ἀρκέσει, ᾧ δὴ δηθὰ πολέας ἱερεύετε ταύρους,
Ζωοὺς δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.

111. ἢ ἠὼς, ἢ δείλης, κ. τ. λ. With δείλης there is an ellipsis of ὥρα or καιρὸς, unless indeed, as is not improbable, the reading δείλη, which is found in some MSS., is correct. In that case the line is parenthetical; and ἐπὶ, instead of being considered as separated by tmesis from ἔσσεται, must be accented ἔπι, and taken for ἔπεστι. Matthiæ, however, explains δείλης as the genitive, and ἦμαρ as the accusative, denoting a period of time; these cases being indifferently so employed. See Gr. Gr. § 378. V. 2. and § 424. 3, a. But, independently of the awkward change of case, the addition of ἠὼς in the nominative evidently proves that the example, as it stands, is inapplicable. Hence it has been proposed to read ἠοῦς also in the genitive; but perhaps the first method, which was advocated by Aristarchus, is the best. Heyne supposes that the verse has been interpolated, because the verb is otherwise understood; Wolfe also includes it between brackets as doubtful; and P. Knight rejects it, with the lines next following also. It would be difficult to discover any real ground for their removal. See also on Il. K. 253.

115. ἔγχος. Scil. *Achillis*. See above, v. 72.

122. ἐνταυθοῖ κ. τ. λ. Compare Virg. Æn. X. 557. The vulgar reading is ὠτειλῆς, but the accusative, which is preserved in the Scholia, is the usual Homeric construction. Compare Il. Z. 117. Π. 667.

123. ἀκηδέες. *Qui id non curant, ut sepulturæ honorem habeas.* Heyne. See on Il. Z. 60. Ω. 526.

126. θρώσκων. *Darting.* Hesych. θρώσκει· πηδᾷ, κολυμβᾷ. The same verb is used of the *flight of an arrow*, in Il. O. 314. —μέλαιναν φ. ὑπαλύξει. *Will sink beneath the ruffled surface.* Another reading is ὑπαΐξει, which seems to be merely a gloss; for though the first syllable of ἀΐσσω is sometimes short in the later writers, it is invariably long in Homer. Compare Il. B. 310. E. 263. Z. 510. Of the pronoun τις, see on Il. Θ. 379; and of the substantive φρὶξ, on Il. H. 63.

132. ζωοὺς δ' ἐν δίνῃσι κ. τ. λ. It was an ancient custom to cast living horses into the sea, and into rivers, to honour, as it were, by these victims, the rapidity of their streams. This practice continued a long time, and history supplies us with examples

Ἀλλὰ καὶ ὧς ὀλέεσθε κακὸν μόρον, εἰσόκε πάντες
Τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
Οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε νόσφιν ἐμεῖο. 135
Ὣς ἄρ' ἔφη· Ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,
Ὥρμηνε δ' ἀνὰ θυμὸν, ὅπως παύσειε πόνοιο
Δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
Τόφρα δὲ Πηλέος υἱὸς, ἔχων δολιχόσκιον ἔγχος,
Ἀστεροπαίῳ ἐπᾶλτο, κατακτάμεναι μενεαίνων, 140
Υἱέϊ Πηλεγόνος· τὸν δ' Ἀξιὸς εὐρυρέεθρος
Γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
Πρεσβυτάτη· τῇ γάρ ῥα μίγη Ποταμὸς βαθυδίνης.
Τῷ δ' Ἀχιλεὺς ἐπόρουσεν· ὁ δ' ἀντίος ἐκ ποταμοῖο
Ἔστη, ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε 145
Ξάνθος, ἐπεὶ κεχόλωτο δαϊκταμένων αἰζηῶν,
Τοὺς Ἀχιλεὺς ἐδάϊζε κατὰ ῥόον, οὐδ' ἐλέαιρεν.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
Τίς, πόθεν εἶς ἀνδρῶν, ὅ μευ ἔτλης ἀντίος ἐλθεῖν; 150
Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσι.
Τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός·
Πηλείδη μεγάθυμε, τίη γενεὴν ἐρεείνεις;
Εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,
Παίονας ἄνδρας ἄγων δολιχεγχέας· ἥδε δέ μοι νυν 155
Ἠὼς ἑνδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα.
Αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺ ῥέοντος,
Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν,
Ὃς τέκε Πηλεγόνα κλυτὸν ἔγχεϊ· τόνδ' ἐμὲ φασὶ
Γείνασθαι· νῦν αὖτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ. 160
Ὣς φάτ' ἀπειλήσας· ὁ δ' ἀνέσχετο δῖος Ἀχιλλεὺς
Πηλιάδα μελίην· ὁ δ' ἁμαρτῇ δούρασιν ἀμφὶς
Ἥρως Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦε.
Καί ῥ' ἑτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
Ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο· 165
Τῷ δ' ἑτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
Δεξιτερῆς, σύτο δ' αἷμα κελαινεφές· ἡ δ' ὑπὲρ αὐτοῦ

of it. Aurelius Victor says of Pompey the younger: *Cum mari feliciter uteretur, Neptuni se filium confessus est, eumque bobus auratis et equo placavit.* He offered oxen in sacrifice, and threw a living horse into the sea, as appears from Dion, which is perfectly conformable with this of Homer. Pope: from Eustathius and Dacier.

158. Ἀξιοῦ, ὃς κ. τ. λ. See on Il. B. 850.

162. ὁ δ' ἁμαρτῇ δούρασιν ἀμφίς. Scil. ἔβαλε, v. 164. The hurling of two spears at once is something remarkable; and shows that the hero must have been unprotected with a shield. See above v. 145.

163. περιδέξιος. *Having two right hands;* i. e. *having equal strength in each hand.* Latinè, *ambidexter.* Schol. ἀμφοτέραις ταῖς χερσὶ δεξιῶς χρώμενος. Symmachus renders the word by *æquimanus,* in Ep. IX. 110.

Γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἆσαι.
Δεύτερος αὖτ' Ἀχιλεὺς μελίην ἰθυπτίωνα
Ἀστεροπαίῳ ἐφῆκε, κατακτάμεναι μενεαίνων· 170
Καὶ τοῦ μέν ῥ' ἀφάμαρτεν· ὁ δ' ὑψηλὴν βάλεν ὄχθην,
Μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.
Πηλείδης δ', ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ,
Ἆλτ' ἐπί οἱ μεμαώς· ὁ δ' ἄρα μελίην Ἀχιλῆος
Οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ. 175
Τρὶς μέν μιν πελέμιξεν, ἐρύσσεσθαι μενεαίνων,
Τρὶς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον, ἤθελε θυμῷ
Ἆξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο.
Ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
Γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 180
Χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὄσσε κάλυψεν
Ἀσθμαίνοντ'· Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
Τεύχεά τ' ἐξενάριξε, καὶ εὐχόμενος ἔπος ηὔδα·
Κεῖσ' οὕτω· χαλεπόν τοι ἐρισθενέος Κρονίωνος
Παισὶν ἐριζέμεναι, Ποταμοῖό περ ἐκγεγαῶτι. 185
Φῆσθα σὺ μὲν Ποταμοῦ γένος ἔμμεναι εὐρὺ ῥέοντος·
Αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὔχομαι εἶναι·
Τίκτε μ' ἀνὴρ, πολλοῖσιν ἀνάσσων Μυρμιδόνεσσι,
Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦε.
Τῷ κρείσσων μὲν Ζεὺς Ποταμῶν ἁλιμυρηέντων, 190
Κρείσσων δ' αὖτε Διὸς γενεὴ Ποταμοῖο τέτυκται.
Καὶ γάρ σοι Ποταμός γε πάρα μέγας, εἰ δύναταί τι
Χραισμεῖν· ἀλλ' οὐκ ἔστι Διῒ Κρονίωνι μάχεσθαι,
Τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,
Οὐδὲ βαθυῤῥείταο μέγα σθένος Ὠκεανοῖο, 195
Ἐξ οὗπερ πάντες ποταμοὶ, καὶ πᾶσα θάλασσα,

169. *μελίην ἰθυπτίωνα.* Schol. *ἐπ' εὐθείας φερομένην, καὶ οἱονεὶ ἱπταμένην.* Il. Υ. 99. *καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ'.*

172. *μεσσοπαγές.* *Medio tenus infixum.* This seems to be the true reading; since *μεσσοπαλὲς*, which Heyne and others retain, can yield no other meaning than that more conveniently expressed by *μεσσοπαγές*. If however *μεσσοπαλὲς* be genuine, it will indicate the *effect* through the *cause.*

177. *μέθηκε βίης.* *Vim remisit.* Vulgo *βίῃ*, which is scarcely Greek. Hence Bohte and Spitzner have restored the genitive as in Od. Φ. 126. Compare also Il. Δ. 240. 351. Λ. 841. Μ. 268. *et alibi.*

188. *τίκτε μ' ἀνήρ.* For other examples of *τίκτειν*, applied to a male, see Il. Β. 628. Λ. 224. Ν. 452. Υ. 215. sqq. On the other hand, *γεννᾶν* is referred to the woman in Matt. i. 16. John xvi. 21.

191. *Ποταμοῖο τέτυκται.* That is, *γενεῆς Ποταμοῖο.* See on Il. Ρ. 51.

194. *τῷ.* Scil. *Διΐ.* Clarke improperly places a comma at *τῷ*, and renders it *ideo.*—*κρείων Ἀχελώϊος.* So Virg. Georg. I. 482. *Fluviorum* rex *Eridanus.* According to Eustathius, *ὁ παλαιὸς λόγος πάνυ τὸν Ἀχελῷον σεμνύνει, ὡς καὶ πᾶν ὕδωρ ἐξ αὐτοῦ Ἀχελῷον κληθῆναι.* See Blomfield's Gloss. on Æsch. Pers. 875. Interpp. ad Virg. Georg. I. 9; and compare Eur. Andr. 167. Bacch. 581. Arist. Lysist. 372. Macrob. Sat. V. 18.

196. *ἐξ οὗπερ κ. τ. λ.* Quintil. Instit. Orat. X. 1. *Hinc enim, quemadmodum ex Oceano dicit ipse* [Homerus] *amnium vim fontiumque cursus initium capere, omnibus*

Καὶ πᾶσαι κρῆναι, καὶ φρείατα μακρὰ νάουσιν·
Ἀλλὰ καὶ ὃς δείδοικε Διὸς μεγάλοιο κεραυνὸν
Δεινήν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγήσῃ.
Ἦ ῥα, καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος. 200
Τὸν δὲ κατ' αὐτόθι λεῖπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
Κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.
Τὸν μὲν ἄρ' ἐγχέλυές τε καὶ ἰχθύες ἀμφεπένοντο,
Δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες.
Αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Παίονας ἱπποκορυστὰς, 205
Οἵ ῥ' ἔτι πὰρ ποταμὸν πεφοβήατο δινήεντα,
Ὡς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ
Χέρσ' ὑπὸ Πηλείδαο καὶ ἄορι ἶφι δαμέντα.
Ἔνθ' ἕλε Θερσίλοχόν τε, Μύδωνά τε, Ἀστύπυλόν τε,
Μνῆσόν τε, Θράσιόν τε, καὶ Αἴνιον, ἠδ' Ὀφελέστην· 210
Καί νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκὺς Ἀχιλλεὺς,
Εἰ μὴ χωσάμενος προσέφη Ποταμὸς βαθυδίνης,
Ἀνέρι εἰσάμενος, βαθέης δ' ἐκ φθέγξατο δίνης·
Ὦ Ἀχιλεῦ, πέρι μὲν κρατέεις, πέρι δ' αἴσυλα ῥέζεις
Ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσι θεοὶ αὐτοί. 215
Εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
Ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέζε·
Πλήθει γὰρ δή μοι νεκύων ἐρατεινὰ ῥέεθρα,
Οὐδέ τί πῃ δύναμαι προχέειν ῥόον εἰς ἅλα δῖαν,
Στεινόμενος νεκύεσσι· σὺ δὲ κτείνεις ἀϊδήλως. 220
Ἀλλ' ἄγε δὴ, καὶ ἔασον· ἄγη μ' ἔχει, ὄρχαμε λαῶν.

Eloquentiæ partibus exemplum et ortum dedit. It may here be useful to make a few observations upon the notion attached by Homer to the word Ὠκεανός. In the first place, he designates thereby the god *Oceanus,* who was looked upon as the great parent of the universe. See on Il. Ξ. 201. Thence he applies the name to the *ocean* itself, over which the divinity presided; by which he evidently understood an immense river, surrounding the terraqueous globe, and from which the different seas, rivers, &c. ran out, as described in this passage. The word in Homer is, therefore, totally distinct from θάλασσα, and never signifies simply *mare;* but it is frequently joined with ποταμὸς, as an apposition. Compare Il. Σ. 606 It acquired its more general sense in after ages; but retains its Homeric import in Hesiod. Theog. 242. Scut. H. 314. Orphic. Hym. 10. 14. Herod. IV. 36. Eurip. Orest. 1371. Plat. Phæd. 64. See Maltby Thes. Pros. in voce. Hence the Homeric epithet ἀψόρροος, because it flowed back into itself. Il. Σ. 399. Homer, however, meant not to designate any particular river; as the Nile, for instance. See on Il. A. 423.

198. ἀλλὰ καὶ ὅς. *Sed et ille.* See on Il. Λ. 231. So Hesiod. Theog. 205. Ἀλλ' ὁ μὲν αὐτὸς τῖσε κακὸν χρέος, ὅς δὲ φίλοισιν Ἄτην ἐξοπίσω παισὶν ἐπεκρέμασεν.

204. ἐρεπτόμενοι κείροντες. *Devorantes arradendo.* Several participles are frequently united in the same sentence without a connecting particle, when they may be understood as relating to the same individual action. Compare Il. Π. 660. Σ. 372. and elsewhere. In the present instance, one of the two seems almost superfluous. See Hoogeveen on Viger, p. 277. Matt. Gr. Gr. § 556. 2.

218. πλήθει γὰρ δή μοι κ. τ. λ. Compare Virg. Æn. V. 804. sqq.

221. ἔασον. Scil. ἐμὲ, as in Il. Δ. 42. Or, perhaps, τὸ κτείνειν may be supplied from the preceding line. See Blomfield's Gloss. on Æsch. Prom. 340.—ἄγη. *Consternation.* Bekk. Anecd. p. 326. ἄγη παρ' Ἡροδότῳ βασκανία, παρ' Ὁμήρῳ ἔκπληξις.

Τὸν δʼ ἀπαμειβόμενος προσέφη πόδας ὠκὺς ʼΑχιλλεύς·
ʼʼΕσται ταῦτα, Σκάμανδρε Διοτρεφὲς, ὡς σὺ κελεύεις.
Τρῶας δʼ οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
Πρὶν ἔλσαι κατὰ ἄστυ, καὶ ῞Εκτορι πειρηθῆναι 225
ʼΑντιβίην, ἤ κέν με δαμάσσεται, ἦ κεν ἐγὼ τόν.
῞Ως εἰπὼν Τρώεσσιν ἐπέσσυτο, δαίμονι ἶσος.
Καὶ τότʼ ʼΑπόλλωνα προσέφη Ποταμὸς βαθυδίνης·
ʼΩ πόποι, ʼΑργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλὰς
Εἰρύσαο Κρονίωνος, ὅ τοι μάλα πόλλʼ ἐπέτελλε 230
Τρωσὶ παριστάμεναι καὶ ἀμύνειν, εἰσόκεν ἔλθῃ
Δείελος ὀψὲ δύων, σκιάσῃ δʼ ἐρίβωλον ἄρουραν.
ʼΗ, καὶ ʼΑχιλλεὺς μὲν δουρικλυτὸς ἔνθορε μέσσῳ,
Κρημνοῦ ἀπαΐξας· ὁ δʼ ἐπέσσυτο, οἴδματι θύων.
Πάντα δʼ ὄρινε ῥέεθρα κυκώμενος· ὦσε δὲ νεκροὺς 235
Πολλοὺς, οἵ ῥα κατʼ αὐτὸν ἅλις ἔσαν, οὓς κτάνʼ ʼΑχιλλεύς.
Τοὺς ἔκβαλλε θύραζε, μεμυκὼς ἠΰτε ταῦρος,
Χέρσονδε· ζωοὺς δὲ σάω κατὰ καλὰ ῥέεθρα,
Κρύπτων ἐν δίνῃσι βαθείῃσι μεγάλῃσι.
Δεινὸν δʼ ἀμφʼ ʼΑχιλῆα κυκώμενον ἵστατο κῦμα, 240
ʼʼΩθει δʼ ἐν σάκεϊ πίπτων ῥόος· οὐδὲ πόδεσσιν
Εἶχε στηρίξασθαι· ὁ δὲ πτελέην ἕλε χερσὶν
Εὐφυέα, μεγάλην· ἣ δʼ ἐκ ῥιζῶν ἐριποῦσα
Κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
ʼʼΟζοισι πυκινοῖσι· γεφύρωσε δέ μιν αὐτὸν, 245
Εἴσω πᾶσʼ ἐριποῦσʼ· ὁ δʼ ἄρ, ἐκ δίνης ἀνορούσας,
ʼʼΗϊξε πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
Δείσας· οὐδʼ ἔτʼ ἔληγε μέγας θεὸς, ὦρτο δʼ ἐπʼ αὐτῷ
ʼΑκροκελαινιόων, ἵνα μιν παύσειε πόνοιο,

223. ἔσται ταῦτα, κ. τ. λ. There is evidently a degree of sarcasm in this reply of Achilles. *So be it*, says he; *but not till I have satisfied my vengeance.* See v. 233.

230. ὅ τοι μ. π. ἐπέτελλε κ. τ. λ. See Il. Υ. 22. sqq.

231. εἰσόκεν ἔλθῃ δείελος κ. τ. λ. Od. Β. 388. δύσετό τʼ ἠέλιος, σκιόωντό τε πᾶσαι ἀγυιαί. Virg. Æn. III. 508. *Sol ruit interea, et montes umbrantur opaci.* The Æolic form δείελος recurs in Od. Ρ. 606. Compare v. 111. supra; and see Schneid. Lex. in v.

233. μέσσῳ. Scil. ποταμῷ, as it is rightly explained by Eustathius. Others supply τῶν Τρώων, from v. 224, which is less correct, though it amounts to the same thing, since Achilles certainly leaped into the stream.

234. ὁ δέ. Xanthus.

237. μεμυκὼς ἠΰτε ταῦρος. Schol. ἐντεῦθεν κινηθέντες οἱ μεθʼ ʼʼΟμηρον ποιηταὶ ταυρομόρφους λέγουσι εἶναι τοὺς ποτάμους. Compare Hor. Carm. IV. 14. 45. Virg. Æn. VIII. 77; and see Interpp. ad Soph. Trach. 12. Eur. Orest. 1372.

238. σάω. See on Il. Π. 363.

245. γεφύρωσε δέ μιν αὐτόν. *Formed for him as it were a bridge over it.* Schol. διαβατὸν ἐποίησε.

246. ἐκ δίνης. The vulgar reading is λίμνης, which signifies standing water, and cannot properly be applied to a rapid current. The reading of the text is recorded by Eustathius, and is in all probability correct. See, however, Valckn. ad Eur. Hipp. 141.

249. ἀκροκελαινιόων. *Becoming black on the surface.* Schol. τὸ ἄνω μέρος τοῦ κύματος ἐξ ἐπιπολῆς μελαινόμενος· τοιοῦτοι δέ εἰσι πάντες οἱ ὀξεῖς πόταμοι.

Δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι. 250
Πηλείδης δ᾽ ἀπόρουσεν, ὅσον τ᾽ ἔπι δουρὸς ἐρωὴ,
Αἰετοῦ οἴματ᾽ ἔχων μέλανος, τοῦ θηρητῆρος,
Ὅς θ᾽ ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν.
Τῷ εἰκὼς ἤϊξεν· ἐπὶ στήθεσσι δὲ χαλκὸς
Σμερδαλέον κονάβιζεν· ὕπαιθα δὲ τοῖο λιασθεὶς 255
Φεῦγ᾽, ὁ δ᾽ ὄπισθε ῥέων ἕπετο μεγάλῳ ὀρυμαγδῷ.
Ὡς δ᾽ ὅτ᾽ ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
Ἀμφυτὰ καὶ κήπους ὕδατος ῥόον ἡγεμονεύῃ,
Χερσὶ μάκελλαν ἔχων, ἀμάρης δ᾽ ἐξ ἔχματα βάλλων·
Τοῦ μέν τε προρέοντος ὑπὸ ψηφῖδες ἅπασαι 260
Ὀχλεῦνται, τὸ δέ τ᾽ ὦκα κατειβόμενον κελαρύζει
Χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
Ὣς αἰεὶ Ἀχιλῆα κιχήσατο κῦμα ῥόοιο,
Καὶ λαιψηρὸν ἐόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
Ὁσσάκι δ᾽ ὁρμήσειε ποδάρκης δῖος Ἀχιλλεὺς 265
Στῆναι ἐναντίβιον, καὶ γνώμεναι, εἴ μιν ἅπαντες
Ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
Τοσσάκι μιν μέγα κῦμα Διϊπετέος ποταμοῖο
Πλάζ᾽ ὤμους καθύπερθεν· ὁ δ᾽ ὑψόσε ποσσὶν ἐπήδα,
Θυμῷ ἀνιάζων· ποταμὸς δ᾽ ὑπὸ γούνατ᾽ ἐδάμνα 270
Λάβρος, ὕπαιθα ῥέων, κονίην δ᾽ ὑπέρεπτε ποδοῖϊν.
Πηλείδης δ᾽ ᾤμωξεν, ἰδὼν εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, ὡς οὔ τις με θεῶν ἐλεεινὸν ὑπέστη

251. ὅσον τ᾽ ἔπι δουρὸς ἐρωή. Scil. γίγνεται. Compare Il. O. 358.

252. αἰετοῦ μέλανος. Aristotle (*Hist. Anim.* IX. 32.) mentions six species of the eagle; one of which, called μελαναίετος from its colour, he describes as μέλας τὴν χροιὰν, καὶ μέγεθος ἐλάχιστος, καὶ κράτιστος. See also on Il. Ω. 316; and of the word οἶμα on Il. Π. 752.

257. ὡς δ᾽ ὅτ᾽ ἀνὴρ κ.τ.λ. This changing of the character is very beautiful; no poet ever knew, like Homer, to pass from the vehement and nervous to the gentle and agreeable. Such transitions, when properly made, give a singular pleasure. Demetrius Phalereus, who only praises this comparison for its clearness, has not sufficiently recommended its beauty and value. Virgil has transferred it into Georg. I. 106. *Deinde satis fluvium inducit, rivosque sequentes; Et cum exustus ager morientibus æstuat herbis, Ecce supercilio clivosi tramitis undam Elicit; illa cadens raucum per levia murmur Saxa ciet, scatebrisque arentia temperat arva.* POPE: from Dacier. There is, perhaps, nothing in Homer superior to the whole description of the conflict between Achilles and Xanthus, either in sublimity or beauty. Schol. ὀχετηγός· ὑδραγωγὸς, ὁ τὸν τοῦ ὕδατος ὀχετὸν καθαίρων. The import and derivation is explained by v. 262. φθάνει δέ τε καὶ τὸν ἄγοντα, scil. ὀχετόν.

259. ἀμάρης. *A channel.* Apollon. Lex. ἀμάρη· ἡ ὑδοῤῥοή. Apoll. Rhod. III. 1391. ἠΰτε κρηναῖαι ἀμάραι πλήθοντο ῥοῇσι.

261. κελαρύζει. *Murmurs.* Schol. μετὰ κελάδου ῥεῖ. So Theocrit. Idyll. VII. 136. τὸ δ᾽ ἐγγύθεν ἱερὸν ὕδωρ Νυμφᾶν ἐξ ἄντροιο κατειβόμενον κελάρυσδεν. See Toup. Emend. Suid. P. II. p. 221.

262. προαλεῖ. *Sloping.* Eustath. προαλής· ὁ κατωφερὴς καὶ κατάντης. Heyne derives it from ἄλημι.

273. ὡς οὔ τις κ.τ.λ. *Alas! that none of the gods undertakes to rescue me from the river: for then would I willingly perish.* The Scholiast remarks, that the complaint of Achilles is equivalent to the prayer of Ajax in Il. P. 647. He does not deprecate death itself, but an inglorious death

Ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καί τι πάθοιμι.
Ἄλλος δ' οὔτις μοι τόσον αἴτιος οὐρανιώνων, 275
Ἀλλὰ φίλη μήτηρ, ἥ με ψεύδεσσιν ἔθελγεν·
Ἥ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων
Λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
Ὥς μ' ὄφελ' Ἕκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος.
Τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξε· 280
Νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἁλῶναι,
Ἐρχθέντ' ἐν μεγαλῷ ποταμῷ, ὡς παῖδα συφορβὸν,
Ὅν ῥά τ' ἔναυλος ἀποέρσῃ χειμῶνι περῶντα.
  Ὣς φάτο· τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
Στήτην ἐγγὺς ἰόντε, δέμας δ' ἄνδρεσσιν ἐΐκτην· 285
Χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσι.
Τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·
  Πηλείδη, μήτ' ἄρ τι λίην τρέε, μήτε τι τάρβει·
Τοίω γάρ τοι νῶϊ θεῶν ἐπιταῤῥόθω εἰμὲν,
Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη, 290
Ὡς οὔ τοι ποταμῷ γε δαμήμεναι αἴσιμόν ἐστιν·
Ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεαι αὐτός.
Αὐτάρ τοι πυκινῶς ὑποθησόμεθ', αἴκε πίθηαι,
Μὴ πρὶν παύειν χεῖρας ὁμοιΐου πολέμοιο,
Πρὶν κατὰ Ἰλιόφι κλυτὰ τείχεα λαὸν ἐέλσαι 295
Τρωϊκὸν, ὅς κε φύγῃσι· σὺ δ' Ἕκτορι θυμὸν ἀπούρας
Ἂψ ἐπὶ νῆας ἴμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι.
  Τὼ μὲν ἄρ' ὣς εἰπόντε μετ' ἀθανάτους ἀπεβήτην.
Αὐτὰρ ὃ βῆ,—μέγα γάρ ῥα θεῶν ὤτρυνεν ἐφετμὴ,—
Ἐς πεδίον· τὸ δὲ πᾶν πλῆθ' ὕδατος ἐκχυμένοιο· 300
Πολλὰ δὲ τεύχεα καλὰ δαϊκταμένων αἰζηῶν
Πλῶον, καὶ νέκυες· τοῦ δ' ὑψόσε γούνατ' ἐπήδα
Πρὸς ῥόον ἀΐσσοντος ἀν' ἰθύν· οὐδέ μιν ἔσχεν
Εὐρὺ ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.
Οὐδὲ Σκάμανδρος ἔληγε τὸ ὃν μένος, ἀλλ' ἔτι μᾶλλον 305

(v. 282). Thus also Callicrates, in Herod. IX. 72. Eustath. ὑπέστη· ἀντὶ τοῦ ἔτλη καὶ ὑπέμεινεν. Of the import of the phrase *παθεῖν τι*, see on Il. E. 567.

276. *ἔθελγεν*. See on Il. M. 255.

277. *ἥ μ' ἔφατο κ.τ.λ.* See on Il. Σ. 10. It does not appear, however, that Thetis had ever forewarned him to this effect. His horse Xanthus intimated as much in Il. T. 417; and subsequently the dying Hector plainly declares it, in Il. X. 359.

279. *ὥς μ' ὄφελ' Ἕκτωρ κ.τ.λ.* So Æneas in Virg. Æn. I. 96. *O Danaûm fortissime gentis, Tydide, mene Iliacis occumbere campis Non potuisse, tuaque animam hanc effundere dextra.*

282. *συφορβόν*. *Subulcum.* So *βουφορβὸς*, *bubulcus.*

283. *ἔναυλος*. See on Il. Π. 71; and of the verb *ἀποέρρειν*, on Il. Z. 348.

292. *λωφήσει*. *Will relax; will desist.* Schol. *λήξει, παύσεται· μετενήνεκται δὲ ἡ λέξις ἀπὸ τῶν τὰ φορτία ἀποθεμένων τοῦ λόφου ὑποζυγίων.*

301. *πολλὰ δὲ τεύχεα κ.τ.λ.* Compare Virg. Æn. I. 100. 118. Liv. I. 37.

303. *ἀν' ἰθύν*. Schol. *ἐπ' εὐθείας, κατὰ τὴν ὁρμὴν τοῦ ποταμοῦ.*

Χώετο Πηλείωνι, κόρυσσε δὲ κῦμα ῥόοιο,
Ὑψόσ' ἀειρόμενος· Σιμόεντι δὲ κέκλετ' ἀΰσας·
Φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ
Σχῶμεν, ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἄνακτος
Ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν. 310
Ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα
Ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
Ἵστη δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὄρινε
Φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
Ὃς δὴ νῦν κρατέει, μέμονε δ' ὅγε ἶσα θεοῖσι. 315
Φημὶ γὰρ οὔτε βίην χραισμησέμεν, οὔτε τι εἶδος,
Οὔτε τὰ τεύχεα καλὰ, τά που μάλα νειόθι λίμνης
Κείσεθ' ὑπ' ἰλύος κεκαλυμμένα· καδδέ μιν αὐτὸν
Εἰλύσω ψαμάθοισιν ἅλις, χεράδος περιχεύας
Μυρίον· οὐδέ οἱ ὀστέ' ἐπιστήσονται Ἀχαιοὶ 320
Ἀλλέξαι, τόσσην οἱ ἄσιν καθύπερθε καλύψω.
Αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεὼ
Ἔσται τυμβοχόης, ὅτε μιν θάπτωσιν Ἀχαιοί.
Ἦ, καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,
Μορμύρων ἀφρῷ τε, καὶ αἵματι, καὶ νεκύεσσι. 325
Πορφύρεον δ' ἄρα κῦμα Διϊπετέος ποταμοῖο
Ἵστατ' ἀειρόμενον, κατὰ δ' ᾕρεε Πηλείωνα.
Ἥρη δὲ μέγ' ἄϋσε, περιδδείσασ' Ἀχιλῆϊ,
Μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης.
Αὐτίκα δ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν· 330
Ὄρσεο, Κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γὰρ
Ξάνθον δινήεντα μάχῃ ἠΐσκομεν εἶναι.

306. *κόρυσσε.* Schol. *ἐμετεώριζεν, ἢ ὥπλιζε κατὰ Ἀχιλλέως.* See on Il. B. 273.

307. *Σιμόεντι δὲ κέκλετ' ἀΰσας.* Thus in Ps. xlii. 7. David represents one deep as calling to another to unite in overwhelming him. Æschylus also speaks of a *sworn confederacy* between the fire and sea to destroy the Grecian army.

310. *οὐ μενέουσι.* Scil. *αὐτόν.*

313. *ἵστη.* For *ἵσταθι*, as in Eurip. Supp. 1229. Ion. 1129. So also *ζῆ* for *ζῆθι*, Iph. T. 699; *πίμπρη* for *πίμπραθι*, Ion. 527; and similarly *σάω* for *σάωθι*, Od. P. 595. See Piers. in Mœr. p. 208.

317. *νειόθι.* Schol. *κάτωθεν.*

318. *ἰλύος. Mud.* Schol. *τοῦ πλήθους τοῦ πηλοῦ.* The last syllable of *ἰλὺς* is short in Apoll. Rhod. I. 10. Hence Bentley and Heyne would here read *ἰλύοφι.*

319. *ἅλις χεράδος μυρίον.* So Od. P. 422. *μάλα μυρίον.* The Scholiast explains *χερὰς* of the *sand*, and Hesychius of the *stones*, collected in the bottom of the river. Eustathius mentions both interpretations, but decides in favour of neither. He also agrees with Hesychius in stating that *ἄσις*, v. 321, is synonymous with *χερὰς*, whereas the Scholiast explains it by *ἰλύς.* The three words may perhaps be severally rendered, *ἰλὺς*, *mud*; *χερὰς*, *stones*; *ἄσις*, *sand* or *gravel*.

323. *τυμβοχόης.* This is doubtless the true reading, for which the ancient grammarians substituted the aor. 1. inf. *τυμβοχοῆσ'*, with an elision altogether unexampled. Nor is the construction with an infinitive more proper than that with the genitive. See on Il. I. 337. Heyne, without any sufficient reason, condemns the two lines as spurious.

331. *ἄντα σέθεν γὰρ κ. τ. λ.* Schol. *κατὰ σοῦ γὰρ ἄξιον ἀνταγωνιστὴν ἡγούμεθα τὸν Ξάνθον.* Compare Il. Γ. 197.

Ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκεο δὲ φλόγα πολλήν.
Αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργέσταο Νότοιο
Εἴσομαι ἐξ ἁλόθεν χαλεπὴν ὄρσουσα θύελλαν, 335
Ἥ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κήαι,
Φλέγμα κακὸν φορέουσα· σὺ δὲ Ξάνθοιο παρ' ὄχθας
Δένδρεα καῖ', ἐν δ' αὐτὸν ἵει πυρί· μηδέ σε πάμπαν
Μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ·
Μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὁπόταν δὴ 340
Φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.
Ὣς ἔφαθ'· Ἥφαιστος δὲ τιτύσκετο θεσπιδαὲς πῦρ.
Πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καῖε δὲ νεκροὺς
Πολλοὺς, οἵ ῥα κατ' αὐτὸν ἅλις ἔσαν, οὓς κτάν' Ἀχιλλεύς·
Πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ. 345
Ὡς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδέ' ἀλωὴν
Αἶψ' ἀνξηράνῃ, χαίρει δέ μιν ὅστις ἐθείρῃ·
Ὣς ἐξηράνθη πεδίον πᾶν, καδδ' ἄρα νεκροὺς
Κῆεν, ὃ δ' ἐς ποταμὸν τρέψε φλόγα παμφανόωσαν.
Καίοντο πτελέαι τε, καὶ ἰτέαι, ἠδὲ μυρῖκαι, 350
Καίετο δὲ λωτός τ', ἠδὲ θρύον, ἠδὲ κύπειρον,
Τὰ περὶ καλὰ ῥέεθρα ἅλις ποταμοῖο πεφύκει.
Τείροντ' ἐγχέλυές τε, καὶ ἰχθύες, οἳ κατὰ δίνας,
Οἳ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα,
Πνοιῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο. 355
Καίετο δ' ἶς Ποταμοῖο, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Ἥφαιστ', οὔ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
Οὐδ' ἂν ἐγὼ σοί γ' ὧδε πυρὶ φλεγέθοντι μαχοίμην.
Λῆγ' ἔριδος· Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεὺς
Ἄστεος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς; 360
Φῆ πυρὶ καιόμενος· ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.

334. *ἀργέσταο Νότοιο.* See on Il. Λ. 306.

341. *φθέγξομαι.* The Ionic subjunctive. See on Il. M. 41.

344. *αὐτόν.* Scil. *ποταμόν.* Unless, indeed, the text be incorrect—which seems highly probable—and we should read *αὐτὸ* with Bentley, in reference to *πεδίον.* See Prelim. Obss. sect. VI. All the copies, however, have *αὐτὸν*, which may be explained by observing, that the river had inundated the whole plain. Wolf would read *αὐτόθ'*, for *αὐτόθι*, as in v. 201; and Heyne, with Knight and others, reject the line as an interpolation from v. 236.

346. *νεοαρδέ' ἀλωήν.* Schol. *νεωστὶ πεποτισμένην καὶ ἀρδευθεῖσαν.*

347. *ὅστις ἐθείρῃ. Who cultivates it:* i.e. *the owner of the garden.* Schol. *ἐθείρῃ· ἐξ ἔθους ἐπιμελοῖτο.* Hesychius, without reference to the etymology, explains it simply by *ἐπιμελείας ἀξιώσῃ*, and Ernesti justly observes, that there is no necessity to be over-scrupulous in attending to extreme niceties of derivation.

350. *μυρῖκαι.* The penultima of this word is, in this single instance, long in Homer. Compare supra v. 18. Il. K. 466. In Latin, *myrica* is never found with the penultima short. We have *humilesque myricæ* in Virgil. The adjective *μυρίκινος*, however, has the corresponding vowel long in Il. Z. 39.

360. *τί μοι ἔριδος καὶ ἀρ.* That is, *τί δεῖ*, or *τί μέλει*; See Matt. Gr. Gr. § 385, 10.

'Ως δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῷ,
Κνίσῃ μελδόμενος ἁπαλοτρεφέος σιάλοιο,
Πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται·
Ὣς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ, 365
Οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τεῖρε δ' ἀϋτμὴ,
Ἡφαίστοιο βίηφι πολύφρονος· αὐτὰρ ὅγ' Ἥρην,
Πολλὰ λισσόμενος, ἔπεα πτερόεντα προσηύδα·
Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
Ἐξ ἄλλων; οὐ μέν τοι ἐγὼ τόσον αἴτιός εἰμι, 370
Ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἀρωγοί.
Ἀλλ' ἤτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις·
Παυέσθω δὲ καὶ οὗτος· ἐγὼ δ' ἐπὶ καὶ τόδ' ὀμοῦμαι,
Μήποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἦμαρ,
Μηδ' ὁπόταν Τροίη μαλερῷ πυρὶ πᾶσα δάηται 375
Καιομένη, καίωσι δ' ἀρήϊοι υἷες Ἀχαιῶν.
Αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,
Αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεεν ὃν φίλον υἱόν·
Ἥφαιστε, σχέο, τέκνον ἀγακλέες· οὐ γὰρ ἔοικεν
Ἀθάνατον θεὸν ὧδε βροτῶν ἕνεκα στυφελίζειν. 380
Ὣς ἔφαθ'· Ἥφαιστος δὲ κατέσβεσε θεσπιδαὲς πῦρ·
Ἄψοῤῥὸν δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.
Αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἳ μὲν ἔπειτα

362. *ὡς δὲ λέβης κ. τ. λ.* Virg. Æn. VII. 462. *Magno veluti cum flamma sonore Virgea suggeritur costis undantis aheni, Exultantque æstu latices; furit intus aquæ vis, Fumidus atque alte spumis exuberat amnis: Nec jam se capit unda; volat vapor ater ad auras.* See Macrob. Saturn. V. 11. Lowth *de Sac. Poes. Hebræor.* p. 239.

363. *κνίσῃ μελδόμενος. Melted with fat*; i. e. *having fat melted therein.* The reading is that of all the copies; and the construction, though peculiar, is not indefensible. Eustathius observes that the cauldron may be said *κνίσῃ μέλδεσθαι*, in the same manner as we find in Il. N. 339. *ἔφριξε μάχη ἐγχείῃσιν.* See also Demetr. Phaler. *de Elocut.* § 82. Porphyry, however, in his *Quæst. Hom.* 10. notices an alteration which some have proposed, and which Heyne adopts, from *κνίσῃ* into *κνίσην.* This syntax, subaud. *κατὰ*, is certainly usual; but there seems to be little authority for adopting the emendation. The verb *μέλδω* is derived by the grammarians from *μέλη*, *limbs*, and *δαίω.* It seems from this passage that, although meat in the early ages was most commonly roasted, it was occasionally boiled.

364. *ἀμβολάδην. Bubbling up.* Schol. *ἀναβάλλων.* Compare Herod. IV. 182. Pind. Nem. X. 62; and see Ernesti on Callim. H. Dian. 61. Schneid. Lex. in v.—*ξύλα κάγκανα. Dry chips.* The adjective, which occurs also in Apoll. Rhod. and Theocritus, is derived by the Scholiast from *καίειν.*

366. *ἔθελε.* Eustath. *ἠδύνατο.* This verb is occasionally used in this sense. Solon. Eleg. XV. 28. *αὔλειοι δ' ἔτ' ἔχειν οὐκ ἐθέλουσι θύραι.* Plato: *τὰ χωρία οὐδέν μ' ἐθέλει διδάσκειν.* The noun *ἀϋτμὴ* signifies properly, *the breath*, as in Il. I. 605. Here, however, it seems to imply *steam, vapour.* So also in Hesiod. Theogon. 696; and somewhat similarly in Il. Ξ. 174. In the same sense, *πνοιὴ* is used above, in v. 355.

369. *ἔχραε κήδειν.* Hesych. *ἐπεβάρησε βλάπτειν.* Eustath. *ἔχραε· ἐπέπεσε.* The construction therefore requires *ὥστε* to be supplied before *κήδειν.* *Why has he fallen upon my stream, of all others, so as to destroy it?* Ernesti renders the verb by *conatur.* See on Il. Π. 352.

374. *μήποτ' ἐπὶ Τρώεσσιν κ. τ. λ.* Repeated from Il. Υ. 315.

382. *καλὰ ῥέεθρα.* Accusative for *dative.* See on Il. Σ. 485.

383. *οἳ μὲν ἔπειτα κ. τ. λ.* Xanthus and

Παυσάσθην· Ἥρη γὰρ ἐρύκακε, χωομένη περ.
Ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα, 385
Ἀργαλέη, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο.
Σὺν δ' ἔπεσον μεγάλῳ ὁμάδῳ, βράχε δ' εὐρεῖα χθών·
Ἀμφὶ δὲ σάλπιγξε μέγας οὐρανός· ἄϊε δὲ Ζεὺς
Ἥμενος Οὐλύμπῳ, ἐγέλασσε δέ οἱ φίλον ἦτορ
Γηθοσύνῃ, ὅθ' ὁρᾶτο θεοὺς ἔριδι ξυνιόντας. 390
Ἔνθ' οἵ γ' οὐκ ἔτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
Ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσε,
Χάλκεον ἔγχος ἔχων, καὶ ὀνείδειον φάτο μῦθον·
Τίπτ' αὖτ', ὦ κυνόμυια, θεοὺς ἔριδι ξυνελαύνεις,
Θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν; 395
Ἦ οὐ μέμνῃ, ὅτε Τυδείδην Διομήδε' ἀνῆκας
Οὐτάμεναι, αὐτὴ δὲ πανόψιον ἔγχος ἑλοῦσα
Ἰθὺς ἐμεῦ ὦσας, διὰ δὲ χρόα καλὸν ἔδαψας;
Τῷ σ' αὖ νῦν ὀΐω ἀποτισέμεν, ὅσσα μ' ἔοργας.
Ὣς εἰπὼν οὔτησε κατ' αἰγίδα θυσσανόεσσαν, 400
Σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
Τῇ μιν Ἄρης οὔτησε μιαιφόνος ἔγχεϊ μακρῷ.
Ἣ δ' ἀναχασσαμένη λίθον εἵλετο χειρὶ παχείῃ,
Κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε, μέγαν τε,
Τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὖρον ἀρούρης· 405
Τῷ βάλε θοῦρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα.

Vulcan. The whole of the battle of the Gods, from vv. 385—520 inclusive, is rejected by Heyne and P. Knight, as not only savouring of impiety, but unnecessary to the conduct of the poem. A very slight acquaintance with the Homeric mythology will show the futility of one reason; and on the other hand, the episode is very fitly introduced. None of the ancient critics have expressed any doubt as to its genuineness. See on Il. Υ. 149.

386. ἄητο. *Was driven;* as by a wind: from ἄημι, *spiro.*

388. σάλπιγξε. *Resounded.* The metaphor here employed is a proof that Homer was not unacquainted with the use of the trumpet. See on Il. Σ. 219. In the same figurative sense the noun σάλπιγξ, and the verb σαλπίζω, are frequently used in the N. Test. Some indeed imagine, with less probability, that this is always the case. Compare Matt. vi. 2. xxiv. 31. 1 Cor. xiv. 8. xv. 52. 1 Thess. iv. 16. Heb. xii. 19.

392. ῥινοτόρος. *Shield-breaker.* Schol. ὁ τιτρώσκων καὶ διακόπτων τοὺς ῥινούς. Compare Il. Δ. 447. Θ. 61.

394. κυνόμυια. Literally, *a dog-fly.* The LXX. Interpp. apply this name to that particular fly with which the Almighty plagued the Egyptians. See Exod. viii. 21. Psalm lxxviii. 45. Compare also Psalm cv. 31. Philo Judæus observes (*de Vita Mosis*, lib. I. p. 622.) that the philosophers, who were the inventors of names, gave this insect its appellation from the qualities of the two most impudent animals, the *dog* and the *fly;* for this species of fly continually renews its attacks with fearless fury, though repeatedly driven from its prey. See Bochart. Hieroz. IV. 15. Sonnini's Travels, vol. III. p. 199. Homer has used the word metaphorically, in the sense of *impudent.* The word is also written κυνάμυια.

395. θάρσος ἄητον. Compare v. 386; and see on Il. Σ. 410. The adjective *ventosus* is somewhat similarly employed in Hor. Epist. I. 19. 37. Plin. Panegyr. 31.

396. ὅτε Τυδείδην κ.τ.λ. See Il. E. 855. sqq.

397. πανόψιον. *Visible to all.* Schol. οἱονεὶ πανόρατον, καὶ λαμπρὸν, καὶ ἐπιφανές. The derivation from ὀψὲ, in the sense of πάντων τελευταῖον, is absurd.

405. οὖρον ἀρούρης. Virg. Æn. XII. 897. *Saxum antiquum, ingens, campo quod forte jacebat Limes.*

̔Επτὰ δ' ἐπέσχε πέλεθρα πεσὼν, ἐκόνισσε δὲ χαίτας,
Τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς ̓Αθήνη,
Καί οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·
Νηπύτι', οὐδέ νύ πώ περ ἐπεφράσω, ὅσσον ἀρείων 410
Εὔχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἰσοφαρίζεις;
Οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις,
῞Η τοι χωομένη κακὰ μήδεται, οὕνεκ' ̓Αχαιοὺς
Κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις.
῝Ως ἄρα φωνήσασα πάλιν τρέπεν ὄσσε φαεινώ. 415
Τὸν δ' ἄγε χειρὸς ἑλοῦσα Διὸς θυγάτηρ ̓Αφροδίτη,
Πυκνὰ μάλα στενάχοντα· μόγις δ' ἐσαγείρετο θυμόν.
Τὴν δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος ῞Ηρη,
Αὐτίκ' ̓Αθηναίην ἔπεα πτερόεντα προσηύδα·
῏Ω πόποι, αἰγιόχοιο Διὸς τέκος, ̓Ατρυτώνη, 420
Καὶ δ' αὖθ' ἡ κυνόμυια ἄγει βροτολοιγὸν ῎Αρηα
Δηΐου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.
῝Ως φάτ'· ̓Αθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ·
Καί ῥ' ἐπιεισαμένη πρὸς στήθεα χειρὶ παχείῃ
῎Ηλασε, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ. 425
Τὼ μὲν ἄρ' ἄμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ·
῾Η δ' ἄρ ἐπευχομένη ἔπεα πτερόεντ' ἀγόρευε·
Τοιοῦτοι νῦν πάντες, ὅσσοι Τρώεσσιν ἀρωγοὶ,
Εἶεν, ὅτ' ̓Αργείοισι μαχοίατο θωρηκτῇσιν,
῟Ωδέ τε θαρσαλέοι καὶ τλήμονες, ὡς ̓Αφροδίτη 430
῏Ηλθεν ῎Αρει ἐπίκουρος, ἐμῷ μένει ἀντιόωσα.
Τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
̓Ιλίου ἐκπέρσαντες ἐϋκτίμενον πτολίεθρον.
῝Ως φάτο· μείδησε δὲ θεὰ λευκώλενος ῞Ηρη.
Αὐτὰρ ̓Απόλλωνα προσέφη κρείων ̓Ενοσίχθων· 435
Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν,
̓Αρξάντων ἑτέρων· τὸ μὲν αἴσχιον, αἴ κ' ἀμαχητὶ
῎Ιομεν Οὔλυμπόνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.
῎Αρχε· σὺ γὰρ γενεῆφι νεώτερος· οὐ γὰρ ἔμοιγε
Καλὸν, ἐπεὶ πρότερος γενόμην, καὶ πλείονα οἶδα. 440
Νηπύτι', ὡς ἄνοον κραδίην ἔχες, οὐδέ νυ τῶν περ
Μέμνηαι, ὅσα δὴ πάθομεν κακὰ ῎Ιλιον ἄμφι,
Μοῦνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι

407. ἑπτὰ πέλεθρα. The *plethrum* was a distance of 100 feet. See Suidas in voce; Perizon. ad Ælian. V. H. III. 1. 3.

412. μητρὸς ἐρινύας ἐξαποτίνοις. See on Il. I. 454.

417. μόγις δ' ἐσαγείρετο θυμόν. *With difficulty recovered his senses:* scil. Mars. Compare Il. O. 240.

430. ὧδέ τε θαρσαλέοι κ.τ.λ. Scil. εἶεν. Eustath. τλήμονες· εὔτολμοι. See on Il. K. 231. The sentence is ironical.

432. τῷ κεν δὴ κ.τ.λ. The sense is deficient. *If this had been the case before;* then, indeed, &c.

443. ἀγήνορι Λαομέδοντι κ.τ.λ. The service of Neptune and Apollo under Lao-

Πὰρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
Μισθῷ ἐπὶ ῥητῷ, ὁ δὲ σημαίνων ἐπέτελλεν. 445
Ἤτοι ἐγὼ Τρώεσσι πόλιν πέρι τεῖχος ἔδειμα
Εὐρύ τε καὶ μάλα καλὸν, ἵν' ἄῤῥηκτος πόλις εἴη·
Φοῖβε, σὺ δ' εἰλίποδας ἕλικας βοῦς βουκολέεσκες
Ἴδης ἐν κνημοῖσι πολυπτύχου, ὑλησέσσης.
Ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθέες Ὧραι 450
Ἐξέφερον, τότε νῶϊ βιήσατο μισθὸν ἅπαντα
Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.
Σὺν μὲν ὅγ' ἠπείλησε πόδας καὶ χεῖρας ὕπερθε
Δήσειν, καὶ περάαν νήσων ἔπι τηλεδαπάων·
Στεῦτο δ' ὅγ' ἀμφοτέρων ἀπολεψέμεν οὔατα χαλκῷ. 455
Νῶϊ δέ τ' ἄψοῤῥοι κίομεν κεκοτηότι θυμῷ,
Μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσε.
Τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
Πειρᾷ, ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
Πρόχνυ κακῶς, σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισι; 460
Τὸν δ' αὖτε προσέειπεν ἄναξ ἑκάεργος Ἀπόλλων·
Ἐννοσίγαι', οὐκ ἄν με σαόφρονα μυθήσαιο
Ἔμμεναι, εἰ δὴ σοί γε βροτῶν ἕνεκα πτολεμίξω
Δειλῶν, οἳ, φύλλοισιν ἐοικότες, ἄλλοτε μέν τε
Ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465
Ἄλλοτε δ' αὖ φθινύθουσιν ἀκήριοι· ἀλλὰ τάχιστα
Παυσώμεσθα μάχης, οἳ δ' αὐτοὶ δηριαάσθων.
Ὣς ἄρα φωνήσας πάλιν ἐτράπετ'· αἴδετο γάρ ῥα
Πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσι.

medon, for whom they built the wall of Troy, has been already alluded to in Il. H. 452; in which place Homer adopts the received mythology, that both gods assisted in the work. Here, however, the Poet relates the fable at length, and distinct services are assigned to each of them respectively. See Pind. Ol. VIII. 41. Apollod. Bibl. II. 5. 9. III. 10. 4; and Heyne *ad loc.* p. 710.

444. πὰρ Διός. *From Jupiter*, i. e. at the command of Jupiter. The verb θητεύειν signifies *to serve for hire.* Hesych. θητεύω· μισθῷ δουλεύω. And again: θής· δοῦλος, μισθωτός. So Pollux III. 82. Πελάται τε καὶ Θῆτες ἐλευθέρων ἐστὶν ὀνόματα, διὰ πενίαν ἐπ' ἀργυρίῳ δουλευόντων. The verb occurs in Od. Λ. 488. Σ. 357.

445. ὁ δὲ σημαίνων ἐπέτελλεν. *Laomedon, tanquam dominus, τοῖς θητεύουσιν opus injungit.* HEYNE.

451. νῶϊ βιήσατο μισθόν. *He forced from us the reward.* The double accusative is upon the same principle as with the verb ἀφαιρεῖσθαι. See on Il. A. 182.

453. σὺν μὲν ὅγ' ἠπείλησε. *Præterea minatus est.* Probably, however, σοὶ should be restored to the text, which seems to refer to Apollo alone.

455. ἀπολεψέμεν. Vulgo ἀποκοψέμεν, which seems, however, to have been a gloss explanatory of the more unusual verb. Compare Il. A. 236. *Cutting off the ears* is mentioned again in Od. Σ. 85. X. 475. Compare also Apoll. Bibl. II. 4. 11. Xen. Anab. I. 9. 13.

464. φύλλοισιν ἐοικότες. Compare Il. Z. 146. and the parallels there cited.

465. ζαφλεγέες. *In full ardour.* Schol. μεγάλως ἔνθερμοι, ἐνεργεῖς, δραστήριοι. Hesych. σφόδρα λάμποντες, εὐθαλεῖς. The word occurs no where else in Homer. Eusebius (*Præp. Evang.* III.) designates the Deity as ζαφλεγέων ἄστρων βασιλεύς.

466. ἀκήριοι. See on Il. E. 812.

Τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν, 470
Ἄρτεμις ἀγροτέρη, καὶ ὀνείδειον φάτο μῦθον·
Φεύγεις δὴ, Ἑκάεργε, Ποσειδάωνι δὲ νίκην
Πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας;
Νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὔτως;
Μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω 475
Εὐχομένου, ὡς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
Ἄντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.
Ὣς φάτο· τὴν δ' οὔτι προσέφη ἑκάεργος Ἀπόλλων.
Ἀλλὰ χολωσαμένη Διὸς αἰδοίη παράκοιτις
Νείκεσεν Ἰοχέαιραν ὀνειδείοις ἐπέεσσι· 480
Πῶς δὲ σὺ νῦν μέμονας, κύον ἀδδεὲς, ἀντί' ἐμεῖο
Στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι,
Τοξοφόρῳ περ ἐούσῃ, ἐπεί σε λέοντα γυναιξὶ
Ζεὺς θῆκε, καὶ ἔδωκε κατακτάμεν', ἥν κ' ἐθέλῃσθα.
Ἦτοι βέλτερόν ἐστι κατ' οὔρεα θῆρας ἐναίρειν, 485
Ἀγροτέρας τ' ἐλάφους, ἢ κρείσσοσιν ἶφι μάχεσθαι.
Εἰ δ' ἐθέλεις πολέμοιο δαήμεναι, ὄφρ' εὖ εἰδῇς,
Ὅσσον φερτέρη εἴμ', ὅτι μοι μένος ἀντιφερίζεις.
Ἦ ῥα, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτε
Σκαιῇ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἴνυτο τόξα· 490
Αὐτοῖσι δ' ἄρ' ἔθεινε παρ' οὔατα μειδιόωσα
Ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον ὀϊστοί.
Δακρυόεσσα δ' ὕπαιθα θεὰ φύγεν, ὥστε πέλεια,
Ἥ ῥά θ' ὑπ' ἴρηκος κοίλην εἰσέπτατο πέτρην,
Χηραμὸν, οὐ δ' ἄρα τῇ γε ἁλώμεναι αἴσιμον ἦεν· 495
Ὣς ἣ δακρυόεσσα φύγε, λίπε δ' αὐτόθι τόξα.
Λητὼ δὲ προσέειπε διάκτορος Ἀργειφόντης·

470. *πότνια θηρῶν.* Anacr. Carm. LVII. 2. *ἀγρίων δέσποιν', Ἄρτεμι, θηρῶν.* Hence in this place, and in this place only of Homer, *πότνια* is explained in the sense *δέσποινα.* Compare Pind. Pyth. IV. 380. Probably *δέσποινα* is rather understood. —In the next line, *ἀγροτέρη*, as an epithet of Diana, is not to be derived from *ἀγρὰ*, *præda*, but explained in its ordinary sense of *agrestis.* See Il. B. 852. M. 146; and compare Xen. Hell. IV. 2. 20. Pausan. I. 41.

473. *μέλεον.* *Inane;* i. e. without a struggle.

482. *μένος.* Subaud. *κατά.* So also in v. 488. Of the construction, see on Il. K. 402.

483. *λέοντα γυναιξί.* The meaning of this is, that Diana was terrible to women, as bringing on the pangs of childbirth: or else that the ancients attributed all sudden deaths of women to the darts of Diana, as of men to those of Apollo; which opinion is frequently alluded to in Homer. Pope: from Eustathius. The latter opinion is the more probable, since the Ilithyiæ are represented by the Poet as attendant upon childbirth. The particle *ἐπεὶ* also connects the passage with the epithet *τοξοφόρῳ*, which designates the weapon with which these sudden deaths were inflicted. See on Il. Z. 428. A. 270.

487. *εἰ δ' ἐθέλεις πολέμοιο δαήμεναι.* Scil. *καλῶς ἔχει.* See on Il. A. 135.

493. *ὥστε πέλεια, κ. τ. λ.* It is usual to compare Virg. Ecl. IX. 11. Æn. V. 213. XI. 721. Except as to the *dove* being an ordinary emblem of timidity, the similes have nothing in common.

495. *χηραμόν.* This word is in apposition with, and explained by, *κοίλην πέτρην.* Eustath. *ἑρμηνείαν ἔχει τοῦ χηραμοῦ· κοίλη γὰρ πέτρα ἡ χηραμός.*

Λητοῖ, ἐγὼ δέ τοι οὔτι μαχήσομαι· ἀργαλέον δὲ
Πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
'Αλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν 500
Εὔχεσθαι ἐμὲ νικῆσαι κρατερῆφι βίηφιν.
῝Ως ἄρ' ἔφη· Λητὼ δὲ συναίνυτο καμπύλα τόξα,
Πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κονίης.
῾Η μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς·
῾Η δ' ἄρ' Ὄλυμπον ἵκανε, Διὸς ποτὶ χαλκοβατὲς δῶ, 505
Δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
'Αμφὶ δ' ἄρ' ἀμβρόσιος ἑανὸς τρέμε· τὴν δὲ προτὶ οἷ
Εἷλε πατὴρ Κρονίδης, καὶ ἀνείρετο, ἡδὺ γελάσσας·
Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, οὐρανιώνων
Μαψιδίως, ὡσεί τι κακὸν ῥέζουσαν ἐνωπῇ; 510
Τὸν δ' αὖτε προσέειπεν ἐϋστέφανος Κελαδεινή·
Σή μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
'Εξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται.
῝Ως οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Αὐτὰρ 'Απόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν· 515
Μέμβλετο γάρ οἱ τεῖχος ἐϋδμήτοιο πόληος,
Μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἤματι κείνῳ.
Οἱ δ' ἄλλοι πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες,
Οἳ μὲν χωόμενοι, οἳ δὲ μέγα κυδιόωντες·
Κὰδ δ' ἷζον πὰρ Ζηνὶ κελαινεφεῖ. Αὐτὰρ 'Αχιλλεὺς 520
Τρῶας ὁμῶς αὐτούς τ' ὄλεκεν καὶ μώνυχας ἵππους.
῾Ως δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἱκάνει
Ἄστεος αἰθομένοιο· θεῶν δέ ἑ μῆνις ἀνῆκε·
Πᾶσι δὲ θῆκε πόνον, πολλοῖσι δὲ κήδε' ἐφῆκεν·
῝Ως 'Αχιλεὺς Τρώεσσι πόνον καὶ κήδεα θῆκεν. 525
῾Εστήκει δ' ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,
'Ες δ' ἐνόησ' 'Αχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκὴ
Γίγνεθ'· ὃ δ' οἰμώξας ἀπὸ πύργου βαῖνε χαμᾶζε,
'Οτρυνέων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς· 530
Πεπταμένας ἐν χερσὶ πύλας ἔχετ', εἰσόκε λαοὶ

499. πληκτίζεσθαι. *To come to blows.* Mercury declines the contest with Latona, on account of the danger of engaging with the wives of Jupiter, which had been just evinced in the severe treatment of Diana by Juno. The compound διαπληκτίζεσθαι is more usual.

500. πρόφρασσα εὔχεσθαι. *Boast, as you will.* The infinitive for the imperative, *ut sæpius.* Of the adjective πρόφρασσα, see on Il. K. 290.

503. πεπτεῶτα. See on Il. B. 312.

509. τίς νύ σε κ.τ.λ. This and the following verse are repeated from Il. E. 373.

516. μέμβλετο. See on Il. Δ. 11.

523. θεῶν δέ ἑ μῆνις ἀνῆκε. It may be doubted whether this observation did not arise from a tradition of the awful destruction of Sodom and Gomorrah. See Gen. xix. 24. 28. The sentence is parenthetical; since the corresponding parts of the comparisons in vv. 524, 525, plainly refer the verb θῆκε to καπνὸς, in v. 522.

Ἔλθωσι προτὶ ἄστυ πεφυζότες· ἦ γὰρ Ἀχιλλεὺς
Ἐγγὺς ὅδε κλονέων· νῦν οἴω λοίγι' ἔσεσθαι·
Αὐτὰρ ἐπεί κ' ἐς τεῖχος ἀναπνεύσωσιν ἀλέντες,
Αὖτις ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας· 535
Δείδια γὰρ, μὴ οὖλος ἀνὴρ ἐς τεῖχος ἅληται.
Ὣς ἔφαθ'· οἱ δ' ἄνεσάν τε πύλας, καὶ ἀπῶσαν ὀχῆας·
Αἱ δὲ πετασθεῖσαι τεῦξαν φάος· αὐτὰρ Ἀπόλλων
Ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.
Οἱ δ' ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο, 540
Δίψῃ καρχαλέοι, κεκονιμένοι, ἐκ πεδίοιο
Φεῦγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ· λύσσα δέ οἱ κῆρ
Αἰὲν ἔχε κρατερὴ, μενέαινε δὲ κῦδος ἀρέσθαι.
Ἔνθα κεν ὑψίπυλον Τροίην ἕλον υἷες Ἀχαιῶν,
Εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκε 545
Φῶτ', Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε.
Ἐν μέν οἱ κραδίῃ θάρσος βάλε, πὰρ δέ οἱ αὐτὸς
Ἔστη, ὅπως Θανάτοιο βαρείας χεῖρας ἀλάλκοι,
Φηγῷ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἠέρι πολλῇ.
Αὐτὰρ ὅγ', ὡς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550
Ἔστη, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι.
Ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
Ὤ μοι ἐγὼν, εἰ μέν κεν ὑπὸ κρατεροῦ Ἀχιλῆος
Φεύγω, τῇ περ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
Αἱρήσει με καὶ ὣς, καὶ ἀνάλκιδα δειροτομήσει. 555
Εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
Πηλείδῃ Ἀχιλῆϊ, ποσὶ δ' ἀπὸ τείχεος ἄλλῃ
Φεύγω πρὸς πεδίον Ἰλήϊον, ὄφρ' ἂν ἵκωμαι
Ἴδης τε κνημοὺς, κατά τε ῥωπήϊα δύω,
Ἑσπέριος δ' ἂν ἔπειτα, λοεσσάμενος ποταμοῖο, 560

534. *ἀλέντες. Collecti; recepti:* from *ἄλημι.* See on Il. E. 823. In v. 536, however, *ἅληται* is from *ἅλλομαι, insilio.* Il. Λ. 192. *εἰς ἵππους ἅλεται.*

538. *τεῦξαν φάος. Afforded safety:* scil. *τοῖς φεύγουσι.* See on Il. Z. 6.

541. *δίψῃ καρχαλέοι. Parched with thirst.* The old editions read *καρφαλέοι,* as in Il. N. 409. The two adjectives are synonymous; but Eustathius decides in favour of that which is given in the text, of which the other is used as a glossarial interpretation:—*καρχαλέοι, οἱονεὶ καρφαλέοι, ὅ ἐστι κατάξηροι.* The same commentator observes, that the Homeric noun *δίψη* was succeeded by *δίψος,* which is employed by later writers. See also on Il. X. 2.

542. *σφεδανόν.* Eustathius records another reading, *σφεδανῶν,* which Heyne adopts. But see on Il. Λ. 165

546. *φῶτα.* See on Il. Δ. 194.

548. *χεῖρας.* Barnes, from conjecture, substitutes *κῆρας.* But *Θάνατος* is here personified, as in the *Alcestis* of Euripides. Besides, the mode of expression is abundantly sanctioned by Il. A. 97. *λοιμοῖο βαρείας χεῖρας ἀφέξει.*

558. *Ἰλήϊον.* Schol. Venet. *ἀντὶ τοῦ Ἰλιακόν.* Assuredly the plain about the tomb of Ilus (Il. K. 415.) cannot be meant, as it would have afforded no immediate place of refuge.

560. *λοεσσάμενος ποταμοῖο.* See on Il. Z. 508. After the following line there is an aposiopesis. Agenor, perceiving the probability of failing in the plan which he proposes to himself, cuts short his meditation, and turns his thoughts to the consequence of its failure.

Ἴδρῶ ἀποψυχθεὶς ποτὶ Ἴλιον ἀπονεοίμην·—
Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
Μή μ᾽ ἀπαειρόμενον πόλιος πεδίονδε νοήσῃ,
Καί με μεταΐξας μάρψῃ ταχέεσσι πόδεσσιν.
Οὐκ ἔτ᾽ ἔπειτ᾽ ἔσται Θάνατον καὶ Κῆρας ἀλύξαι· 565
Λίην γὰρ κρατερὸς περὶ πάντων ἔστ᾽ ἀνθρώπων.
Εἰ δέ κέν οἱ προπάροιθε πόλεος κατεναντίον ἔλθω·—
Καὶ γάρ θην τούτῳ τρωτὸς χρὼς ὀξέϊ χαλκῷ,
Ἐν δὲ ἴα ψυχὴ, θνητὸν δέ ἑ φασ᾽ ἄνθρωποι
Ἔμμεναι· αὐτάρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει. 570
Ὣς εἰπὼν Ἀχιλῆα ἀλεὶς μένεν· ἐν δέ οἱ ἦτορ
Ἄλκιμον ὡρμᾶτο πτολεμίζειν ἠδὲ μάχεσθαι.
Ἠΰτε πόρδαλις εἶσι βαθείης ἐκ ξυλόχοιο
Ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
Ταρβεῖ, οὐδὲ φοβεῖται, ἐπεί κεν ὑλαγμὸν ἀκούσῃ· 575
Εἴπερ γὰρ φθάμενός μιν ἢ οὐτάσῃ, ἠὲ βάλῃσιν,
Ἀλλά τε, καὶ περὶ δουρὶ πεπαρμένη, οὐκ ἀπολήγει
Ἀλκῆς, πρίν γ᾽ ἠὲ ξυμβλήμεναι, ἠὲ δαμῆναι·
Ὣς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγήνωρ,
Οὐκ ἔθελε φεύγειν, πρὶν πειρήσαιτ᾽ Ἀχιλῆος. 580
Ἀλλ᾽ ὅγ᾽ ἄρ᾽ ἀσπίδα μὲν πρόσθε σχέτο πάντοσ᾽ ἐΐσην,
Ἐγχείῃ δ᾽ αὐτοῖο τιτύσκετο, καὶ μέγ᾽ ἄΰτει·
Ἦ δή που μάλ᾽ ἔολπας ἐνὶ φρεσὶ, φαίδιμ᾽ Ἀχιλλεῦ,
Ἤματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων·
Νηπύτι᾽, ἦτ᾽ ἔτι πολλὰ τετεύξεται ἄλγε᾽ ἐπ᾽ αὐτῇ. 585
Ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἀνέρες εἰμὲν,
Οἵ κε πρόσθε φίλων τοκέων, ἀλόχων τε, καὶ υἱῶν,
Ἴλιον εἰρυόμεσθα· σὺ δ᾽ ἐνθάδε πότμον ἐφέψεις,
Ὧδ᾽ ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.
Ἦ ῥα, καὶ ὀξὺν ἄκοντα βαρείης χειρὸς ἀφῆκε· 590
Καί ῥ᾽ ἔβαλε κνήμην ὑπὸ γούνατος, οὐδ᾽ ἀφάμαρτεν.
Ἀμφὶ δέ μιν κνημὶς νεοτεύκτου κασσιτέροιο
Σμερδαλέον κονάβησε· πάλιν δ᾽ ἀπὸ χαλκὸς ὄρουσε
Βλημένου, οὐδ᾽ ἐπέρησε· θεοῦ δ᾽ ἠρύκακε δῶρα.

563. *μή μ᾽ ἀπαειρόμενον κ.τ.λ.* Scil. *δείδω.*

568. *καὶ γάρ θην κ.τ.λ.* Agenor at once determines upon adopting the measure suggested in the preceding line; but without declaring the resolution which had merely passed in his mind, he proceeds to assign the reason for it. It appears from this, that the fable of the invulnerability of Achilles was of later invention than the age of Homer.

569. *ἐν δὲ ἴα ψυχὴ, κ.τ.λ.* Virg. Æn. X. 375. *mortali urgemur ab hoste Mortales; totidem nobis animæque manusque.* The next line is probably spurious; and compiled from Il. Θ. 141. M. 255. O. 327. P. 566.

576. *ἢ οὐτάσῃ, ἠὲ βάλῃσι.* See on Il. Δ. 525.

588. *πότμον ἐφέψεις.* See on Il. B. 359.

Πηλείδης δ' ὡρμήσατ' Ἀγήνορος ἀντιθέοιο 595
Δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
Ἀλλά μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,
Ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.
Αὐτὰρ ὁ Πηλείωνα δόλῳ ἀποέργαθε λαοῦ·
Αὐτῷ γὰρ Ἑκάεργος, Ἀγήνορι πάντα ἐοικὼς, 600
Ἔστη πρόσθε ποδῶν, ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
Ἕως ὁ τὸν πεδίοιο διώκετο πυροφόροιο,
Τρέψας πὰρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
Τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
Ὡς αἰεὶ ἔλποιτο κιχήσεσθαι ποσὶν οἷσι· 605
Τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ
Ἀσπάσιοι προτὶ ἄστυ, πόλις δ' ἔμπλητο ἀλέντων.
Οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
Μεῖναι ἔτ' ἀλλήλους, καὶ γνώμεναι, ὅς τε πεφεύγοι,
Ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ ἐσσυμένως ἐσέχυντο 610
Ες πόλιν, ὅντινα τῶν γε πόδες καὶ γοῦνα σάωσαν.

598. ἡσύχιον. *Quietly;* i. e. *unperceived.* Adverbially, for ἡσυχῶς.

604. δόλῳ δ' ἄρ' ἔθελγεν. See on Il. M 255.

ΤΗΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Χ΄.

ʼΕπιγραφαί.

ʽΕΚΤΟΡΟΣ ʼΑΝΑΙΡΕΣΙΣ.

ʺΑλλως.

ΧΙ δ' ἄρα, τρὶς περὶ τεῖχος ἄγων κτάνεν ʺΕκτορ' ʼΑχιλλεύς.

THE ARGUMENT.

THE DEATH OF HECTOR.

The Trojans being safe within the walls, Hector only stays to oppose Achilles (vv. 1—24). Priam is struck at his approach, and tries to persuade his son to re-enter the town (25—76). Hecuba joins her entreaties, but in vain (77—92). Hector consults within himself what measures to take: but at the advance of Achilles, his resolution fails him, and he flies (93—137). Achilles pursues him thrice round the walls of Troy (138—166). The Gods debate concerning the fate of Hector; and at length Minerva descends to the aid of Achilles (167—225). She deludes Hector in the shape of Deiphobus: he stands the combat, and is slain (226—375). Achilles drags the dead body at his chariot in the sight of Priam and Hecuba (376—404). Their lamentation, tears, and despair (405—436). Their cries reach the ears of Andromache, who, ignorant of this, had retired into the inner part of the palace (437—459). She mounts up on the walls, and, beholding her dead husband, swoons at the spectacle (460—474). Her excess of grief and lamentation (475—415).

The thirtieth day still continues. The scene lies under the walls, and on the battlements of Troy.

ʽΩΣ οἱ μὲν κατὰ ἄστυ πεφυζότες, ἠΰτε νεβροὶ,
ʽΙδρῶ ἀπεψύχοντο, πίον τ', ἀκέοντό τε δίψαν,
Κεκλιμένοι καλῇσιν ἐπάλξεσιν· αὐτὰρ ʼΑχαιοὶ

2. ἱδρῶ ἀπεψύχοντο. Schol. πρὸς ἄνεμον ἐξηραίνοντο. See on Il. Λ. 620. Of πίω, with the first syllable short, Heyne remarks that it signifies *bibo*; whereas, if the syllable be long, it is *do bibendum*.—ἀκέοντό τε δίψαν. Pind. Pyth. IX. 179. ἀοιδᾶν δίψαν ἀκειόμενον. Schol. δίψαν ʼΙακῶς, δίψος δὲ ʼΑττικῶς. See on Il. Φ. 541.

3. κεκλιμένοι καλῇσιν ἐπάλξεσιν. See on Il. E. 709. Porphyry, Eustathius, the Scholiast, and others, understand κεκλιμένος in this passage, as if for κεκλεισμένος, *inclosed*. But there certainly can be

Τείχεος ἆσσον ἴσαν, σάκε᾿ ὤμοισι κλίναντες.
῞Εκτορα δ᾿ αὐτοῦ μεῖναι ὀλοὴ Μοῖρα πέδησεν, 5
᾿Ιλίοφι προπάροιθε πυλάων τε Σκαιάων.
Αὐτὰρ Πηλείωνα προσηύδα Φοῖβος ᾿Απόλλων·
Τίπτε με, Πηλέος υἱὲ, ποσὶ ταχέεσσι διώκεις,
Αὐτὸς θνητὸς ἐὼν, θεὸν ἄμβροτον; οὐδέ νυ πώ με
῎Εγνως ὡς θεός εἰμι, σύ δ᾿ ἀσπερχὲς μενεαίνεις; 10
῏Η νύ τοι οὔ τι μέλει Τρώων πόνος, οὓς ἐφόβησας,
Οἳ δή τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
Οὐ μέν με κτενέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι.
Τὸν δὲ μέγ᾿ ὀχθήσας προσέφη πόδας ὠκὺς ᾿Αχιλλεύς·
῎Εβλαψάς μ᾿, ῾Εκάεργε, θεῶν ὀλοώτατε πάντων, 15
᾿Ενθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ᾿ ἔτι πολλοὶ
Γαῖαν ὀδὰξ εἷλον, πρὶν ῎Ιλιον εἰσαφικέσθαι.
Νῦν δ᾿ ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ᾿ ἐσάωσας
῾Ρηϊδίως, ἐπεὶ οὔ τι τίσιν γ᾿ ἔδδεισας ὀπίσσω.
῏Η σ᾿ ἂν τισαίμην, εἴ μοι δύναμίς γε παρείη. 20
῝Ως εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
Σευάμενος, ὥσθ᾿ ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
῞Ος ῥά τε ῥεῖα θέῃσι τιταινόμενος πεδίοιο·
῝Ως ᾿Αχιλεὺς λαιψηρὰ πόδας καὶ γούνατ᾿ ἐνώμα.
Τὸν δ᾿ ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσι, 25
Παμφαίνονθ᾿ ὥστ᾿ ἀστέρ᾿, ἐπεσσύμενον πεδίοιο,
῞Ος ῥά τ᾿ ὀπώρης εἶσιν· ἀρίζηλοι δέ οἱ αὐγαὶ
Φαίνονται πολλοῖσι μετ᾿ ἀστράσι νυκτὸς ἀμολγῷ·
῞Ον τε κύν᾿ ᾿Ωρίωνος ἐπίκλησιν καλέουσι·
Λαμπρότατος μὲν ὅδ᾿ ἐστὶ, κακὸν δέ τε σῆμα τέτυκται, 30
Καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
῝Ως τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.
῎Ωιμωξε δ᾿ ὁ γέρων, κεφαλὴν δ᾿ ὅγε κόψατο χερσὶν,
῾Υψόσ᾿ ἀνασχόμενος, μέγα δ᾿ οἰμώξας ἐγεγώνει,
Λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35
῾Εστήκει, ἄμοτον μεμαὼς ᾿Αχιλῆϊ μάχεσθαι.

no necessity for any such extraordinary interpretation.

5. *μεῖναι.* Supply *ὥστε.* Of the metre, see Prelim. Obss. sect. V. § 2.

6. *᾿Ιλίοφι.* The same correction has been made in the text, as in Il. O. 66.

11. *πόνος.* Bohte would read *φόνος.* It should seem perhaps that Apollo, who favoured the Trojans, may have used a word to imply that, although routed, they were not subdued.

13. *οὐ μέν με κτενέεις, κ. τ. λ.* Apollonius of Tyana is said to have applied this line to himself, when under examination before the tyrant Domitian. See Philostr. V. Apoll. VIII. 5.

27. *ὅς ῥά τ᾿ ὀπώρης κ. τ. λ.* Subaud. *κατά.* See on Il. E. 5.

30. *κακὸν δέ τε σῆμα τέτυκται.* Virg. Æn. X. 272. *Non secus, ac liquida si quando nocte cometæ Sanguinei lugubre rubent, aut Sirius ardor: Ille sitim morbosque ferens mortalibus ægris Nascitur, et lævo contristat lumine cœlum.* Compare Apoll. Rhod. II. 518. Oppian. Cyneg. III. 325.

Τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα, χεῖρας ὀρεγνύς·
"Εκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
Οἶος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπῃς
Πηλείωνι δαμείς· ἐπειὴ πολὺ φέρτερός ἐστιν. 40
Σχέτλιος, αἴθε θεοῖσι φίλος τοσσόνδε γένοιτο,
Ὅσσον ἐμοί· τάχα κέν ἑ κύνες καὶ γῦπες ἔδονται
Κείμενον· ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
Ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὔνιν ἔθηκε,
Κτείνων, καὶ περνὰς νήσων ἐπὶ τηλεδαπάων. 45
Καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
Οὐ δύναμαι ἰδέειν, Τρώων εἰς ἄστυ ἀλέντων,
Τούς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
Ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῷ, ἦτ' ἂν ἔπειτα
Χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50
Πολλὰ γὰρ ὤπασε παιδὶ γέρων ὀνομακλυτὸς Ἄλτης·
Εἰ δ' ἤδη τεθνᾶσι, καὶ εἰν Ἀΐδαο δόμοισιν,
Ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·
Λαοῖσι δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
Ἔσσεται, ἢν μὴ καὶ σὺ θάνῃς Ἀχιλῆϊ δαμασθείς. 55
Ἀλλ' εἰσέρχεο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσῃς
Τρῶας καὶ Τρωὰς, μηδὲ μέγα κῦδος ὀρέξῃς
Πηλείδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῇς.
Πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
Δύσμορον, ὅν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῷ 60

43. *ἦ κέ μοι αἰνὸν κ. τ. λ.* *A me removeretur dolor: animus dolore levaretur.* HEYNE.

44. *εὔνιν.* *Destitute.* Hesych. *ἐστερημένον, ὄρφανον, ἐνδεῆ.* Etym. M. p. 393. *εὖνις σημαίνει τὸν ἄνδρα καὶ τὴν γυναῖκα· ὁ εὖνις καὶ ἡ εὖνις· σημαίνει δὲ τὸν μεμονωμένον καὶ ἐστερημένον.* Similarly the Scholiast and Eustathius. The word occurs in Apoll. Rhod. IV. 501. Æsch. Pers. 294. Choeph. 241. 781. Soph. Trach. 563. The grammarians derive it from *εἷς*, *one;* but this is uncertain, and not very probable.

45. *κτείνων, καὶ περνάς.* Scil. *αὐτούς.*

51. *Ἄλτης.* The father of Laothoe. See Il. Φ. 85.

52. *καὶ εἰν Ἀΐδαο δ.* Supply *εἰσιν.* In the next line also *ἔσσεται* is understood, or rather it must be repeated from v. 55. The punctuation of the passage adopted by Heyne, and the interpretation which he has given, are not very satisfactory. By understanding the adjective *μινυνθαδιώτερον* with *ἄλγος*, in v. 53, as well as in v. 54, the sense is evident. The repetition of one word, and the omission of another, are perfectly consistent with the agitated feelings of the aged and unhappy father.

58. *ἀμερθῇς.* See on Il. Π. 53.

59. *πρὸς δέ.* *And besides;* subaud. *τούτοις.* See notes on Soph. Œd. C. 813. Eur. Phœn. 619. Pent. Gr. pp. 155. 339.—Schol. *φρονέοντα· ἤγουν ἕως τοῦ φρονεῖν εἰμι κύριος.* With the entire passage compare Virg. Æn. XII. 19. sqq.

60. *ἐπὶ γήραος οὐδῷ.* *In extreme old age.* Eustath. *ἐπ' ἐξόδῳ γήρως καὶ βίου· ὁ γὰρ οὐδὸς καὶ εἰσόδῳ καὶ ἐξόδῳ ὑποκεῖται.* Hence, therefore, *γήραος οὐδὸς* may apply equally to the *commencement* and the *extreme* of age. Damm: *Potest Senectus fingi ut ædes aliqua, in cujus limine versatur, et ingressurus eam et egressurus.* In the sense of this passage it occurs again in Il. Ω. 487; and in the opposite, in Od. Ο. 246. It may be as well therefore to explain the expression generally as a periphrasis for *old age.* Compare Hesiod. Op. D. 331. Herod. III. 14. Plat. Polit. I. (T. VI. p. 149. ed. Bip.) Lucian. de merc. cond. T I. p. 712.

Αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
Υἷάς τ' ὀλλυμένους, ἑλκηθείσας τε θύγατρας,
Καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
Βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτῆτι,
Ἑλκομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65
Αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν
Ὠμησταὶ ἐρύουσιν, ἐπεί κέ τις ὀξέϊ χαλκῷ
Τύψας, ἠὲ βαλὼν, ῥεθέων ἐκ θυμὸν ἕληται,
Οὓς τρέφον ἐν μεγάροισι, τραπεζῆας θυραωρούς,
Οἵ κ' ἐμὸν αἷμα πιόντες, ἀλύσσοντες πέρι θυμῷ, 70
Κείσοντ' ἐν προθύροισι· νέῳ δέ τε πάντ' ἐπέοικεν
Ἀρηϊκταμένῳ, δεδαϊγμένῳ ὀξέϊ χαλκῷ,
Κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅ ττι φανήῃ·
Ἀλλ' ὅτε δὴ πολιόν τε κάρη, πολιόν τε γένειον,
Αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
Τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.
Ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἕλκετο χερσὶ
Τίλλων ἐκ κεφαλῆς· οὐ δ' Ἕκτορι θυμὸν ἔπειθε.
Μήτηρ δ' αὖθ' ἑτέρωθεν ὀδύρετο δακρυχέουσα,
Κόλπον ἀνιεμένη, ἑτέρηφι δὲ μαζὸν ἀνέσχε, 80
Καί μιν δακρυχέουσ' ἔπεα πτερόεντα προσηύδα·
Ἕκτορ, τέκνον ἐμὸν, τάδε τ' αἴδεο, καί μ' ἐλέησον
Αὐτήν· εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον,

62. *υἷάς τ' ὀλλυμένους, κ.τ.λ.* Compare Il. I. 588. sqq.

63. *θαλάμους κεραϊζομένους.* Eurip. Alcest. 906. *νυμφιδίους εὐνὰς κεραϊζομένας.* See on Il. B. 861. Among the cruelties practised by the ancients in the sacking of towns, that which Homer here mentions, of dashing infants against the ground, is frequently alluded to in the Sacred Writings. Isaiah xiii. 16. LXX. *καὶ τὰ τέκνα αὐτῶν ῥάξουσιν ἐνώπιον αὐτῶν, καὶ τὰς οἰκίας αὐτῶν προνομεύσουσι, καὶ τὰς γυναῖκας αὐτῶν ἕξουσιν.* Compare Psalm cxxxvii. 9. Hosea xiii. 16.

70. *ἀλύσσοντες.* Schol. *ὑπὸ πλησμονῆς ἀλύοντες.* See on Il. E. 352. It may be observed that Homer put this prophetic anticipation into the mouth of Priam, in relation to what actually took place: and hence the description of his death by the hand of Pyrrhus, in Virg. Æn. II. 550. sqq. See also Eur. Hec. 23. Homer, however, is silent on the subject, in his account of the fall of Troy, in Od. Λ. 505. sqq.

71. *νέῳ δέ τε πάντ' ἐπέοικε κ.τ.λ.* This passage is imitated in a fragment of Tyrtæus, preserved in Lycurg. Orat. in Leocrat. § 28. *Αἰσχρὸν γὰρ δὴ τοῦτο, μετὰ προμάχοισι πεσόντα Κεῖσθαι πρόσθε νέων ἄνδρα παλαιότερον, Ἤδη λευκὸν ἔχοντα κάρη, πολιόν τε γένειον, Θυμὸν ἀποπνείοντ' ἄλκιμον ἐν κονίῃ, κ.τ.λ.—νέοισι δὲ πάντ' ἐπέοικεν, Ὄφρ' ἐρατῆς ἥβης ἀγλαὸν ἄνθος ἔχῃ, Ἀνδράσι μὲν θηητὸς ἰδεῖν.*

72. *ἀρηϊκταμένῳ.* A similar compound with *δαϊκτάμενος*, in Il. Φ. 301; and, on the other hand, with *ἀρηΐφατος*, in Il. T. 31. In the earlier editions the words are read separately; but less properly.

80. *μαζὸν ἀνέσχε.* This method of maternal entreaty may be exemplified by a variety of examples. Eurip. Orest. 520. *Ὅτ' ἐξέβαλλε μαστὸν, ἱκετεύουσά σε, Μήτηρ.* 560. *καταφυγὰς ποιούμεναι* (scil. *γυναῖκες*) *Εἰς τέκνα μαστοῖς τὸν ἔλεον θηρώμεναι.* Justin. XVI. 1. *Regina, cum vitam etiam per ubera materna deprecaretur, occiditur.* See Bergler. ad Alciphron. I. 31. Blomfield. Gloss. in Æsch. Choeph. 884.

83. *λαθικηδέα.* Schol. *τὸν λήθην ἐμποιοῦντα τοῖς παισὶ τῶν κακῶν πάντων.* So Alcæus ap. Athen. X. p. 430. *λαθικαδέα οἶνον.* Compare Od. Δ. 221.

Τῶν μνῆσαι, φίλε τέκνον· ἄμυνε δὲ δήϊον ἄνδρα
Τείχεος ἐντὸς ἐὼν, μὴ δὲ πρόμος ἵστασο τούτῳ, 85
Σχέτλιος· εἴπερ γάρ σε κατακτάνῃ, οὔ σ' ἔτ' ἔγωγε
Κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτὴ,
Οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶϊν
Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.
Ὣς τώ γε κλαίοντε προσαυδήτην φίλον υἱὸν, 90
Πολλὰ λισσομένω· οὐ δ' Ἕκτορι θυμὸν ἔπειθον·
Ἀλλ' ὅγε μίμν' Ἀχιλῆα πελώριον ἆσσον ἰόντα.
Ὡς δὲ δράκων ἐπὶ χειῇ ὀρέστερος ἄνδρα μένῃσι,
Βεβρωκὼς κακὰ φάρμακ'· ἔδυ δέ τέ μιν χόλος αἰνὸς,
Σμερδαλέον δὲ δέδορκεν ἑλισσόμενος περὶ χειῇ· 95
Ὣς Ἕκτωρ, ἄσβεστον ἔχων μένος, οὐχ ὑπεχώρει,
Πύργῳ ἔπι προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.
Ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
Ὤ μοι ἐγὼν, εἰ μέν κε πύλας καὶ τείχεα δύω,
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100
Ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
Νύχθ' ὑπὸ τήνδ' ὀλοὴν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
Ἀλλ' ἐγὼ οὐ πιθόμην· ἦτ' ἂν πολὺ κέρδιον ἦεν.

84. *φίλε τέκνον.* Of the different gender of the adjective and substantive, see on Il. II. 281. So again in v. 87. *φίλον θάλος, ὃν τέκον αὐτή.*

85. *πρόμος.* See Lex. Pent. Gr. *in voce.*

88. *ἄνευθε δέ σε μέγα κ. τ. λ.* Virg. IX. 485. *Heu! terra ignota canibus data præda Latinis Alitibusque jaces; nec te tua funera mater Produxi, pressive oculos, aut vulnera lavi.* The Scholiast explains *ἄνευθε μέγα* by *μεγάλως ἄνευθεν καὶ πάνυ πόῤῥωθεν ἡμῶν.*

93. *ὡς δὲ δράκων κ. τ. λ.* Virg. Æn. II. 471. *Qualis ubi in lucem coluber mala gramina pastus, Frigida sub terra tumidum quem bruma tegebat, Nunc positis novus exuviis, nitidusque juventa, Lubrica convolvit sublato pectore terga Arduus ad solem, et linguis micat ore trisulcis.* The imitation is very close, and worthy of the original.—*χειῇ.* *A covert*, or *brake.* Schol. *σχισμῇ· λέγει δὲ, τῇ τοῦ δράκοντος καταδύσει.* Odyss. Σ. 17. *οὐδὸς δ' ἀμφοτέρους ὅδε χείσεται.* Schol. *ad loc.* *χείσεται· χωρήσει, ὅθεν καὶ χειὰς, ἡ κατάδυσις τῶν ὄφεων.* See Valckn. ad Theocr. Adoniaz. 9. Toup. ad Suid. in v. *περισπειραθείς.*

94. *βεβρωκὼς κακὰ φάρμακα.* Ælian. de Animal. VI. 4. *Οἱ δράκοντες, μέλλοντές τινα ἐλλοχᾷν ἢ ἄνθρωπον ἢ θῆρα, τὰς θανατοφόρους ῥίζας ἐσθίουσι, καὶ τὰς πόας μέντοι τὰς τοιαύτας. Οὐκ ἦν δὲ ἄρα οὐδὲ Ὅμηρος αὐτῶν τῆς τροφῆς ἀμαθής. Λέγει γοῦν ὅπως ἀναμένει περὶ τὸν φωλεὸν εἱλούμενος, προεμπλησθεὶς σιτίων πολλῶν φαρμακωδῶν καὶ κακῶν.* Hence Virgil's *mala gramina pastus.*

101. *ὅς μ' ἐκέλευε κ. τ. λ.* Scil. in Il. Σ. 254. sqq. With reference to the feelings expressed by Hector, the passage has been frequently cited. Thus Aristot. Ethic. Magn. I. 21. *Πάλιν ἐστὶν ἄλλη ἀνδρία πολιτικὴ δοκοῦσα εἶναι· οἷον εἰ δι' αἰσχύνην τὴν εἰς τοὺς πολίτας ὑπομένουσι τοὺς κινδύνους, καὶ δοκοῦσιν ἀνδρεῖοι εἶναι. Σημεῖον δὲ τούτου· καὶ γὰρ Ὅμηρος πεποίηκε τὸν Ἕκτορα λέγοντα, Πουλυδάμας μοι πρῶτος κ. τ. λ.* Cic. Epist. Att. II. 5. *Cupio equidem, et jampridem cupio, Alexandriam reliquamque Ægyptum visere. Sed hoc tempore, et his mittentibus, αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους. Quid enim nostri optimates, si qui reliqui sunt, loquentur? An me aliquo præmio de sententia esse deductum? Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, Cato ille noster, qui mihi unus est pro centum millibus.* See likewise Aristot. Eth. Nicom. III. 11. Eudem. III. 1. Cic. Epist. Att. II. 7. 1; 13. 13; and with respect to the sentiment, on Il. E. 531. Z. 442. Compare also Tyrt. Eleg. I.

Νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
Αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους, 105
Μήποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμεῖο·
Ἕκτωρ ἧφι βίηφι πιθήσας ὤλεσε λαόν.
Ὣς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη,
Ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,
Ἠέ κεν αὐτῷ ὀλέσθαι ἐϋκλειῶς πρὸ πόληος. 110
Εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
Καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τεῖχος ἐρείσας,
Αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω,
Καί οἱ ὑπόσχωμαι Ἑλένην, καὶ κτήμαθ' ἅμ' αὐτῇ
Πάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115
Ἠγάγετο Τροίηνδ', ἥ τ' ἔπλετο νείκεος ἀρχὴ,
Δωσέμεν Ἀτρείδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
Ἄλλ' ἀποδάσσασθαι, ὅσσα πτόλις ἥδε κέκευθε·
Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὅρκον ἕλωμαι,
Μή τι κατακρύψειν, ἀλλ' ἄνδιχα πάντα δάσασθαι, 120
Κτῆσιν ὅσην πτολίεθρον ἐπήρατον ἐντὸς ἐέργει.—
Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
Μή μιν ἐγὼ μὲν ἵκωμαι ἰὼν, ὃ δέ μ' οὐκ ἐλεήσει,
Οὐδέ τι μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἐόντα,
Αὔτως ὥστε γυναῖκα, ἐπεί κ' ἀπὸ τεύχεα δύω. 125
Οὐ μέν πως νῦν ἐστὶν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
Τῷ ὀαριζέμεναι, ἅτε παρθένος ἠΐθεός τε,
Παρθένος ἠΐθεός τ' ὀαρίζετον ἀλλήλοιϊν.

109. *κατακτείναντα*. The construction is similar to Il. A. 541. See note *in loc.*

119. *γερούσιον ὅρκον*. *An oath taken by the senate.*

121. *κτῆσιν ὅσην κ. τ. λ.* This verse, with the preceding, is repeated from Il. Σ. 511. In this place it has been anticipated by the clause *ὅσσα πτόλις ἥδε κέκευθε*, and should possibly be rejected as tautologous.

122. *ἀλλὰ τίη μοι ταῦτα κ. τ. λ.* This break in the middle of the speech is very beautiful. Hector's mind fluctuates every way: he is calling a council in his own breast, and consulting what method to pursue. He doubts if he should not propose terms of peace to Achilles, and grant him very large concessions; but of a sudden he checks himself, and leaves the sentence unfinished. Pope.

123. *μή μιν ἐγὼ μὲν ἵκωμαι ἰών*. Supply *δείδω*.

126. *ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης Τῷ ὀαριζέμεναι*. This expression was most probably a familiar form in the time of Homer, indicating a conversation between two persons in easy security; in which one of them is represented as seated upon the trunk of a tree or a projecting rock, while the other stands carelessly by. The interpretation given by Eustathius, and the passages generally adduced as parallel from Hesiod. Theog. 35. Op. D. 144. Virg. Æn. VIII. 315, are *nihil ad rem*. Probably the Eclogues of Virgil are the best illustration of the phrase.

127. *παρθένος ἠΐθεός τε*. Macrob. Saturn. IV. 6. *Nascitur pathos et de repetitione, quam Græci ἐπαναφορὰν vocant, cum sententiæ ab iisdem nominibus incipiunt. Hinc Virg. Georg.* IV. 525. *Eurydicen vox ipsa et frigida lingua, Ah miseram Eurydicen, anima fugiente, vocabat; Eurydicen toto referebant flumine ripæ.* The same figure is preserved by Pope in imitation of this passage of Virgil, in his Ode on St. Cecilia's day: *Eurydice the woods, Eurydice the floods, Eurydice the rocks and hollow mountains rung.* Compare also Il. Υ. 372. Ψ. 642.

Βέλτερον αὖτ' ἔριδι ξυνελαυνέμεν· ὅττι τάχιστα
Εἴδομεν, ὁπποτέρῳ κεν 'Ολύμπιος εὖχος ὀρέξῃ. 130
῝Ως ὥρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθεν 'Αχιλλεὺς,
Ἶσος 'Ενυαλίῳ, κορυθάϊκι πτολεμιστῇ,
Σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον,
Δεινήν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῇ
Ἢ πυρὸς αἰθομένου, ἢ ἠελίου ἀνιόντος. 135
῞Εκτορα δ', ὡς ἐνόησεν, ἕλε τρόμος, οὐδ' ἄρ' ἔτ' ἔτλη
Αὖθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
Πηλείδης δ' ἐπόρουσε, ποσὶ κραιπνοῖσι πεποιθώς.
'Ηΰτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
῾Ρηϊδίως οἴμησε μετὰ τρήρωνα πέλειαν· 140
Ἡ δέ θ' ὕπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὀξὺ λεληκὼς
Ταρφέ' ἐπαΐσσει, ἑλέειν τέ ἑ θυμὸς ἀνώγει·
῝Ως ἄρ' ὅγ' ἐμμεμαὼς ἰθὺς πέτετο· τρέσε δ' ῞Εκτωρ
Τεῖχος ὑπὸ Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα.
Οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα 145
Τείχεος αἰὲν ὑπ' ἐκ κατ' ἀμαξιτὸν ἐσσεύοντο·
Κρουνὼ δ' ἵκανον καλλιῤῥόω, ἔνθα δὲ πηγαὶ
Δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.
Ἡ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
Γίγνεται ἐξ αὐτῆς, ὡσεὶ πυρὸς αἰθομένοιο· 150
Ἡ δ' ἑτέρη θέρεϊ προρέει εἰκυῖα χαλάζῃ,
Ἢ χιόνι ψυχρῇ, ἢ ἐξ ὕδατος κρυστάλλῳ.
῎Ενθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασι
Καλοὶ, λαΐνεοι, ὅθι εἵματα σιγαλόεντα
Πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες, 155
Τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἷας 'Αχαιῶν.
Τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὄπισθε διώκων·

129. *ὅττι τάχιστα κ.τ.λ.* Some would read *ὄφρα τάχιστα*, as in Il. N. 326. Od. I. 16. and elsewhere; but the asyndeton in this place suits well with the agitation of Hector's mind. So in Il. Ψ. 71. *θάπτε με ὅττι τάχιστα, πύλας 'Αΐδαο περήσω.* Compare also infra vv. 418. 450. Od. Γ. 17.

132. *κορυθάϊκι.* Schol. *κινοῦντι τὴν περικεφαλαίαν καταπλήξεως ἕνεκα καὶ φόβου τῶν ἐναντίων.* Compare infra v. 314. Z. 470. O. 608. Y. 162. The epithet, derived *ἀπὸ τοῦ ἀΐσσειν τὴν κόρυθα*, is equivalent to *κορυθαίολος*, which is of much more frequent occurrence. See Porphyr. Quæst. Hom. 3.

135. *ἠελίου ἀνιόντος.* Eurip. Phœn. 170. *῾Ως ὅπλοισι χρυσέοισιν ἐκπρεπὴς γέρον, ῾Εῴοις ὅμοια φλεγέθων βολαῖσιν ἀελίου.*

145. *οἱ δὲ παρὰ σκοπιὴν κ.τ.λ.* See on Il. Z. 431.

153. *πλυνοί.* *Basins*, or *cisterns of stone*, which were placed, according to the custom of those times, by the side of fountains or rivers, for the use of women, wherein to wash their garments. Eustath. *λεκανίδες ἐκ λίθων, ἐπιτήδειαι πλύνειν.* It may be observed that this was an employment, in which the daughters of princes did not hesitate to engage; of which we have an instance in Od. K. 85. sqq. Hence Claudian. Laud. Seren. 142. *per litora vestes Explicat* (scil. Nausicaa), *et famulas exercet læta choreas.* Compare Eurip. Hippol. 124. Helen. 180.

157. *φεύγων, ὁ δ' ὄπισθε διώκων.* The omission of the article, in the first member of a division with *μὲν* and *δὲ*, is not

Πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μεγ' ἀμείνων
Καρπαλίμως· ἐπεὶ οὐχ' ἱερήϊον οὐδὲ βοείην
'Αρνύσθην, ἅ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
'Αλλὰ περὶ ψυχῆς θέον Ἕκτορος ἱπποδάμοιο.
'Ως δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
'Ρίμφα μάλα τρωχῶσι,—τὸ δὲ μέγα κεῖται ἄεθλον,
Ἢ τρίπος, ἠὲ γυνὴ,—ἀνδρὸς κατατεθνηῶτος·
Ὣς τὼ τρὶς Πριάμοιο πόλιν περιδινηθήτην 165
Καρπαλίμοισι πόδεσσι· θεοὶ δέ τε πάντες ὁρῶντο.
Τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
Ὢ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
'Οφθαλμοῖσιν ὁρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
Ἕκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκηεν 170
Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε
'Εν πόλει ἀκροτάτῃ· νῦν αὖτέ ἑ δῖος 'Αχιλλεὺς
Ἄστυ πέρι Πριάμοιο ποσὶ ταχέεσσι διώκει.
'Αλλ' ἄγετε, φράζεσθε, θεοὶ, καὶ μητιάασθε,

unusual. Eurip. Herc. F. 638. ἔχουσιν, οἳ δ' οὔ. Xenoph. Hist. Gr. I. 2. 14. ᾤχοντο ἐς Δεκέλειαν, οἳ δ' ἐς Μέγαρα. See Bos. Ell. Gr. p. 204. Matt. Gr. Gr. 288. 2. d.

159. ἐπεὶ οὐχ' ἱερήϊον κ. τ. λ. Virg. Æn. XII. 764. *neque enim levia aut ludicra petuntur Præmia, sed Turni de vita et sanguine certant.* Virgil has transplanted into the Æneid most of the circumstances attending the death of Hector, in his description of the death of Turnus. Duport on Theophr. Charact. IX. p. 335. observes that ἱερεῖον, *quod proprie est* sacrificium, *significat etiam* quodvis animal, quod in cibum mactatur: ἱερεῖα *sunt* ἁπλοῦς τὰ θρέμματα, pecudes, quæ mactantur in usum et in esum hominibus; animantes, quarum vescimur carnibus. Eustath. ἱερεῖον· πᾶν θῦμα, ἰδίως δὲ παρ' 'Αττικοῖς τὸ πρόβατον. Xenophon uses the word ἱερεῖα in the sense of *animals slain for food*, in Cyrop. I. 4. 17. II. 2. 2. See Hutchinson *in loc.*, and the note on Il. H. 314. The allusion is to the prizes given in the foot-race; and immediately after (v. 162) to those in the chariot-race. Some interpret βοείην by βύρσαν, others by ἀσπίδα. It should seem that the former is correct. Herod. II. 91. ἀγῶνα γυμνικὸν τιθεῖσι, παρέχοντες ἄεθλα κτήνεα, χλαίνας, καὶ δέρματα.

160. ἀρνύσθην. Schol. ἐσπούδαζον λαβεῖν. See on Il. A. 159. With the expression περὶ ψυχῆς θέειν, in the next line, compare Herod. VII. 57. IX. 37. Thus also Eur. Orest. 868. ἀγῶνα θανάσιμον δραμούμενον.

164. ἀνδρὸς κατατεθνηῶτος. Hence it is clear that funeral games are intended; and the prizes mentioned are the same as in Il. Ψ. 263.

165. ὣς τω τρὶς κ. τ. λ. A curious error has arisen out of this passage, confounded with the circumstance of Achilles drawing Hector at his chariot after his death. Euripides relates that Hector's corpse was drawn round the walls of Troy, in Androm. 107. Ἕκτορα, τὸν περὶ τείχη Εἵλκυσε διφρεύων παῖς ἁλίας Θέτιδος. According to Homer, however, no such thing takes place; the body being merely drawn from the walls to the ships. Virgil also has fallen into the same mistake in Æn. I. 413. *Ter circum Iliacos raptaverat Hectora muros.* The confusion may also have originated in the circumstance, that Achilles drags the body thrice round the tomb of Patroclus, in Il. Ω. 16. A question has been raised respecting the possibility of this race thrice round the walls of the city: but it will be recollected that this is not a *history*, but a *poem*; in which the heroes are represented as endued with powers surpassing all ordinary conception.

171. Ἴδης ἐν κορυφῇσι. It was the custom of the Pagans to sacrifice to the gods upon the hills and mountains,—in Scripture language, upon the *high places*,—for they were persuaded that the gods in a particular manner inhabited such eminences. Wherefore God ordered his people to destroy all those high places, which the nations had profaned by their idolatry. See Deut. xii. 2. POPE: from Dacier. Compare 1 Sam. ix. 12. 2 Kings xxiii. 15.

Ἠέ μιν ἐκ θανάτοιο σαώσομεν, ἦέ μιν ἤδη 175
Πηλείδῃ Ἀχιλῆϊ δαμάσσομεν, ἐσθλὸν ἐόντα.
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
Ὦ πάτερ, ἀργικέραυνε, κελαινεφὲς, οἷον ἔειπες;
Ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
Ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι; 180
Ἔρδ'· ἀτὰρ οὔτοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
Θάρσει, Τριτογένεια, φίλον τέκος· οὔ νύ τι θυμῷ
Πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἤπιος εἶναι·
Ἔρξον, ὅπη δή τοι νόος ἔπλετο, μηδέ τ' ἐρώει. 185
Ὣς εἰπὼν, ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
Ἕκτορα δ' ἀσπερχὲς κλονέων ἔφεπ' ὠκὺς Ἀχιλλεύς.
Ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
Ὄρσας ἐξ εὐνῆς, διά τ' ἄγκεα καὶ διὰ βήσσας· 190
Τὸν δ', εἴπερ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
Ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὕρῃ·
Ὣς Ἕκτωρ οὐ λῆθε ποδώκεα Πηλείωνα.
Ὁσσάκι δ' ὁρμήσειε πυλάων Δαρδανιάων
Ἀντίον ἀΐξασθαι, ἐϋδμήτους ὑπὸ πύργους, 195
Εἴπως οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι·
Τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς
Πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεί.
Ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν,
Οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν, οὔθ' ὁ διώκειν· 200
Ὣς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν, οὐδ' ὃς ἀλύξαι.
Πῶς δέ κεν Ἕκτωρ Κῆρας ὑπεξέφυγεν θανάτοιο,
Εἰ μή οἱ πύματόν τε καὶ ὕστατον ἤντετ' Ἀπόλλων
Ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γοῦνα;

179. *ἄνδρα θνητὸν ἐόντα, κ.τ.λ.* Repeated from Il. Π. 441.
184. *πρόφρονι.* See on Il. Θ. 23. This speech of Jupiter is repeated from Il. Θ. 38.
185. *μηδέ τ' ἐρώει.* See on Il. B. 179.
191. *καταπτήξας. Contracted,* scil. *from fear;* in which sense it is used in Il. Θ. 136; and the simple verb in Il. Ξ. 40, where it occurs transitively, as in Eur. Hec. 177. See Porson on Orest. 288. It seems, properly, to apply to *birds,* as in Soph. Aj. 170. Eur. Hec. l. c., and hence generally to other animals. Ernesti compares the Latin expression, *contractio animi,* employed by Cicero. See also Wakefield on Eurip. Herc. F. 976. The simile is imitated in Virg. Æn. XII. 748.

199. *ὡς δ' ἐν ὀνείρῳ κ.τ.λ.* This line and the following are so evidently tautologous, that there can be little doubt of the interpolation of the latter. Eustathius, indeed, considers the idea contained in the simple verb *φεύγειν,* as somewhat enlarged in *ἀποφεύγειν;* but it is not clear that any thing is gained by such an interpretation. Virgil has imitated the passage Æn. XII. 908. *Ac velut in somnis, oculos ubi languida pressit Nocte quies, nequicquam avidos extendere cursus Velle videmur, et in mediis conatibus ægri Succidimus; non lingua valet, non corpore notæ Sufficiunt vires, nec vox, nec verba sequuntur.* Compare Ibid. v. 754 Æsch. Prom. 564.

Λαοῖσι δ' ἀνένευε καρήατι δῖος 'Αχιλλεὺς, 205
Οὐδ' ἔα ἱέμεναι ἐπὶ Ἕκτορι πικρὰ βέλεμνα,
Μή τις κῦδος ἄροιτο βαλὼν, ὁ δὲ δεύτερος ἔλθοι.
'Αλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
Καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
'Εν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 210
Τὴν μὲν 'Αχιλλῆος, τὴν δ' Ἕκτορος ἱπποδάμοιο·
Ἕλκε δὲ μέσσα λαβών· ῥέπε δ' Ἕκτορος αἴσιμον ἦμαρ,
Ὤιχετο δ' εἰς 'Αΐδαο· λίπε δέ ἑ Φοῖβος 'Απόλλων.
Πηλείωνα δ' ἵκανε θεὰ γλαυκῶπις 'Αθήνη,
'Αγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα· 215
Νῦν δὴ νῶΐ γ' ἔολπα, Διῒ φίλε, φαίδιμ' 'Αχιλλεῦ,
Οἴσεσθαι μέγα κῦδος 'Αχαιοῖσι προτὶ νῆας,
Ἕκτορα δηώσαντε, μάχης ἆτόν περ ἐόντα.
Οὔ οἱ νῦν ἔτι γ' ἐστὶ πεφυγμένον ἄμμε γενέσθαι,
Οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἑκάεργος 'Απόλλων, 220
Προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
'Αλλὰ σὺ μὲν νῦν στῆθι, καὶ ἄμπνυε· τόνδε δ' ἐγώ τοι
Οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.
Ὣς φάτ' 'Αθηναίη· ὁ δὲ πείθετο, χαῖρε δὲ θυμῷ·
Στῆ δ' ἄρ' ἐπὶ μελίης χαλκογλώχινος ἐρεισθείς. 225
Ἡ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἕκτορα δῖον,
Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν.
'Αγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
'Ηθεῖ', ἦ μάλα δή σε βιάζεται ὠκὺς 'Αχιλλεὺς,
Ἄστυ πέρι Πριάμοιο ποσὶ ταχέεσσι διώκων· 230
'Αλλ' ἄγε δὴ στέωμεν, καὶ ἀλεξώμεσθα μένοντες.
Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Δηΐφοβ', ἦ μέν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
Γνωτῶν, οὓς Ἑκάβη ἠδὲ Πρίαμος τέκε παῖδας·
Νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι, 235

209. *καὶ τότε δὴ κ.τ.λ.* Repeated from Il. Θ. 69. See note *in loc.* Compare also Virg. Æn. IX. 136. See also Burmann on Ovid. Heroid. Epist. I. 28.

212. *ῥέπε δ' Ἕκτορος κ.τ.λ.* This passage has been frequently admired, as well for its beauty and sublimity, as for the moral inference deducible from the idea that the doom of Hector was irrevocably fixed, when he was abandoned by the deity who had hitherto protected him. The imitation of Virgil in Æn. XII. 369. is less striking. Compare also Il. Θ. 73. sqq.

218. *μάχης ἆτον.* See on Il. Λ. 430.

219. *πεφυγμένον ἄμμε γενέσθαι.* That is, *φυγεῖν ἡμᾶς.* The construction should have properly been with a genitive, as in Od. Α. 18. It occurs, however, with an accusative in Il. Ζ. 488. See on Il. Β. 718.

221. *προπροκυλινδόμενος.* *Repeatedly prostrating himself.* Eustath. *τὸ ἐπίμονον τῆς ἱκετείας δηλοῖ, διὰ τῶν δύο προθέσεων.* A similar degree of emphasis is indicated in the verb *prosubigit,* in Virg. Georg. III. 256.

229. *ἠθεῖ'.* See on Il. Ζ. 518.

235. *τιμήσασθαι.* For *τιμῆσαί σε.* Middle for active. In Attic only the future middle is used actively; and *τιμήσεσθαι* is here the vulgar reading. See Matt. Gr. Gr. §. 506. 2; and compare Il. Ω. 506. But the text is supported by the old editions, and the Harleian and other MSS.

῝Ος ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσι,
Τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι.
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις 'Αθήνη·
'Ηθεῖ', ἦ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ
Λίσσονθ', ἑξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι, 240
Αὖθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
'Αλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθεϊ λυγρῷ.
Νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
῎Εστω φειδωλὴ, ἵνα εἴδομεν, εἴ κεν 'Αχιλλεὺς
Νῶϊ κατακτείνας ἔναρα βροτόεντα φέρηται 245
Νῆας ἐπὶ γλαφυρὰς, ἤ κεν σῷ δουρὶ δαμείη.
῝Ως φαμένη, καὶ κερδοσύνῃ ἡγήσατ' 'Αθήνη.
Οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τὸν πρότερος προσέειπε μέγας κορυθαίολος ῞Εκτωρ·
Οὔ σ' ἔτι, Πηλέος υἱὲ, φοβήσομαι, ὡς τὸ πάρος περ. 250
Τρὶς περὶ ἄστυ μέγα Πριάμου δίον, οὐδέ ποτ' ἔτλην
Μεῖναι ἐπερχόμενον· νῦν αὖτέ με θυμὸς ἀνῆκε
Στήμεναι ἀντία σεῖο· ἕλοιμί κεν, ἤ κεν ἁλοίην.
Αλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
Μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων. 255
Οὐ γὰρ ἐγώ σ' ἔκπαγλον ἀεικιῶ, αἴκεν ἐμοὶ Ζεὺς
Δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
'Αλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', 'Αχιλλεῦ,
Νεκρὸν 'Αχαιοῖσι δώσω πάλιν· ὣς δὲ σὺ ῥέζειν. 259
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς 'Αχιλλεύς·

236. ὃς ἔτλης. The vulgar reading is ὡς, which arose most probably from some copyist, who thought that the particle was necessary; and as ο and ω were undistinguished in Homer's time, ὡς was accordingly substituted. The use of the relative, however, is much more elegant, and undoubtedly the correct reading. It is found in all the old editions.

243. *μηδέ τι.* In this, and other like places, it may be doubted whether the true reading is not *μηδ' ἔτι.* Thus, for instance, infra v. 382. Ψ. 474. Od. Λ. 392. Υ. 310. See Porson ad Arist. Nub. 1472.

247. *κερδοσύνῃ.* Adverbially, for *κερδαλέως*, *fraudulenter;* subaud. *σύν.* The particle *καὶ* must be rendered *etiam;* and the sense will be :—*Thus speaking, she also led him on.*

251. *δίον.* Schol. *ἐδιωκάμην, ἔφευγον.* The verb signifies properly *to fear*, as in Il. E. 566. and elsewhere.

253. *ἤ κεν ἁλοίην.* Some read *ἑλοίμην.* Heyne, *ἀλώην.* But the vulgar reading is correct. See on Il. I. 588.

254. *θεοὺς ἐπιδώμεθα.* Supply *μάρτυρας.* Schol. *ἐπόπτας καὶ μάρτυρας τῶν λεγομένων ποιησώμεθα.* The ellipsis is, in fact, indicated by the ensuing clause; whence it likewise appears that *μάρτυροι*, not *μάρτυρες*, is the Homeric form. It is also observable that the verb is *ἐπιδόσθαι*, not, as some have thought, *ἐπίδεσθαι.* Thus the Latins say *dare testes:* and Bohte also compares the Attic form *λαμβάνειν μάρτυρα*, which occurs in Eur. Herc. F. 181. See also on Il. Ψ. 485.

255. *ἁρμονιάων.* *Of the treaties.* The noun *ἁρμονία* signifies properly, *a joining together*, as in Od. E. 248. 361. Hence, *a compact*, or *agreement;* and also, *a fixed purpose*, or *appointment.* Æsch. Prom. 566. *οὔποτε τὰν Διὸς ἁρμονίαν θνατῶν παρεξίασι βουλαί.* Compare v. 261.

257. *καμμονίην.* Properly, *perseverance;* hence, *success arising therefrom.* Schol. *τὴν ἐκ καταμονῆς νίκην.* So again in Il. Ψ. 661.

Ἕκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
Ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστὰ,
Οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
Ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν·
Ὣς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν 265
Ὅρκια ἔσσονται, πρίν γ' ἢ ἕτερόν γε πεσόντα
Αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν.
Παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
Αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
Οὔ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
Ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
Κήδε' ἐμῶν ἑτάρων, οὓς ἔκτανες ἔγχεϊ θύων.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος·
Καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἕκτωρ·
Ἕζετο γὰρ προϊδὼν, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
Ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἥρπασε Παλλὰς Ἀθήνη,
Ἂψ δ' Ἀχιλῆϊ δίδου, λάθε δ' Ἕκτορα, ποιμένα λαῶν.
Ἕκτωρ δὲ προσέειπεν ἀμύμονα Πηλείωνα·
Ἤμβροτες, οὐδ' ἄρα πώ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
Ἐκ Διὸς ἠείδης τὸν ἐμὸν μόρον· ἤτοι ἔφης γε· 280
Ἀλλά τις ἀρτιεπὴς καὶ ἐπίκλοπος ἔπλεο μύθων,
Ὄφρα σ' ὑποδδείσας μένεος ἀλκῆς τε λάθωμαι.
Οὐ μέν μοι φεύγοντι μεταφρένῳ ἐν δόρυ πήξεις,
Ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
Εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλευαι 285
Χάλκεον· ὡς δή μιν σῷ ἐν χροῒ πᾶν κομίσαιο.
Καί κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο,
Σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος·
Καὶ βάλε Πηλείδαο μέσον σάκος, οὐδ' ἀφάμαρτε. 290

261. ἄλαστε. Schol. ἀλάθητε, δεινὰ καὶ ἀνεπίληστα εἰργασμένε. See Lex. Pent. Gr. in voce.

263. οὐδὲ λύκοι τε καὶ ἄρνες κ. τ. λ. Aristoph. Pac. 1075. Οὐ γάρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν Φυλόπιδος λῆξαι, πρίν κεν λύκος οἶν ὑμεναιοῖ. Horat. Carm. I. 33. 7. *prius Appulis Jungentur capreæ lupis.* Epod. IV. 1. *Lupis et Agnis quanta sortito obtigit, Tecum mihi discordia est.* Compare also A. P. 13. The expression may be compared with the figures employed to represent the peaceful reign of the Messiah in Isaiah xi. 6. lxv. 25. Compare also Luke x. 3.

268. παντοίης ἀρετῆς μιμνήσκεο. Virg. Æn. XII. 891. *Verte omnes tete in facies; et contrahe quicquid Sive animis, sive arte vales.* Cicero has applied this injunction in Epist. Attic. I. 15.

281. ἀρτιεπής. *Deceitful in speech.* Damm: *Apta ad fraudem et damnum alterius loquens.* It is used, in a good sense, to signify *veridicus*, quasi ἄρτια εἰπών, in Pind. Olymp. VI. 105. Isthm. V. 58. Compare also Hesiod. Theog. 29; and see on Il. E. 326. In this place it is explained by the words ἐπίκλοπος μύθων, with which it is connected. Schol. ἐπίκλοπος· παραλογιστικὸς, ἀπατέων, διὰ λόγων κλέπτειν τὴν ἀλήθειαν εἰδώς. Compare Il. A. 132. Od. Λ. 364. N. 291. Φ. 397. Pind. Nem. VII. 32.

Τῆλε δ᾽ ἀπεπλάγχθη σάκεος δόρυ· χώσατο δ᾽ Ἕκτωρ,
Ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός·
Στῆ δὲ κατηφήσας, οὐδ᾽ ἄλλ᾽ ἔχε μείλινον ἔγχος.
Δηΐφοβον δ᾽ ἐκάλει λευκάσπιδα, μακρὸν ἀΰσας·
Ἤτεέ μιν δόρυ μακρόν· ὃ δ᾽ οὔτι οἱ ἐγγύθεν ἦεν. 295
Ἕκτωρ δ᾽ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·
Ὢ πόποι, ἦ μάλα δή με θεοὶ θάνατόνδε κάλεσσαν.
Δηΐφοβον γὰρ ἔγωγ᾽ ἐφάμην ἥρωα παρεῖναι·
Ἀλλ᾽ ὃ μὲν ἐν τείχει, ἐμὲ δ᾽ ἐξαπάτησεν Ἀθήνη.
Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς, οὐδέ τ᾽ ἄνευθεν· 300
Οὐδ᾽ ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
Ζηνί τε, καὶ Διὸς υἷι Ἑκηβόλῳ, οἵ με πάρος γε
Πρόφρονες εἰρύατο· νῦν αὖτέ με Μοῖρα κιχάνει.
Μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
Ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι. 305
Ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξὺ,
Τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε·
Οἴμησε δὲ ἀλεὶς, ὥστ᾽ αἰετὸς ὑψιπετήεις,
Ὅς τ᾽ εἶσι πεδίονδε διὰ νεφέων ἐρεβεννῶν,
Ἁρπάξων ἢ ἄρν᾽ ἀμαλὴν, ἢ πτῶκα λαγωόν· 310
Ὣς Ἕκτωρ οἴμησε τινάσσων φάσγανον ὀξύ.
Ὡρμήθη δ᾽ Ἀχιλεὺς, μένεος δ᾽ ἐμπλήσατο θυμὸν
Ἀγρίου· πρόσθε δὲ σάκος στέρνοιο κάλυψε
Καλὸν, δαιδάλεον· κόρυθι δ᾽ ἐπένευε φαεινῇ,
Τετραφάλῳ· καλαὶ δὲ περισσείοντο ἔθειραι 315
Χρύσεαι, ἃς Ἥφαιστος ἵει λόφον ἀμφὶ θαμειάς.
Οἷος δ᾽ ἀστὴρ εἶσι μετ᾽ ἀστράσι νυκτὸς ἀμολγῷ
Ἕσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ·
Ὣς αἰχμῆς ἀπέλαμπ᾽ εὐήκεος, ἣν ἄρ᾽ Ἀχιλλεὺς
Πάλλεν δεξιτερῇ, φρονέων κακὸν Ἕκτορι δίῳ, 320
Εἰσορόων χρόα καλὸν, ὅπη εἴξειε μάλιστα.

301. τό γε. Scil. τὸ ἀλεύεσθαι θάνατον.

304. μὴ μὰν ἀσπουδί κ. τ. λ. *Saltem igitur cavendum est, ne &c.* This ellipsis is very usual. Or the optative may be used simply as a prayer or wish. See on Il. A. 415. Cicero has employed these verses in Epist. Attic. X. 1. Div. XIII. 15. See also Polyb. V. 38; and compare Virg. Æn. II. 670. XII. 676. sqq.

305. μέγα ῥέξας τι. Virg. Æn. IX. 186. *Aut pugnam, aut* aliquid *jamdudum invadere* magnum *Mens agitat mihi.*

308. ὥστ᾽ αἰετὸς ὑψιπετήεις, κ. τ. λ. Virg. Æn. IX. 563. *Qualis ubi aut leporem, aut candenti corpore cygnum, Sustulit alta petens pedibus Jovis armiger uncis; Quæsitum aut matri &c.* See Macrob. Saturn. V. 15. Of the participle ἀλεὶς, see on Il. E. 823. Π. 403. Schol. ἀθρόον ἑαυτὸν συστρέψας.

313. ἀγρίου. Bentley would read ἀγριόφι.

317. οἷος δ᾽ ἀστὴρ κ. τ. λ. Compare supra v. 26. Virg. Æn. VIII. 589.

319. ὣς αἰχμῆς ἀπέλαμπ᾽ εὐήκεος. Scil. *splendor, fulgor;* which is understood in the verb ἀπέλαμπε.

321. ὅπη εἴξειε μάλιστα. The Scholiast supplies αἰχμὴ, Heyne χροός. The latter is preferable: *ubi cederet,* sc. mucroni; i. e. *transfigi posset nudatum corpus.*

Τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρόα χάλκεα τεύχη,
Καλὰ, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
Φαίνετο δ', ᾗ κληῗδες ἀπ' ὤμων αὐχέν' ἔχουσι,
Λαυκανίης, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος. 325
Τῇ ῥ' ἐπί οἱ μεμαὼς ἔλασ' ἔγχεϊ δῖος Ἀχιλλεύς·
Ἀντικρὺ δ' ἁπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή·
Οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
Ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
Ἤριπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς· 330
Ἕκτορ, ἀτάρ που ἔφης, Πατροκλῆ' ἐξεναρίζων,
Σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἐόντα,
Νήπιε· τοῖο δ' ἄνευθεν ἀοσσητὴρ μέγ' ἀμείνων
Νηυσὶν ἐπὶ γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμην,
Ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἠδ' οἰωνοὶ 335
Ἑλκήσουσ' ἀϊκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.
Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἕκτωρ·
Λίσσομ' ὑπὲρ ψυχῆς, καὶ γούνων, σῶν τε τοκήων,
Μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν·
Ἀλλὰ σὺ μὲν χαλκόν τε ἅλις χρυσόν τε δέδεξο, 340
Δῶρα, τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ·
Σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Μή με, κύον, γούνων γουνάζεο, μηδὲ τοκήων· 345
Αἲ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
Ὤμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας.
Ὣς οὐκ ἔσθ', ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,

322. *τοῦ δὲ καὶ ἄλλο κ.τ.λ.* Heyne supplies the construction thus: *τὰ τεύχη χάλκεα ἔχε*,—i. e. *κατεῖχον*, *tegebant*,—*τὸν χρόα τοῦ* (*αὐτοῦ*) *κατὰ τὸ ἄλλο* (*μέρος τοῦ χρόος ἐπὶ*) *τόσον* (*μέρος*), scil. *ἐφ' ὅσον μὴ κληῗδες ἔχουσι.* The sense, according to Ernesti, is, *cæterum corpus* totum, quantum *tegebant arma.*

325. *λαυκανίης.* This genitive is put partitively, *τι* being understood as a nominative to the verb *φαίνετο.* A similar syntax is illustrated in Il. E. 268. A like ellipsis also occurs in Horat. Od. III. 13. 13. *Fies nobilium tu quoque fontium:* subaud. *unus.* Another reading, however, and perhaps the true one, is *λαυκανίην.* Pollux has the following observation on this passage in Onom. II. 4. 206. *Ὅμηρος τὸν στόμαχον καὶ λαιμὸν λαυκανίαν καλεῖ, καί φησι Ψυχῆς ὤκιστον ὄλεθρον εἶναι, ὅτι διαιρεθεὶς ἀπόλλυσι τὴν ὁδὸν τῆς τροφῆς· τὸν δὲ βρόγχον ἀσφάραγον καλῶν* (v. 328), *καὶ φωνῆς ὄντα πορείαν ἐπιστάμενος, ἄτμητον ἐπὶ Ἕκτορι τετήρηκεν, Ὄφρα τί μιν κ.τ.λ.*

338. *λίσσομ' ὑπὲρ ψυχῆς, κ.τ.λ.* Compare Virg. Æn. X. 903. XII. 930; and see notes on Il. A. 4. E. 297.

346. *αἲ γάρ πως κ.τ.λ.* There is something very fierce and violent in this passage. Homer, however, may be justified in his relation, though not Achilles in his savage sentiments. Yet the poet softens the expression by making Achilles only wish that his heart would permit him to devour him. This is much more tolerable than a passage in the Thebais of Statius, where Tydeus, in the very pangs of death, is represented as gnawing the head of his enemy. POPE. See on Il. Δ. 35.

347. *οἷά μ' ἔοργας.* See on Il. Θ. 450. Σ. 95.

Οὐδʼ εἴ κεν δεκάκις τε καὶ εἰκοσινήριτʼ ἄποινα
Στήσωσʼ ἐνθάδʼ ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα· 350
Οὐδʼ εἴ κεν σʼ αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι
Δαρδανίδης Πρίαμος· οὐδʼ ὧς σέ γε πότνια μήτηρ
Ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτὴ,
Ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται.
Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἕκτωρ· 355
Ἦ σʼ εὖ γιγνώσκων προτιόσσομαι, οὐδʼ ἄρʼ ἔμελλον
Πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
Φράζεο νῦν, μή τοι τι θεῶν μήνιμα γένωμαι
Ἤματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων,
Ἐσθλὸν ἐόντʼ, ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν. 360
Ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε·
Ψυχὴ δʼ ἐκ ῥεθέων πταμένη Ἀϊδόσδε βεβήκει,
Ὃν πότμον γοόωσα, λιποῦσʼ ἀδροτῆτα καὶ ἥβην.
Τὸν καὶ τεθνηῶτα προσηύδα δῖος Ἀχιλλεύς·
Τέθναθι· κῆρα δʼ ἐγὼ τότε δέξομαι, ὁππότε κεν δὴ 365
Ζεὺς ἐθέλῃ τελέσαι, ἠδʼ ἀθάνατοι θεοὶ ἄλλοι.
Ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος·
Καὶ τό γʼ ἄνευθεν ἔθηχʼ, ὁ δʼ ἀπʼ ὤμων τεύχεʼ ἐσύλα
Αἱματόεντʼ· ἄλλοι δὲ περίδραμον υἷες Ἀχαιῶν,
Οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητὸν 370
Ἕκτορος· οὐδʼ ἄρα οἵ τις ἀνουτητί γε παρέστη.

349. *εἰκοσινήριτα.* Schol. *εἰκοσάκις ἐξισούμενα τῇ τοῦ σώματος σωτηρίᾳ· τὸ γὰρ ἐρίζειν, ἐξισοῦσθαί ἐστι.*
350. *στήσωσι.* *Appendant ad redimendum.* See on Il. N. 745.
351. *σʼ αὐτὸν χρυσῷ ἐρύσασθαι.* *To balance you with gold;* i. e. to give as a ransom a weight of gold equal to the weight of your body. The verb *ἐρύσασθαι* is here applied as *ἕλκειν* supra v. 212. So Theogn. v. 77. *Πιστὸς ἀνὴρ χρυσοῦ τε καὶ ἀργύρου ἀντερύσασθαι Ἄξιος.* See Porphyr. Quæst. Hom. 25.
352. *οὐδʼ ὧς σέ γε πότνια μήτηρ κ. τ. λ.* Compare Virg. Æn. X. 557.
356. *ἦ σʼ εὖ γιγνώσκων προτιόσσομαι, κ. τ. λ.* *I know you, and thence augur my fate.* See on Il. A. 105.
357. *σιδήρεος θυμός.* Similar expressions are frequent, even to a proverb. Theocr. Id. XIII. 5. *ἀλλὰ καὶ Ἀμφιτρύωνος ὁ χαλκεοκάρδιος υἱός.* Arist. Acharn. 437. *σιδηροῦς ἀνήρ.* Æsch. c. Ctes. § 77. *τὰ μιαρὰ ῥήματα, ἃ πῶς ποθʼ ὑμεῖς, ὦ σιδήρεοι, ἐκαρτερεῖτε ἀκροώμενοι.* Heliod. 14. *τίς οὕτως ἀδαμάντινος ἢ σιδηροῦς τὴν καρδίαν, ὡς μὴ θέλγεσθαι καὶ εἰς ἐνιαυτὸν ἀκούων;* Compare Od. M. 280. Ψ. 172; and for further examples see on Il. Ω. 205.
358. *μήνιμα.* *Res pro persona.* Schol. *μήπως τῆς ἐκ θεῶν βλάβης αἴτιός σοι καταστῶ.* See note on Œd. T. 85. Pent. Gr. p. 13.
359. *ὅτε κέν σε Πάρις κ. τ. λ.* Virg. Æn. VI. 57. *Phœbe, Dardana qui Paridis direxti tela manusque Corpus in Æacidæ.* See Hygin. Fab. 107; and compare Quint. Smyrn. III. 30. sqq. Hor. Carm. IV. 6. Of Hector's dying prediction see on Il. Π. 851. Compare also Davis on Cic. de Div. I. 30.
362. *ψυχὴ δʼ ἐκ ῥεθέων κ. τ. λ.* Virg. Æn. XII. 951. *Illi solvuntur frigore membra, Vitaque cum gemitu fugit indignata sub umbras.*
363. *ἀδροτῆτα.* See on Il. Π. 857.
365. *τέθναθι· κ. τ. λ.* Virg. Æn. X. 743. *Nunc morere: ast de me divûm pater atque hominum rex Viderit.*
370. *οἳ καὶ θηήσαντο κ. τ. λ.* Compare Herod. IX. 25. Virg. Æn. VIII. 265.
371. *οὐδʼ ἄρα οἵ τις κ. τ. λ.* Hence the shade of Hector, in Anthol. Palat. II. p. 626. *Βάλλετε νῦν μετὰ πότμον ἐμὸν δέμας, ὅττι καὶ αὐτοὶ Νεκροῦ σῶμα λέοντος*

Ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
Ὢ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
Ἕκτωρ, ἢ ὅτε νῆας ἐνέπρηθε πυρὶ κηλέῳ.
Ὣς ἄρα τις εἴπεσκε, καὶ οὐτήσασκε παραστάς. 375
Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
Στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
Ὃς κακὰ πόλλ' ἔῤῥεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι· 380
Εἰ δ' ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
Ὄφρα κέ τι γνῶμεν Τρώων νόον, ὅντιν' ἔχουσιν·
Ἢ καταλείψουσι πόλιν ἄκρην, τοῦδε πεσόντος,
Ἦε μένειν μεμάασι, καὶ Ἕκτορος οὐκ ἔτ' ἐόντος.
Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 385
Κεῖται πὰρ νήεσσι νέκυς ἄκλαυτος, ἄθαπτος,
Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγε
Ζωοῖσι μετέω, καί μοι φίλα γούνατ' ὀρώρῃ.
Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
Αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου. 390
Νῦν δ' ἄγ', ἀείδοντες Παιήονα, κοῦροι Ἀχαιῶν,
Νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν·
Ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἕκτορα δῖον,
Ὧι Τρῶες κατὰ ἄστυ, θεῷ ὥς, εὐχετόωντο.
Ἦ ῥα, καὶ Ἕκτορα δῖον ἀεικέα μήδετο ἔργα. 395

ἐφυβρίζουσι λαγωοί. To these wounds there is an allusion in Virg. Æn. II. 278. *Vulneraque illa gerens quæ circum plurima muros Accepit patrios.* Compare Eurip. Andr. 1130.

373. *ἦ μάλα δὴ μαλακώτερος κ. τ. λ.* Virg. Æn. II. 274. *Quantum mutatus ab illo Hectore, qui redit exuvias indutus Achillis, Vel Danaum Phrygios jaculatus puppibus ignes.*

374. *ἐνέπρηθε.* This reading, which is authorized by some MSS., is undoubtedly correct. Heyne retains *ἐνέπρησε*. Ernesti justly considers that the sense requires the imperfect:—*Cum*, i. e. quo tempore, *naves incendere tentabat.* Compare Il. I. 585.

382. *ὄφρα κέ τι γνῶμεν.* See on v. 243. supra.

385. *ἀλλὰ τίη μοι κ. τ. λ.* The first thought of Achilles after the death of Hector, naturally turns to the demolition of Troy. But as this was not in the Fates, the poet judiciously finds an expedient to turn him from the enterprise, which would probably have been an easy one, by reverting to the last duties, which were yet unpaid to his friend.

389. *καταλήθονται.* Scil. *οἱ ἄλλοι.* The sense evidently requires these words to be supplied.

391. *Παιήονα.* *A hymn of victory.* See Lex. Pent. Gr. v. *Παίαν*. These lines are thus rendered in Senec. Suas. c. 2. *Ite, agite, o Danai, magnum Pæana canentes; Ite triumphantes: belli mora concidit Hector.*

393. *ἠράμεθα μέγα κῦδος· κ. τ. λ.* Eustathius is of opinion, that what Achilles says here is the chorus or burden of a Song of Triumph, in which his troops bear a part with him, as he returns from this glorious combat. Dacier observes, that this is very correspondent to the manners of these times, and instances that passage in 1 Sam. xviii. 6, where David returns from the conquest of Goliath. The women there go out to meet him from all the cities of Israel, and sing a triumphal song, the chorus whereof is, *Saul hath slain his thousands, and David his ten thousands.* Pope. Compare also Exod. xv. 20. Judg. xi. 34.

395. *ἀεικέα μήδετο ἔργα.* The inhumanity of Achilles in dragging the dead body of Hector has been severely—and I

Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
Ἐς σφυρὸν ἐκ πτέρνης, βοέους δ᾽ ἐξῆπτεν ἱμάντας,
Ἐκ δίφροιο δ᾽ ἔδησε· κάρη δ᾽ ἕλκεσθαι ἔασεν·
Ἐς δίφρον δ᾽ ἀναβὰς, ἀνά τε κλυτὰ τεύχε᾽ ἀείρας,
Μάστιξε δ᾽ ἐλάαν, τὼ δ᾽ οὐκ ἀέκοντε πετέσθην. 400
Τοῦ δ᾽ ἦν ἑλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται
Κυάνεαι πίτναντο, κάρη δ᾽ ἅπαν ἐν κονίῃσι
Κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι
Δῶκεν ἀεικίσσασθαι ἑῇ ἐν πατρίδι γαίῃ.
  Ὣς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ 405
Τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔῤῥιψε καλύπτρην
Τηλόσε· κώκυσε δὲ μάλα μέγα, παῖδ᾽ ἐσιδοῦσα.
Ὤιμωξε δ᾽ ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
Κωκυτῷ τ᾽ εἴχοντο καὶ οἰμωγῇ κατὰ ἄστυ·
Τῷ δὲ μάλιστ᾽ ἄρ᾽ ἔην ἐναλίγκιον, ὡς εἰ ἅπασα 410
Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ᾽ ἄκρης.
Λαοὶ μέν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,
Ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
Πάντας δὲ λιτάνευε, κυλινδόμενος κατὰ κόπρον,
Ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 415
  Σχέσθε, φίλοι, καί μ᾽ οἶον ἐάσατε, κηδόμενόν περ,
Ἐξελθόντα πόληος ἱκέσθ᾽ ἐπὶ νῆας Ἀχαιῶν·

think, indeed, not without some justice—censured by several, both ancients and moderns. Plato (*de Repub.* III.) speaks of it with detestation. But, methinks, it is a great injustice to Homer, to reflect upon the morals of the author himself, for things which he only paints for the manners of a vicious hero. It may justly be observed in general of all Plato's objections against Homer, that he as often describes ill things in order to make us avoid them, as good, to induce us to follow them. But what is extremely remarkable, and evidently shows the injustice of Plato's censure, is, that many of those very actions, for which he blames him, are expressly characterized and marked by Homer himself as evil and detestable, by previous expressions or cautions. Thus, in the present place, before he describes this barbarity of Achilles, he tells us it was a most unworthy action. When Achilles sacrifices the twelve young Trojans, in Il. Ψ. 176, he repeats the same words. When Pandarus broke the truce in Il. Δ. 104, he told us it was a mad unjust deed: *τῷ δὲ φρένας ἄφρονι πεῖθεν.* And so of the rest. Pope. A greater act of barbarity is related by Dionysius Halic. (de Struct. Verb. c. 18) of Alexander the Great, who dragged a conquered prince alive at his chariot-wheels. Compare also Juv. Sat. X. 66; and see Ruperti *ad loc.*

397. *βοέους δ᾽ ἐξῆπτεν ἱμάντας.* Compare Soph. Aj. 1032.

402. *πίτναντο.* The vulgar reading is *πίλναντο.* Others read *πίπναντο, πίμπλαντο,* or *πεφόρηντο.* But the reading of the text, which is received by Heyne, and of which *πεφόρηντο* is doubtless a marginal gloss, and *πίπναντο* an easy corruption, is correct. Ernesti observes that *ἀμφὶ πίτναντο* is said of the hair, as *περισσείοντο* (v. 315) is said of the plume of a helmet :—*comæ nigræ concutiebantur, jactabantur circa caput.* Compare Il. Φ. 7. Od. Α. 392.

410. *ὡς εἰ ἅπασα κ. τ. λ.* So Virgil. Æn. IV. 669. *Non aliter, quam si immissis ruat hostibus omnis Carthago, aut antiqua Tyros; flammæque furentes Culmina perque hominum volvantur perque deorum.* See Macrob. Saturn. IV. 6. Compare also Virg. Æn. XII. 604. sqq.

411. *κατ᾽ ἄκρης.* See on Il. Ο. 557; of the verb *σμύχειν,* on Il. Ι. 649; and of the adjective *ὀφρυόεσσα,* on Il. Υ. 151.

414. *κατὰ κόπρον.* That is, simply, *in the dust.* Apoll. Lex. and Hesych. explain it by *κόνιν.* Compare Il. Ω. 164.

Λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργὸν,
Ἤν πως ἡλικίην αἰδέσσεται, ἠδ' ἐλεήσῃ
Γῆρας· καὶ δέ νυ τῷδε πατὴρ τοιόσδε τέτυκται, 420
Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγεα θῆκε.
Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
Τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
Ὡς ἑνὸς, οὗ μ' ἄχος ὀξὺ κατοίσεται Ἄϊδος εἴσω, 425
Ἕκτορος· ὡς ὄφελε θανέειν ἐν χερσὶν ἐμῇσι.
Τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
Μήτηρ θ' ἥ μιν ἔτικτε δυσάμμορος, ἠδ' ἐγὼ αὐτός.
Ὣς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται.
Τρωῇσι δ' Ἑκάβη ἀδινοῦ ἐξῆρχε γόοιο· 430
Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
Σεῦ ἀποτεθνηῶτος, ὅ μοι νύκτας τε καὶ ἦμαρ
Εὐχωλὴ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ
Τρωσί τε καὶ Τρωῇσι κατὰ πτόλιν, οἵ σε, θεὸν ὣς,
Δειδέχατ'; ἦ γάρ καί σφι μάλα μέγα κῦδος ἔησθα, 435
Ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.
Ὣς ἔφατο κλαίουσ'· ἄλοχος δ' οὔπω τι πέπυστο
Ἕκτορος· οὐ γάρ οἵ τις ἐτήτυμος ἄγγελος ἐλθὼν
Ἤγγειλ', ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων·
Ἀλλ' ἥγ' ἱστὸν ὕφαινε μυχῷ δόμου ὑψηλοῖο, 440
Δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε.
Κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα,
Ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο

418. *λίσσωμ'.* Subaud. *ἵνα*, as again in v. 450. The vulgar reading is *λίσσομαι*, in which case the present would be put, as it sometimes is, for the future. But *λίσσωμ'* is the true reading, which, being written in several MSS. *λίσσομ'*, gave rise to the alteration. The construction may also be explained, as in Il. A. 184.

423. *τηλεθάοντας.* See on Il. P. 55.

425. *οὗ μ' ἄχος ὀξὺ κ.τ.λ.* It is needless to observe to the reader with what a beautiful pathos the wretched father laments his son Hector: it is impossible not to join with Priam in his sorrows. But what I would chiefly point out to my reader is the beauty of this line, which is particularly tender, and almost word for word the same with that of the Patriarch Jacob: who, upon a like occasion, breaks out into the same complaint, and tells his children, that if they deprive him of his son Benjamin, they will *bring down his grey hairs with sorrow to the grave.* (Gen. xlii. 38.) Pope.

431. *τί νυ βείομαι. Why do I live?* See on Il. O. 194.

433. *εὐχωλή.* See on Il. B. 160.

435. *δειδέχατο. Regarded, honoured.* The verb *τίειν* is used in the same sense in Il. I. 303. 599. and elsewhere.

440. *ἀλλ' ἥγ' ἱστὸν κ. τ. λ.* Repeated from Il. Γ. 125. Here also some read *μαρμαρέην.* The *μυχὸς δόμου*, or *inner chamber*, was appropriated to females, and called *γυναικονῖτις.* Corn. Nepos, in præfat. *Mater familiæ, in Græcia, non sedet nisi in interiore parte ædium, quæ* gynæconitis *appellatur.* Compare Od. H. 346. See also on Il. Z. 152; and Blomfield's Gloss. ad Æsch. Agam. 95.

441. *θρόνα.* Schol. *ποικίλματα, ἄνθη.* Theocritus (Idyl. II. 59) employs the word to signify *poisonous herbs;* and so Lycophr. Cassand. 674. Schol. Theocr. l. c. *θρόνα· Θεσσαλοὶ μὲν, τὰ πεποικιλμένα ζῶα· Κύπριοι δὲ, τὰ ἀνθινὰ ἱμάτια· Αἰτωλοὶ δὲ, φάρμακα, ὥς φησι Κλείταρχος· Ὅμηρος δὲ τὰ ῥόδα, παρὰ τὸ ἄνω θορεῖν ἐκ τῆς γῆς.*

Ἕκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·
Νηπίη, οὐδ' ἐνόησεν, ὅ μιν μάλα τῆλε λοετρῶν 445
Χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
Τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
Ἡ δ' αὖτις δμωῇσιν ἐϋπλοκάμοισι μετηύδα·
Δεῦτε, δύω μοι ἕπεσθον· ἴδωμ', ἅτιν' ἔργα τέτυκται. 450
Αἰδοίης ἑκυρῆς ὀπὸς ἔκλυον, ἐν δέ μοι αὐτῇ
Στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
Πήγνυται· ἐγγὺς δή τι κακὸν Πριάμοιο τέκεσσιν.
Αἲ γὰρ ἀπ' οὔατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
Δείδω, μὴ δή μοι θρασὺν Ἕκτορα δῖος Ἀχιλλεὺς, 455
Μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
Καὶ δή μιν καταπαύσῃ ἀγηνορίης ἀλεγεινῆς,
Ἥ μιν ἔχεσκ'· ἐπεὶ οὔποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,
Ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων.
Ὣς φαμένη μεγάροιο διέσσυτο, μαινάδι ἴση, 460
Παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἷξεν ὅμιλον,
Ἔστη παπτήνασ' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
Ἑλκόμενον πρόσθε πόλιος, ταχέες δέ μιν ἵπποι
Ἕλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465
Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν·
Ἤριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε.
Τῆλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα,
Ἄμπυκα, κεκρύφαλόν τ', ἠδὲ πλεκτὴν ἀναδέσμην,
Κρήδεμνόν θ', ὅ ῥά οἱ δῶκε χρυσέη Ἀφροδίτη 470
Ἤματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἕκτωρ
Ἐκ δόμου Ἠετίωνος, ἐπεὶ πόρε μυρία ἕδνα.
Ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρες ἅλις ἔσταν,

444. *θερμὰ λοετρά.* Warm baths were greatly in use in these early times, and considered very luxurious, particularly after any exertion or fatigue. See especially Od. Θ. 247.

447. *κωκυτοῦ δ' ἤκουσε κ.τ.λ.* Compare Virg. Æn. IX. 473. Quintil. VI. 2. 32.

450. *ἴδωμ'.* See above on v. 418.

454. *ἀπ' οὔατος εἴη.* See on Il. Σ. 272. So also Callim. Fragm. 301. *ἀπ' οὔατος ἄγγελος ἔλθοι.*

465. *ἀκηδέστως.* See on Il. Z. 60.

467. *ἀπὸ δὲ ψυχὴν ἐκάπυσσε.* *Animam efflavit.* Schol. *ἀπέπνευσε τὴν ψυχήν· κάπος γὰρ καλεῖται τὸ πνεῦμα.* See on Il. E. 698; and Schneider. in v. *κάπος.* Of *σιγαλόεντα* (v. 468) see on Il. E. 226.

469. *ἄμπυκα κ. τ. λ.* It is difficult to describe particularly every ornament mentioned by the poet, but I shall take the explanation of Eustathius. The *ἄμπυξ* was used *τὰς ἐμπροσθίας τρίχας ἀναδεῖν*, i. e. *to tie backwards the hair that grew on the fore part of the head;* *κεκρύφαλος* was *a veil of net-work,* which covered the hair when it was so tied;—*ἀναδέσμη* was an ornament used *κύκλῳ περὶ τοὺς κροτάφους ἀναδεῖν, to tie backwards the hair that grew on the temples;* and the *κρήδεμνον* was a *fillet,* perhaps embroidered with gold, from the expression *χρυσέη Ἀφοδίτη,* that bound the whole, and completed the dress. Pope. See on Il. II. 100. The words *δέσματα σιγαλόεντα* are a term for all the ornaments generally

Αἶ ἑ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
Ἡ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
Ἀμβλήδην γοόωσα μετὰ Τρωῇσιν ἔειπεν·
Ἕκτορ, ἐγὼ δύστηνος· ἰῇ ἄρα γεινόμεθ' αἴσῃ
Ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
Αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῳ ὑληέσσῃ,
Ἐν δόμῳ Ἠετίωνος, ὅ με τρέφε τυτθὸν ἐοῦσαν, 480
Δύσμορος αἰνόμορον· ὡς μὴ ὤφελλε τεκέσθαι.
Νῦν δὲ σὺ μὲν Ἀΐδαο δόμους ὑπὸ κεύθεσι γαίης
Ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεϊ λείπεις
Χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὔτως,
Ὃν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
Ἔσσεαι, Ἕκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοι οὗτος.
Ἤνπερ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
Αἰεί τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
Ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
Ἦμαρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθησι· 490
Πάντα δ' ὑπεμμήμυκε, δεδάκρυνται δὲ παρειαί.
Δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρὸς ἑταίρους,
Ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
Τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχε,
Χείλεα μέν τε δίην', ὑπερῴην δ' οὐκ ἐδίηνε. 495
Τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξε,

474. ἀτυζομένην. *Percussam, mente alienatam; ita ut* exanima ἀπολέσθαι *videretur.* HEYNE. Rather, *inter se cohibebant, quippe quæ, mente percussa, sese perdere vellet.*

476. ἀμβλήδην. *With deep sighs.* Schol. ἀναφέρουσα ἀθρόως τὸ πνεῦμα. The adverb is the same with ἀναβολάδην, in Il. Φ. 364.

481. δύσμορος αἰνόμορον. See on Il. Γ. 39.

489. ἀπουρίσσουσιν ἀρούρας. *Will encroach upon his lands.* It seems to be the poetic future of ἀπουρίζω, which Buttmann (*Lexil.* I. 77.) supposes to have some analogy with the form ἀπαυράω; and who would read ἀπουρήσουσιν, with one or two MSS. But the vulgar reading gives the better sense.

490. ἦμαρ δ' ὀρφανικὸν κ.τ.λ. The following verses, which so finely describe the condition of an orphan, have been rejected by some ancient critics. It is a proof that there were always critics of no manner of taste, it being impossible any where to meet with a more exquisite passage. I will venture to say there are not, in all Homer, any lines more worthy of him. POPE.—παναφήλικα. *Deserted by all his equals.* Schol. πάντων ἡλικιώτων ἐστερημένον· τουτέστιν, ἐλαυνόμενον τῆς ἀπ' αὐτῶν διατριβῆς. Of the use of ἦμαρ, as here employed, see on Il. Z. 455.

491. ὑπεμμήμυκε. *Hangs down his head:* from ὑπημύω. This is, doubtless, the right reading, and not ὑπεμνήμυκε, as in most editions. Compare Il. T. 405. Barnes reads ὑπεμνήμνευκε. With πάντα we must supply κατά.

494. κοτύλην. See on Il. E. 306. In the next line, ὑπερῴη is the *upper part*, or *roof of the mouth; the palate.* The Scholiast explains it by οὐρανίσκος. Of the verb διαίνειν, see on Il. N. 30.

496. ἀμφιθαλής. Properly, *omni ex parte florens.* Hence it generally signifies one, *whose parents are both living.* Latinè: *patrimus et matrimus.* Schol. κατὰ ἀμφοτέρους τοὺς γονεῖς θάλλων· ὅ ἐστιν ἔχων τοὺς γονεῖς ἀμφοτέρους. Pollux III. 25. ὅτε δὲ ἂν γονεῖς ἅμα ἀμφότεροι περιῶσιν, ἀμφιθαλὴς ὀνομάζεται. Callim. Frag. 120. παιδὶ σὺν ἀμφιθαλεῖ. See Ruhnken on Timæus, p. 28.

Χερσὶν πεπληγὼς, καὶ ὀνειδείοισιν ἐνίσσων,—
"Ἔῤῥ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.
Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
Ἀστυάναξ, ὃς πρὶν μὲν ἑοῦ ἐπὶ γούνασι πατρὸς 500
Μυελὸν οἶον ἔδεσκε, καὶ οἰῶν πίονα δημόν·
Αὐτὰρ ὅθ' ὕπνος ἕλοι, παύσαιτό τε νηπιαχεύων,
Εὕδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
Εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
Νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἁμαρτὼν, 505
Ἀστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσιν·
Οἶος γάρ σφιν ἔρυσο πύλας καὶ τείχεα μακρά.
Νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσι, νόσφι τοκήων,
Αἰόλαι εὐλαὶ ἔδονται, ἐπεί κε κύνες κορέσωνται,
Γυμνόν· ἀτάρ τοι εἵματ' ἐνὶ μεγάροισι κέονται, 510
Λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
Ἀλλ' ἤτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
Οὐδέν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
Ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
"Ὣς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες. 515

497. *ἐνίσσων.* The same as *ἐνίπτων*; as *πέσσω* for *πέπτω*. Some, however, read *ἐνίπτων*, as in Il. Γ. 438. But the form occurs also in Il. Ω. 238.

500. *Ἀστυάναξ, ὃς κ.τ.λ.* Andromache here applies her observations more immediately to herself.

501. *μυελὸν καὶ πίονα δημόν.* This expression is perfectly oriental. In the Scriptures, *marrow and fatness* are continually taken to denote what is delicate and luxurious. Compare Job xxi. 24. xxxvi. 16. Jerem. xxxi. 14.

504. *θαλέων.* *Delicacies.* Eustath. *θάλεα δὲ τὰ τοῦ θάλλειν αἴτια ἀγαθά.*

506. *Ἀστυάναξ, ὃν Τρῶες κ.τ.λ.* See on Il. Z. 403; and also on Eurip. Phœn. 646. Pent. Gr. p. 341.

514. *ἀλλὰ πρὸς Τρώων κ.τ.λ.* *Sed ut sint tibi honori in conspectu Trojanorum.* Heyne. Since the body of Hector had fallen into the hands of Achilles, and was not likely to obtain funeral rites in Troy, Andromache declares her intention of burning the garments, in which his corpse would have been wrapped, as a public honour to his memory.

THΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Ψʹ.

ʼΕπιγραφαί.

ʼΑΓΩΝ ʼΕΠΙΤΑΦΙΟΣ.

ʺΑλλως.

ΨΙ, *Δαναοῖσιν ἀγῶνα διδοὺς ἐτέλεσσεν ʼΑχιλλεύς.*

THE ARGUMENT.

THE FUNERAL OF PATROCLUS.

Achilles and the Myrmidons do honours to the body of Patroclus (vv. 1—34). After the funeral feast he retires to the sea-shore, where, falling asleep, the ghost of his friend appears to him, and demands the rites of burial (35—107). The next morning, the soldiers are sent with mules and waggons to fetch wood for the pyre (108—137). The funeral procession, and their offering their hair to the dead (138—160). Achilles sacrifices several animals, and lastly, twelve Trojan captives, at the pile: then sets fire to it (161—191). He pays libations to the winds, which at the instance of Iris rise, and raise the flames (192—230). When the pile has burned all night, they gather the bones, place them in an urn of gold, and raise the tomb (231—257). Achilles institutes the funeral games (257—261): the chariot race (262—650), the fight of the cæstus (651—699), the wrestling (700—739), the foot race (740—797), the single combat (798—825), the discus (826—849), the shooting with arrows (850—883), the darting the javelin (884—897). The various descriptions of these games, and the various success of the several antagonists, make the greatest part of the book.

In this book ends the thirtieth day. The night following the ghost of Patroclus appears to Achilles. The one-and-thirtieth day is employed in felling the timber for the pile; the two-and-thirtieth in burning it; and the three-and-thirtieth in the games. The scene lies generally on the sea-shore.

ʽΩΣ οἱ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ ʼΑχαιοὶ,
ʼΕπειδὴ νῆάς τε καὶ ʽΕλλήσποντον ἵκοντο,
Οἱ μὲν ἄρʼ ἐσκίδναντο ἑὴν ἐπὶ νῆα ἕκαστος·
Μυρμιδόνας δʼ οὐκ εἴα ἀποσκίδνασθαι ʼΑχιλλεὺς,
ʼΑλλʼ ὅγε οἷς ἑτάροισι φιλοπτολέμοισι μετηύδα· 5

5. ʼΑλλʼ ὅγε. See on Il. Γ. 409.

Μυρμιδόνες ταχύπωλοι, ἐμοὶ ἐρίηρες ἑταῖροι,
Μὴ δήπω ὑπ' ὄχεσφι λυώμεθα μώνυχας ἵππους,
Ἀλλ', αὐτοῖς ἵπποισι καὶ ἅρμασιν ἆσσον ἰόντες,
Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.
Αὐτὰρ ἐπεί κ' ὀλοοῖο τεταρπώμεσθα γόοιο, 10
Ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.
Ὣς ἔφαθ'· οἱ δ' ᾤμωξαν ἀολλέες· ἦρχε δ' Ἀχιλλεύς.
Οἱ δὲ τρὶς περὶ νεκρὸν ἐΰτριχας ἤλασαν ἵππους
Μυρόμενοι, μετὰ δέ σφι Θέτις γόου ἵμερον ὦρσε.
Δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν 15
Δάκρυσι· τοῖον γὰρ πόθεον μήστωρα φόβοιο.
Τοῖσι δὲ Πηλείδης ἀδινοῦ ἐξῆρχε γόοιο,
Χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου·
Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι·
Πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην, 20
Ἕκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὠμὰ δάσασθαι,
Δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
Ἦ ῥα, καὶ Ἕκτορα δῖον ἀεικέα μήδετο ἔργα,
Πρηνέα πὰρ λεχέεσσι Μενοιτιάδαο τανύσσας 25
Ἐν κονίῃς· οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
Χάλκεα, μαρμαίροντα· λύον δ' ὑψηχέας ἵππους.
Κὰδ δ' ἷζον παρὰ νηῒ ποδώκεος Αἰακίδαο

8. *αὐτοῖς ἵπποισι.* See on Il. Θ. 24.

10. *τεταρπώμεσθα.* See on Il. I. 701. Ernesti observes, however, that the verb implies, in this place, something more than satiety; including, at the same time, an idea of pleasure, which is felt in grief itself. Aristot. Rhet. I. 11. *Καὶ ἐν τοῖς πένθεσι καὶ θρήνοις ἐγγίνεταί τις ἡδονή. Ἡ μὲν γὰρ λύπη, ἐπὶ τῷ μὴ ὑπάρχειν· ἡδονὴ δὲ, ἐν τῷ μεμνῆσθαι καὶ ὁρᾶν πως ἐκεῖνον, καὶ ἃ ἔπραττε, καὶ οἷος ἦν. Διὸ καὶ τοῦτο εἴρηται, Ὣς φάτο· τοῖσι δὲ πᾶσιν ἐφ' ἵμερον ὦρσε γόοιο.* Hence also *γόου ἵμερος*, in v. 14. Compare vv. 108. 153. Od. K. 398. So Ovid. Trist. iv. 3. 37. *Est quædam flere voluptas.*

13. *οἱ δὲ τρὶς περὶ νεκρὸν κ. τ. λ.* The custom of passing round the dead, in token of reverence, prevailed very generally in the early ages. Buxtorf (in *Synag. Jud.* 49) describes it as one of the primitive rites of the Jews, and Hyde speaks of it in his History of the ancient Persians. So also in the funeral of Pallas, in Æn. XI. 188. *Ter circum accensos cincti fulgentibus armis Decurrere rogos; ter mœstum funeris ignem Lustravere in equis, ululatusque ore dedere.* In Il. Ω. 16. Achilles drags the body of Hector thrice round the pile of Patroclus.

14. *μετὰ δέ σφι Θέτις κ. τ. λ.* Heyne and others object to the mention of Thetis, as if her presence were necessary to add energy to the grief of Achilles and his Myrmidons. That such is not the case, see, for instance, Il. Π. 527. sqq. It appears, therefore, that Bohte's conjecture, *θετὸς*, scil. *νεκρὸς*, is not only inconsistent with the language of Homer, but altogether unnecessary.

15. *δεύοντο ψάμαθοι, κ. τ. λ.* Virg. Æn. XI. 191. *Spargitur et tellus lacrymis, sparguntur et arma.*

16. *τοῖον.* See on Il. Δ. 390.

18. *ἀνδροφόνους.* I could not pass this passage without observing the great beauty of this epithet. An ordinary poet would have contented himself with saying, he laid his hand upon the breast of Patroclus; but Homer knows how to raise the most trivial circumstance, and by adding this one word, he fills our mind with great ideas, and by a single epithet recals to our thoughts all the noble achievements of Achilles through the Iliad. Pope. The passage is repeated from Il. Σ. 316.

20. *ἤδη.* See on Il. A. 260.

Μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
Πολλοὶ μὲν βόες ἀργοὶ ὀρέχθεον ἀμφὶ σιδήρῳ 30
Σφαζόμενοι, πολλοὶ δ' ὄϊες καὶ μηκάδες αἶγες,
Πολλοὶ δ' ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,
Εὑόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
Πάντῃ δ' ἀμφὶ νέκυν κοτυλήρυτον ἔῤῥεεν αἷμα.
Αὐτὰρ τόν γε ἄνακτα ποδώκεα Πηλείωνα 35
Εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
Σπουδῇ παρπεπιθόντες, ἑταίρου χωόμενον κῆρ.
Οἳ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἷξον ἰόντες,
Αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν
Ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, εἰ πεπίθοιεν 40
Πηλείδην λούσασθαι ἀπὸ βρότον αἱματόεντα.
Αὐτὰρ ὅγ' ἠρνεῖτο στερεῶς, ἐπὶ δ' ὅρκον ὄμοσσεν·
Οὐ μὰ Ζῆν', ὅστις τε θεῶν ὕπατος καὶ ἄριστος,
Οὐ θέμις ἐστὶ λοετρὰ καρήατος ἆσσον ἱκέσθαι,
Πρίν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ, σῆμά τε χεῦαι, 45

29. τάφον. Here, *a funeral banquet.* See on Il. Σ. 491. It was a custom among the Greeks, after performing the last offices of the dead, to partake of an entertainment which was prepared by the nearest relative of the deceased. These feasts were called περίδειπνα, i. e. δεῖπνα περὶ τὸν νεκρόν. Thus the Schol. τάφον τὸ περίδειπνον, τὸ ἐπὶ τοῖς τετελευτηκόσιν παρασκευαζόμενον. And Hesychius: τάφος· τὸ γενόμενον περίδειπνον ἐπὶ τῇ τῶν κατοιχομένων τιμῇ. Julius Pollux (VIII. 146) fixes the time of the περίδειπνον between the *burning of the body* and the *interment of the ashes.* Here, however, it appears, that they feasted before the funeral of Patroclus. At these banquets the conversation turned upon the merits and virtues of the deceased. Pers. Sat. VI. 33. *Sed cœnam funeris hæres Negliget, iratus quod rem curtaveris.* See Casaubon *ad loc.* Hemsterhuis ad Lucian. Cont. p. 519. Bos. Antiq. Græc. p. 268. A funeral feast also commonly succeeded the Jewish burials; which is called the *bread of mourners* in Hosea ix. 4. Compare Jerem. xvii. 7. Ezek. xxiv. 17. Tobit iv. 17. It should seem that those who were closely attached to the deceased, testified their sorrow by refusing to partake of the feast, as Achilles in the present instance (v. 43) and David at the funeral of Abner (2 Sam. iii. 35). The oriental Christians continue the practice to this day. See Harmer's Obss. Vol. III. p. 19.

30. ὀρέχθεον. *Were extended.* This seems to be the more natural and easy interpretation of the verb, as a derivative of ὀρέγω. The old grammarians, however, seem to have understood the verb as signifying *to groan.* Hesych. ὀρέχθεον· ἐστέναζον, ἐμυκῶντο, ἐβρύχοντο. Eustathius: τῶν δὲ Ὁμηρικῶν τὸ μὲν Ὀρέχθεον μίμημά ἐστι τραχέος ἤχου γενομένου ἐν τῷ σφάζεσθαι βοῦν. Θεόκριτος δὲ (Idyl. XI. 43.) ἐπὶ θαλάσσης τὴν λέξιν τίθησι καθ' ὁμοιότητα τοῦ Ῥοχθεῖ γὰρ μέγα κῦμα (Od. E. 402). Δῆλον δὲ, ὅτι καὶ ἐπὶ πατάγου καρδίας ἡ λέξις τίθεται, ὡς τὸ, Κραδίη δέ οἱ ἔνδον ὀρεχθεῖ (Od. Φ. 13 ?). Hence may be derived the more usual import of the verb, *cupio, desidero,* which it bears in Apoll. Rhod. I. 275. II. 49. Arist. Nub. 1368. Compare Virg. Æn. V. 138. The primitive meaning, however, i. e. *extendere se,* will answer both in Homer and Theocritus, and will equally supply the derivative notion of the verb. With the passage compare Virg. Æn. XI. 197.

34. κοτυλήρυτον. *Copious;* as if streaming from a vessel. See on Il. E. 306.

40. εἰ πεπίθοιεν. Subaud. σκοπῶντες. The particle εἰ, signifying *whether,* is frequently used elliptically in this manner. See on Il. B. 72.

42. αὐτὰρ ὅγ' ἠρνεῖτο. This is conformable to the custom of the orientals. Achilles will not be induced to wash; and afterwards retires to the sea-shore, and sleeps on the ground. It is just thus that David mourns in the Scriptures: he refuses to wash or to take any repast, but retires from company, and lies upon the earth. See 2 Sam. xii. 16. Pope.

Κείρασθαί τε κόμην· ἐπεὶ οὔ μ' ἔτι δεύτερον ὧδε
Ἵξετ' ἄχος κραδίην, ὄφρα ζωοῖσι μετείω.
Ἀλλ' ἤτοι νῦν μὲν στυγερῇ πειθώμεθα δαιτί.
Ἠῶθεν δ' ὄτρυνον, ἄναξ ἀνδρῶν Ἀγάμεμνον,
Ὕλην τ' ἀξέμεναι, παρά τε σχεῖν, ὡς ἐπιεικὲς 50
Νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἠερόεντα·
Ὄφρ' ἤτοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ
Θᾶσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται.
Ὣς ἔφαθ'· οἳ δ' ἄρα τοῦ μάλα μὲν κλύον, ἠδ' ἐπίθοντο.
Ἐσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55
Δαίνυντ'· οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Οἳ μὲν κακκείοντες ἔβαν κλισίηνδε ἕκαστος·
Πηλείδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
Κεῖτο βαρυστενάχων, πολέσι μετὰ Μυρμιδόνεσσιν, 60
Ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἠϊόνος κλύζεσκον,
Εὖτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
Νήδυμος ἀμφιχυθείς· μάλα γὰρ κάμε φαίδιμα γυῖα
Ἕκτορ' ἐπαΐσσων προτὶ Ἴλιον ἠνεμόεσσαν.
Ἦλθε δ' ἔπι ψυχὴ Πατροκλῆος δειλοῖο, 65
Πάντ' αὐτῷ, μέγεθός τε καὶ ὄμματα κάλ', εἰκυῖα,
Καὶ φωνήν· καὶ τοῖα περὶ χροῒ εἵματα ἕστο.
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·
Εὕδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ;
Οὐ μέν μευ ζώοντος ἀκήδεις, ἀλλὰ θανόντος. 70
Θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω.

46. *κείρασθαί τε κόμην.* See on Il. Σ. 27.

50. *παρά τε σχεῖν, ὡς ἐπιεικὲς κ.τ.λ.* That is, *παρασχεῖν ταῦτα, ἃ ἔχων νέηται ἂν ὑπὸ ζ. ἠ.* See on Il. Ξ. 45. Compare also T. 147. Od. B. 407. Heyne, indeed, and others, would reject the next line; but not only do the above examples prove that *ὡς ἐπιεικὲς*, though used absolutely in v. 537. infra, and elsewhere, is also sometimes followed by an infinitive, but the relative *τοῦτον* in v. 52. plainly refers to *νεκρὸν* preceding.

53. *ἀπ' ὀφθαλμῶν.* An expression similar to that of Abraham, in Gen. xxiii. 4. 8.

61. *ἐν καθαρῷ.* *On the bare ground;* according to Ernesti. Heyne understands the expression to mean *in a solitary place,* comparing Il. Θ. 491. K. 199. Rather, *in an open space,* since Achilles was not *alone.* See the note to the first reference.

62. *ὕπνος, λύων μελεδήματα θυμοῦ.* Orph. Hymn. LXXXV. 5. *Λυσιμέριμνε, κόπων ἡδεῖαν ἔχων ἀνάπαυσιν.* Ovid. Met. XI. 623. *Somne, quies rerum; placidissime, Somne, Deorum; Pax animi, quem cura fugit.* Compare Senec. Herc. F. 1065. Of the participle *ἀμφιχυθεὶς*, in the next line, see on Il. B. 19.

68. *στῆ δ' ἄρ' ὑπὲρ κεφαλῆς.* See on Il. B. 20.

69. *λελασμένος ἔπλευ.* For *λέλησαι.* See on Il. E. 873.

70. *ἀκήδεις.* *You neglected;* from *κῆδος.* The verb *ἀκηδέω* occurs in Æsch. Prom. 517, where Blomfield marks it as an Æschylean word; and observes that it occurs only once elsewhere, viz. in this passage. It will be found, however, in Il. Ξ. 427; and *ἀποκηδέω* infra v. 413. Valcknær, ad Theocrit. Adon. p. 203, proposes, with some probability, to read *ἀκηδὴς* in this place; but the emendation is at the same time uncertain.

71. *πύλας Ἀΐδαο περήσω.* Supply *ἵνα*, as in Il. X. 418. Clarke suggests that the punctuation might be made thus: *θάπτε*

Τῆλέ με εἴργουσι ψυχαὶ, εἴδωλα καμόντων,
Οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῶσιν·
'Αλλ' αὔτως ἀλάλημαι ἀν' εὐρυπυλὲς Ἄϊδος δῶ.
Καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὖτις 75
Νίσσομαι ἐξ 'Αΐδαο, ἐπήν με πυρὸς λελάχητε.
Οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἑταίρων
Βουλὰς ἑζόμενοι βουλεύσομεν· ἀλλ' ἐμὲ μὲν Κὴρ
'Αμφέχανε στυγερὴ, ἥπερ λάχε γεινόμενόν περ.
Καὶ δέ σοι αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' 'Αχιλλεῦ, 80
Τείχει ὕπο Τρώων εὐηγενέων ἀπολέσθαι.
Ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἴκε πίθηαι·
Μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὀστέ', 'Αχιλλεῦ,
'Αλλ' ὁμοῦ, ὡς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,
Εὖτέ με τυτθὸν ἐόντα Μενοίτιος ἐξ 'Οπόεντος 85
Ἤγαγεν ὑμέτερόνδ', ἀνδροκτασίης ὕπο λυγρῆς,
Ἤματι τῷ, ὅτε παῖδα κατέκτανον 'Αμφιδάμαντος,
Νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς·
Ἔνθα με δεξάμενος ἐν δώμασιν ἱππότα Πηλεὺς
Ἔτραφέ τ' ἐνδυκέως, καὶ σὸν θεράποντ' ὀνόμηνεν· 90
Ὣς δὲ καὶ ὀστέα νῶϊν ὁμὴ σορὸς ἀμφικαλύπτοι,

με· ὅττι τάχιστα κ. τ. λ. by which the construction would be the same as in Il. X. 129. But there is no need of any alteration.

72. *καμόντων.* Schol. *τῶν τεθνηκότων.* So in Il. Γ. 278. Of the doctrine contained in this passage, see on Il. E. 297.

73. *ὑπὲρ ποταμοῖο.* The Styx.

75. *ὀλοφύρομαι. Rogo cum fletu.* HEYNE.

79. *ἥπερ λάχε γεινόμενόν περ.* Compare Il. Υ. 127, and the parallels there cited.

88. *ἀμφ' ἀστραγάλοισι χολωθείς. In a quarrel over the dice.* The ancient dice were of two kinds, of which one was of the modern cubical form and description, called *κύβοι*, and in Latin *tesseræ;* the other, called *ἀστράγαλοι*, *huckle-bones*, Latinè, *tali*. Of these latter the extremities were plain, the four sides being marked respectively, 1 and 6, 3 and 4, opposite to each other. Of the manner in which they were used by the Greeks little is known. The Romans played with three *tesseræ*, and four *tali;* and the best throw was called *Venus*. For other particulars, see Dempster's supplement to Rosin. Antiq. Rom. V. I; Erasmus in his Dialogue, *'Αστραγαλισμός*. The invention of dice seems to have been of very early date. Herodotus ascribes it to the Lydians, in the reign of Atys, long before the Trojan war. See his account in Book I. 94. Pausanias attributes the discovery to Palamedes; and Plato, in his Phædrus, to the Egyptian Mercury. Athenæus has a curious error respecting this passage. He observes (I. 15), in illustration of the difference between the bustling spirit of the Iliad, and the quiet character of the Odyssee, that a variety of amusements are described in the latter; and among others he notices the *ἀστράγαλοι*. Of these, however, the only mention as a game in Homer is in this place of the Iliad. Of the unfortunate death of Clysonymus, the son of Amphidamas, to which the ghost here alludes, and the consequent sojourning of Patroclus with Peleus, see Apollod. Bibl. III. 13.

90. *ἐνδυκέως. Kindly, hospitably.* Schol. *ἐπιμελῶς*. Of the verb *ἔτραφε*, see on Il. E. 555.

91. *ὁμὴ σορὸς ἀμφικαλύπτοι.* The *σορὸς* was a *chest* or *urn*, into which the ashes were collected, after the burning of the pile. These were generally made of cedar, on account of its durability and anti-corrosive properties. See Kirchman. *de Funeb. Rom.* I. 8, who cites the Scholiast on Nicand. Theriac. Plin. N. H. XXIV. 5. Galen. Simp. Med. lib. VII. In the present instance Thetis had given Achilles an urn of gold. To have their ashes deposited in the same urn, and to be buried in the same grave, with their friends, was

Χρύσεος ἀμφιφορεὺς, τόν τοι πόρε πότνια μήτηρ.
  Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Τίπτε μοι, ἠθείη κεφαλὴ, δεῦρ' εἰλήλουθας,
Καί μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγώ τοι 95
Πάντα μάλ' ἐκτελέω, καὶ πείσομαι, ὡς σὺ κελεύεις.
Ἀλλά μοι ἆσσον στῆθι· μίνυνθά περ ἀμφιβαλόντε
Ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο.
  Ὣς ἄρα φωνήσας ὠρέξατο χερσὶ φίλῃσιν,
Οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς, ἠΰτε καπνὸς, 100
Ὤιχετο τετριγυῖα· ταφὼν δ' ἀνόρουσεν Ἀχιλλεὺς,
Χερσί τε συμπλατάγησεν, ἔπος τ' ὀλοφυδνὸν ἔειπεν·
  Ὦ πόποι, ἦ ῥά τις ἐστὶ καὶ εἰν Ἀΐδαο δόμοισι
Ψυχὴ καὶ εἴδωλον, ἀτὰρ φρένες οὐκ ἔνι πάμπαν·
Παννυχίη γάρ μοι Πατροκλῆος δειλοῖο 105
Ψυχὴ ἐφεστήκει γοόωσά τε μυρομένη τε,
Καί μοι ἕκαστ' ἐπέτελλεν· ἔϊκτο δὲ θέσκελον αὐτῷ.
  Ὣς φάτο· τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὦρσε γόοιο·
Μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἠὼς
Ἀμφὶ νέκυν ἐλεεινόν· ἀτὰρ κρείων Ἀγαμέμνων 110
Οὐρῆάς τ' ὤτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
Πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει
Μηριόνης, θεράπων ἀγαπήνορος Ἰδομενῆος.

a source of considerable satisfaction. Eurip. Orest. 1051. *καὶ μνῆμα δέξαιθ' ἓν, κέδρου τεχνάσματα.* Alcest. 375. *Ἐν ταῖσιν αὐταῖς γάρ μ' ἐπισκήψω κέδροις Σοὶ τούσδε θεῖναι, πλευρά τ' ἐκτεῖναι πέλας Πλευροῖσι τοῖς σοῖς.* Ovid. Met. IV. 154. *estote rogati, Ut, quos certus amor, quos hora novissima junxit, Componi tumulo non invideatis eodem.* Instances of the same kind are not unfrequent in the Holy Scriptures. Compare 2 Sam. xix. 37. 1 Kings xiii. 31.

92. *ἀμφιφορεύς.* Properly, an *amphora*, or large earthen vessel, with two handles; as in Od. B. 290. 349. and elsewhere. Heyne thinks it scarcely possible that *σορὸς* and *ἀμφιφορεὺς* can signify the same thing, and therefore suggests that the latter was an exterior urn, in which the *σορὸς* was enclosed. But there seems to be no reason why the two nouns may not be in apposition, even though the latter bear its proper signification, if the explanation of the Scholiast be admitted; who relates that Bacchus, having hospitably entertained Vulcan, was presented by him with a golden amphora. This amphora was afterwards given to Thetis by Bacchus, and by Thetis to her son, who was now directed to use it as a sepulchral urn, for the mingled ashes of himself and his friend. The same urn is called *χρυσέη φιάλη*, infra v. 243.

94. *ἠθείη κεφαλή.* See on Il. Z. 518. Θ. 281.

99. *ὠρέξατο χερσί.* So Hesiod. Theog. 178. *παῖς ὠρέξατο χειρὶ Σκαιῇ.* See on Il. Δ. 307; and with the passage compare Virg. Æn. II. 792. V. 740. VI. 700.

101. *τετριγυῖα.* *Uttering a piercing cry or shriek.* This verb is properly used of the screams of birds. Eust. *ληφθὲν ἀπὸ νυκτερίδων.* Compare Il. B. 314. Od. Ω. 6. Hence also generally *to creak;* as infra v. 714.

102. *συμπλατάγησεν.* *Struck together;* i. e. *smacked.* Eustath. *τὰς χεῖρας συνεκρότησε.*

104. *φρένες.* It is clear from the whole tenor of the passage that this word is here used to imply *corporeal substance.* It is employed in the plural by Homer to signify *the diaphragm*, or nervous membrane, which separates the natural and vital powers. See on Il. A. 103. Hence, in this place, the *material body* generally. Schol. *φρένας λέγει οὐ τὸ διανοητικὸν, ἀλλὰ μέρος τι τῶν ἔντος τῶν σωμάτων, ὡς καὶ ἀλλαχοῦ.* Compare Il. Π. 481. Od. I. 301.

Οἱ δ' ἴσαν, ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες,
Σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν. 115
Πολλὰ δ' ἄναντα, κάταντα, πάραντά τε, δόχμιά τ' ἦλθον.
'Αλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,
Αὐτίκ' ἄρα δρῦς ὑψικόμους ταναηκέϊ χαλκῷ
Τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσαι
Πίπτον· τὰς μὲν ἔπειτα διαπλίσσοντες 'Αχαιοὶ 120
Ἔκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο,
'Ελδόμεναι πεδίοιο, διὰ ῥωπήϊα πυκνά.
Πάντες δ' ὑλοτόμοι φιτροὺς φέρον· ὣς γὰρ ἀνώγει
Μηριόνης, θεράπων ἀγαπήνορος 'Ιδομενῆος.
Κὰδ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερὼ, ἔνθ' ἄρ' 'Αχιλλεὺς
Φράσσατο Πατρόκλῳ μέγα ἠρίον, ἠδὲ οἱ αὐτῷ. 126
Αὐτὰρ ἐπεὶ πάντη παρακάββαλον ἄσπετον ὕλην,
Εἵατ' ἄρ' αὖθι μένοντες ἀολλέες· αὐτὰρ 'Αχιλλεὺς
Αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσε
Χαλκὸν ζώννυσθαι, ζεῦξαι δ' ὑπ' ὄχεσφιν ἕκαστον 130
Ἵππους· οἱ δ' ὤρνυντο, καὶ ἐν τεύχεσσιν ἔδυνον.
'Αν δ' ἔβαν ἐν δίφροισι παραιβάται, ἡνίοχοί τε·
Πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἵπετο πεζῶν,
Μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἑταῖροι.
Θριξὶ δὲ πάντα νέκυν καταείνυον, ἃς ἐπέβαλλον 135
Κειρόμενοι· ὄπιθε δὲ κάρη ἔχε δῖος 'Αχιλλεὺς
'Αχνύμενος· ἕταρον γὰρ ἀμύμονα πέμπ' Ἄϊδόσδε.

116 πολλὰ δ' ἄναντα, κ.τ.λ. *Up hill, and down hill, by straight roads and cross roads* The adjective ἄναντα is for ἀνάντεα, the neuter plural of ἀνάντης, used adverbially. And so of the rest. Demetrius Phalereus (*de Eloq.* § 219) has cited this verse as an example of the adaptation of sound to sense; and it has been repeatedly admired for the manner in which its rude and uncouth structure harmonizes with the laborious progress of the soldiery along the rough and difficult ways.

120. διαπλίσσοντες. This emendation is due to Heyne, who recovered it from the Scholia. The vulgar reading, διαπλήσσοντες, has always been suspected; and Eustathius mentions a various lection διαῤῥήσσοντες, which seems to be nothing more than an explanation of the other. Heyne's διαπλίσσοντες, *firmo gressu incedentes*, is supported by Od. Z. 318. αἳ δ' (scil. ἡμίονοι) εὖ μὲν τρώχων, εὖ δὲ πλίσσοντο πόδεσσι. Eustathius explains the verb by βηματίζω, i.e. μεταφέρω σκέλος παρὰ σκέλος.

122. ἐλδόμεναι πεδίοιο. *Wishing for the plain*, i. e. desiring to descend into the plain, that they may proceed more easily with their burdens.

126. φράσσατο. *Designed.* Schol. ἐβουλεύσατο. So Od. Γ. 241. ἀλλά οἱ ἤδη Φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.

127. παρακάββαλον. *Deposuerunt.* The preposition παρὰ is sometimes redundant in composition. Compare v. 683. Eustathius cites the noun παρακαταθήκη as an instance.

130. χαλκὸν ζώννυσθαι, κ. τ. λ. It is not to be supposed that this was a general custom used at all funerals; but Patroclus being a warrior, he is buried like a soldier with military honours. POPE: from Eustathius.

136. ὄπιθε δὲ κάρη κ. τ. λ. Achilles follows the corpse as chief mourner, and sustains the head of his friend. This last circumstance seems to be general. Thus Euripides in the funeral of Rhesus, v. 884. Τίς ὑπὲρ κεφαλῆς θεὸς, ὦ βασιλεῦ, Τὸν νεόκμητον νεκρὸν ἐν χεροῖν Φοράδην πέμπει; POPE.

Οἱ δ' ὅτε χῶρον ἵκανον, ὅθι σφίσι πέφραδ' Ἀχιλλεὺς,
Κάτθεσαν, αἶψα δέ οἱ μενοεικέα νήεον ὕλην.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς· 140
Στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
Τήν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθόωσαν·
Ὀχθήσας δ' ἄρα εἶπεν, ἰδὼν ἐπὶ οἴνοπα πόντον·
Σπερχεῖ', ἄλλως σοί γε πατὴρ ἠρήσατο Πηλεὺς,
Κεῖσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν, 145
Σοί τε κόμην κερέειν, ῥέξειν θ' ἱερὴν ἑκατόμβην·
Πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
Ἐς πηγὰς, ὅθι τοι τέμενος βωμός τε θυήεις.
Ὣς ἠρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
Νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν, 150
Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι.
Ὣς εἰπὼν ἐν χερσὶ κόμην ἑτάροιο φίλοιο
Θῆκεν· τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὦρσε γόοιο.
Καί νύ κ' ὀδυρομένοισιν ἔδυ φάος ἠελίοιο,
Εἰ μὴ Ἀχιλλεὺς αἶψ' Ἀγαμέμνονι εἶπε παραστάς· 155
Ἀτρείδη,—σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
Πείσονται μύθοισι,—γόοιο μέν ἐστι καὶ ἆσαι.
Νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον, καὶ δεῖπνον ἄνωχθι
Ὅπλεσθαι· τάδε δ' ἀμφὶ πονησόμεθ', οἷσι μάλιστα
Κήδεός ἐστι νέκυς· παρὰ δ' οἵ τ' ἀγοὶ ἄμμι μενόντων. 160

139. *αἶψα δέ οἱ κ. τ. λ.* *Aggesserunt ligna: eduxerunt rogum in altum, quantum ipse volebat,* μενοεικῶς. Supra Il. H. 428. *νεκροὺς πυρκαϊῆς ἐπενήνεον.* HEYNE.

142. *Σπερχειῷ ποταμῷ τρέφε.* It seems that there were two occasions upon which the Greeks cut off their hair. It was customary in the first instance to dedicate their hair to the river-gods of their country, which was sacrificed to them when they reached the age of manhood. The other occasion was in seasons of mourning, particularly for the death of friends. Eustathius has distinguished between these two customs, observing that in the first instance the hair so cut off was called *πλόκαμος θρεπτήριος*, in the other *πλόκαμος πενθητήριος*. See Æsch. Choeph. 6, and Stanley's note *in loc.* The reason of this dedication of the hair is given by the Scholiast on Pind. Pyth. IV. 145. *τὰς γὰρ πρώτας κόμας τοῖς ποταμοῖς ἀρχαῖοι ἀπεκείροντο, σύμβολον τοῦ ἐξ ὕδατος εἶναι πάντων τὴν αὔξησιν.* Compare Athen. XII. p. 528. Of the latter custom, see on Il. Σ. 27; and to the authorities cited add Q. Smyrn. III. 683. Pausan. I. p. 223. Ovid. Met. III. 506. It seems, indeed, to have prevailed among all the nations of antiquity, except the Egyptians. Compare Herod. II. 36. Alexander is said to have imitated the practice, here observed by Achilles, at the funeral of Hephæstion.

145. *κεῖσέ με νοστήσαντα.* This is rendered in the versions, *Illuc me reversum*, by which means the verb *κερέειν* is referred to Achilles, instead of Peleus, which the construction with the future active evidently requires. The translation should be, *Illuc me reverso;* the participle *νοστήσαντα* being, as Elmsley justly remarks (on Eurip. Iph. T. 930. Mus. Crit. vol. II. p. 299.) the accusative absolute. See Matt. Gr. Gr. § 562. 3. and the note on Soph. Œd. C. 1119. Pent. Gr. p. 171.

157. *γόοιο μέν ἐστι καὶ ἆσαι.* Some supply *ὕστερον*, in opposition to *νῦν δὲ* in the next line. But the sense of the words seems to be analogous to Il. N. 636. *πάντων μὲν κόρος ἐστί.* Compare Il. Ω. 227. Od. Δ. 103.

160. *κήδεος.* Schol. *φρόντιδος ἄξιος.* See on Il. Z. 60. In Il. T. 294. the form *κήδειος* occurs; and thus we have *κάλχεος* and *κάλχειος*, *χρύσεος* and *χρύσειος*, *et similia.* The Scholiast also explains *κηδεμόνες* in v.

Αὐτὰρ ἐπεὶ τό γ' ἄκουσεν ἄναξ ἀνδρῶν 'Αγαμέμνων,
Αὐτίκα λαὸν μὲν σκέδασε κατὰ νῆας ἐΐσας·
Κηδεμόνες δὲ παρ' αὖθι μένον, καὶ νήεον ὕλην.
Ποίησαν δὲ πυρὴν ἑκατόμπεδον ἔνθα καὶ ἔνθα·
'Εν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἀχνύμενοι κῆρ. 165
Πολλὰ δὲ ἴφια μῆλα, καὶ εἰλίποδας ἕλικας βοῦς
Πρόσθε πυρῆς ἔδερόν τε, καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
Δημὸν ἑλὼν ἐκάλυψε νέκυν μεγάθυμος 'Αχιλλεὺς
'Ες πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει·
'Εν δὲ τίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170
Πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
'Εσσυμένως ἐνέβαλλε πυρῇ, μεγάλα στεναχίζων.
'Εννέα τῷ γε ἄνακτι τραπεζῆες κύνες ἦσαν·
Καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας·
Δώδεκα δὲ Τρώων μεγαθύμων υἱέας ἐσθλοὺς, 175
Χαλκῷ δηϊόων· κακὰ δὲ φρεσὶ μήδετο ἔργα·
'Εν δὲ πυρὸς μένος ἧκε σιδήρεον, ὄφρα νέμοιτο.
Ὤιμωξέ τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν 'Αΐδαο δόμοισι.
Πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην· 180
Δώδεκα μὲν Τρώων μεγαθύμων υἱέας ἐσθλοὺς,
Τοὺς ἅμα σοι πάντας πῦρ ἐσθίει· Ἕκτορα δ' οὔτι
Δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.
Ὣς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο·
'Αλλὰ κύνας μὲν ἄλαλκε Διὸς θυγάτηρ 'Αφροδίτη 185
Ἤματα καὶ νύκτας· ῥοδόεντι δὲ χρῖεν ἐλαίῳ,
'Αμβροσίῳ, ἵνα μή μιν ἀποδρύφοι ἑλκυστάζων.
Τῷ δ' ἔπι κυάνεον νέφος ἤγαγε Φοῖβος 'Απόλλων

163, of those οἷς μάλιστα προσήκει τὸ φροντίζειν. They are rather *the conductors of the funeral.* Compare v. 674. So Virg. Æn. XI 60. *toto lectos ex agmine mittit Mille viros, qui supremum comitentur honorem.* For οἵ τ' ἀγοὶ, Eustathius reads οἱ ταγοί. So also the Harleian MS. and some editions. But the word ἀγὸς is used continually by Homer, who never employs ταγός. Ernesti, however, thinks that this is of no weight against reading ταγοὶ here; observing also, in answer to Barnes, that ταγὸς occurs with the first syllable short in Aristoph. Equit. 159. The authority of this example is doubtful.

168. δημὸν ἑλὼν ἐκάλυψε νέκυν. The body was inclosed in fat, in order that it might be consumed more speedily. Vessels also full of oil and honey were placed upon the pile, for the purpose of feeding the flames. Homer has here given us an interesting description of the ceremonies which were used in burning the illustrious dead, in the heroic ages. In fact this book of Homer is a perpetual commentary on the early antiquities of Greece, in relation to funeral rites and the honours paid to the deceased.

169. δρατά. *Flayed, skinned.* Schol. ἐκδεδαρμένα. The word is put, by transposing the letters, for δαρτὰ, from δέρειν.

186. ῥοδόεντι ἐλαίῳ. *With oil of roses.* Plin. N. H. XXI. 10. *Rosa oleo maceratur; idque jam a Trojanis temporibus, Homero teste.* The body was anointed, not only to prevent corruption, but, as it appears, to keep it from being bruised and torn, when dragged round the pile by Achilles (Il. Ω. 15). Compare also v. 21.

Οὐρανόθεν πεδίονδε· κάλυψε δὲ χῶρον ἅπαντα,
Ὅσσον ἐπεῖχε νέκυς, μὴ πρὶν μένος ἠελίοιο 190
Σκήλει' ἀμφὶ περὶ χρόα ἴνεσιν ἠδὲ μέλεσσιν.
Οὐ δὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
Στὰς ἀπάνευθε πυρῆς δοιοῖς ἠρᾶτ' Ἀνέμοισι,
Βορέῃ καὶ Ζεφύρῳ, καὶ ὑπέσχετο ἱερὰ καλά· 195
Πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
Ἐλθέμεν, ὄφρα τάχιστα πυρὶ φλεγεθοίατο νεκρὸν,
Ὕλη τε σεύαιτο καήμεναι· ὠκέα δ' Ἶρις
Ἀράων ἀΐουσα μετ' ἄγγελος ἦλθ' Ἀνέμοισιν.
Οἳ μὲν ἄρα Ζεφύροιο δυσαέος ἀθρόοι ἔνδον 200
Εἰλαπίνην δαίνυντο· θέουσα δὲ Ἶρις ἐπέστη
Βηλῷ ἔπι λιθέῳ· τοὶ δ' ὡς ἴδον ὀφθαλμοῖσι,
Πάντες ἀνήϊξαν, κάλεον δέ μιν εἰς ἓ ἕκαστος.
Ἡ δ' αὖθ' ἕζεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον·
Οὐχ ἕδος· εἶμι γὰρ αὖτις ἐπ' Ὠκεανοῖο ῥέεθρα, 205
Αἰθιόπων ἐς γαῖαν, ὅθι ῥέζουσ' ἑκατόμβας
Ἀθανάτοις, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.
Ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεινὸν
Ἐλθεῖν ἀρᾶται, καὶ ὑπίσχεται ἱερὰ καλὰ,
Ὄφρα πυρὴν ὄρσητε καήμεναι, ᾗ ἔνι κεῖται 210
Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπεβήσατο· τοὶ δ' ὀρέοντο
Ἠχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
Αἶψα δὲ πόντον ἵκανον ἀήμεναι· ὦρτο δὲ κῦμα
Πνοιῇ ὕπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἱκέσθην, 215
Ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαὲς πῦρ.
Παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ' ἔβαλλον,
Φυσῶντες λιγέως· ὁ δὲ πάννυχος ὠκὺς Ἀχιλλεὺς
Χρυσέου ἐκ κρητῆρος, ἑλὼν δέπας ἀμφικύπελλον,
Οἶνον ἀφυσσάμενος χαμάδις χέε, δεῦε δὲ γαῖαν, 220
Ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.
Ὡς δὲ πατὴρ οὗ παιδὸς ὀδύρεται ὀστέα καίων

199. *μετ' ἄγγελος ἦλθε.* Tmesis, for *μετῆλθε.* Some would read *μετάγγελος*, both here and in Il. O. 144; but probably without reason.

200. *Ζεφύροιο δυσαέος.* See on Il. B. 145.

203. *κάλεον δέ μιν κ. τ. λ.* Ernesti compares Callim. H. Dian. 168. *Αὐτὴ δ' ἐς πατρὸς δόμον ἔρχεαι· οἳ δέ σ' ἐφ' ἕδρην Πάντες ὁμῶς καλέουσι.*

205. *οὐχ ἕδος.* So Il. A. 647. *οὐχ ἕδος ἐστὶ, γεραιέ.* See the note there.

206. *Αἰθιόπων ἐς γαῖαν, κ. τ. λ.* See on Il. A. 423.

220. *οἶνον ἀφυσσάμενος κ. τ. λ.* The custom of making libations over the pile, and calling the deceased by name, is described in similar terms in Virg. Æn. III. 68. 303. V. 98. Of the libations which were generally made to the dead, see an excellent note in Blomfield's Gloss. on Æsch. Pers. 616.

Νυμφίου, ὅστε θανὼν δειλοὺς ἀκάχησε τοκῆας·
Ὣς Ἀχιλεὺς ἑτάροιο ὀδύρετο ὀστέα καίων,
Ἑρπύζων παρὰ πυρκαϊὴν, ἀδινὰ στεναχίζων. 225
Ἦμος δ' Ἑωσφόρος εἶσι φόως ἐρέων ἐπὶ γαῖαν,
Ὅν τε μέτα κροκόπεπλος ὑπεὶρ ἅλα κίδναται ἠώς,
Τῆμος πυρκαϊὴ ἐμαραίνετο, παύσατο δὲ φλόξ.
Οἱ δ' Ἄνεμοι πάλιν αὖτις ἔβαν οἶκόνδε νέεσθαι,
Θρηΐκιον κατὰ πόντον· ὁ δ' ἔστενεν, οἴδματι θύων. 230
Πηλείδης δ', ἀπὸ πυρκαϊῆς ἑτέρωσε λιασθεὶς,
Κλίνθη κεκμηὼς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
Οἳ δ' ἀμφ' Ἀτρείωνα ἀολλέες ἠγερέθοντο,
Τῶν μιν ἐπερχομένων ὅμαδος καὶ δοῦπος ἔγειρεν.
Ἕζετο δ' ὀρθωθεὶς, καί σφεας πρὸς μῦθον ἔειπεν· 235
Ἀτρείδη τε, καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
Πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἴθοπι οἴνῳ
Πᾶσαν, ὁπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
Ὀστέα Πατρόκλοιο Μενοιτιάδαο λέγωμεν,
Εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται· 240
Ἐν μέσσῃ γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἄνευθεν
Ἐσχατιῇ καίοντ' ἐπιμὶξ, ἵπποι τε καὶ ἄνδρες.
Καὶ τὰ μὲν ἐν χρυσέῃ φιάλῃ καὶ δίπλακι δημῷ
Θείομεν, εἰσόκεν αὐτὸς ἐγὼν Ἄϊδι κεύθωμαι.
Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
Ἀλλ' ἐπιεικέα τοῖον· ἔπειτα δὲ καὶ τὸν, Ἀχαιοὶ,
Εὐρύν θ' ὑψηλόν τε τιθήμεναι, οἵ κεν ἐμεῖο
Δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.
Ὣς ἔφαθ'· οἳ δ' ἐπίθοντο ποδώκεϊ Πηλείωνι.
Πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ, 250

226. ἐρέων. Schol. ἀπαγγέλλων. Compare Il. B. 48, 49. Od. N. 93, 94.

227. κίδναται. *Spreads itself.* So Herod. VIII. ἅμα ἡλίῳ σκιδναμένῳ. Virg. Æn. IV. 584. *Et jam prima novo* spargebat *lumine terras Aurora.* Compare Lucret. II. 143. So again Il. Ω. 695.

240. ἀριφραδέα. *Easy to be distinguished.* The body was burnt in the centre of the pile, that the ashes might remain distinct from those of the victims, which were consumed with it.

243. ἐν χρ. φιάλῃ. See on vv. 92. 270. —δημῷ θείομεν. In order to exclude the air, and prevent corruption.

246. ἐπιεικέα τοῖον. The adjective ἐπιεικὴς is here used to signify *moderate;* as opposed to μάλα πολλὸν in the preceding line. Plato *in Criton.* T. I. p. 43. A. ἐπιεικῶς πάλαι. Of ἀεικὴς in a contrary sense, see on Il. K. 483. The adjective τοῖον is added, δεικτικῶς, to show the magnitude of the tomb; Achilles pointing out to them the limits within which he intended it to be confined.

247. οἵ κεν ἐμεῖο κ. τ. λ. *Who shall be left behind me,* i. e. who shall survive me, *at Troy.* Schol. Ven. δεύτεροι· ὕστεροι. Compare Il. T. 51. The infinitive τιθήμεναι is for the imperative, subaud. μέμνησθε, as in repeated instances.

250. σβέσαν αἴθοπι οἴνῳ. See on Il. A. 462. There was a law of Numa, of which Pliny speaks thus, in N. H. XIV. 12. *Numæ regis lex est,* vino rogum ne respergito : *quod sanxisse illum propter inopiam rei nemo dubitet.* That it was an early practice to employ wine for this purpose, appears from Virg. Æn. VI. 227 *Relliquias vino et bibulam lavere favillam.*

῞Οσσον ἐπὶ φλὸξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρη·
Κλαίοντες δ' ἑτάροιο ἐνηέος ὀστέα λευκὰ
῎Αλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν·
'Εν κλισίῃσι δὲ θέντες ἑανῷ λιτὶ κάλυψαν.
Τορνώσαντο δὲ σῆμα, θεμείλιά τε προβάλοντο 255
'Αμφὶ πυρήν· εἶθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν·
Χεύαντες δὲ τὸ σῆμα πάλιν κίον. Αὐτὰρ 'Αχιλλεὺς
Αὐτοῦ λαὸν ἔρυκε, καὶ ἵζανεν εὐρὺν ἀγῶνα·
Νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε, τρίποδάς τε,
῞Ιππους θ', ἡμιόνους τε, βοῶν τ' ἴφθιμα κάρηνα, 260
'Ηδὲ γυναῖκας ἐϋζώνους, πολιόν τε σίδηρον.
'Ιππεῦσι μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
Θῆκε, γυναῖκα ἄγεσθαι, ἀμύμονα, ἔργ' εἰδυῖαν,
Καὶ τρίποδ' ὠτώεντα δυωκαιεικοσίμετρον,
Τῷ πρώτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν 265
'Εξέτε', ἀδμήτην, βρέφος ἡμίονον κυέουσαν·
Αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα,
Καλὸν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὔτως·
Τῷ δὲ τετάρτῳ θῆκε δύο χρυσοῖο τάλαντα·
Πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκε. 270

252. ἑτάροιο ἐνηέος. See on Il. P. 204. 670. Σ. 28; and compare T. 300.—ὀστέα λευκὰ ῎Αλλεγον κ.τ.λ. See on Il. H. 333.

255. τορνώσαντο δὲ σῆμα. *They described*, or *marked out, the tomb*; i.e. the area, upon which the mound was to be raised. Eustath. τορνώσασθαι δὲ κυρίως τὸ κυκλοτερῶς διαγράψαι, ὡς ἀπὸ τοῦ τόρνου· λαμβάνεται δὲ καὶ ἀντὶ τοῦ ἁπλῶς περιγράψαι. Of the nature of the ancient tombs see on Il. B. 793. Π. 457. Compare also Od. E. 249.

258. εὐρὺν ἀγῶνα. See on Il. H. 298. The following account of the games, which Achilles instituted at the funeral of Patroclus, has been imitated by Virgil in his fifth Æneid, and by Statius in Theb. VI. The latter has followed Homer in his whole course of the games, though he has varied the incidents; and Virgil has varied some of the games, but seldom loses sight of his great original. Instead of the *chariot-race* Virgil has substituted the ship-race, in which the incidents will be found to be strikingly similar to those in Homer. Compare, for instance, the encounter of Cloanthus and Gyas with that of Menelaus and Antilochus. In the *cæstus*, the *foot-race*, and the *shooting*, Virgil and Homer coincide; and with little variation in the circumstances. For the *wrestling*, the *single-combat*, and the *discus*, Virgil has only the *lusus Trojæ;* which is purely original, and a most exquisite description. Compare also Quint. Smyrn. IV. Nonn. Dionys. XXXVII. Soph. Elect. 642. sqq. Of the early institution of games, on various occasions of public solemnity, see on Il. A 699.

259. λέβητάς τε, τρίποδάς τε. See on Il. I. 122; and of the periphrasis in the next line, on Il. I. 407.

266. ἐξέτεα. *Six years old*, and therefore in her prime. Aristot. H. An. VI. 22. 3. ἡ μὲν οὖν θήλεια (ἵππος) πέντε ἐτῶν τέλος λαμβάνει μήκους καὶ ὕψους, ὁ δ' ἄῤῥην ἓξ ἐτῶν· μετὰ δὲ ταῦτα ἐν ἄλλοις ἓξ ἔτεσι τὸ πλῆθος λαμβάνει τοῦ σώματος, καὶ ἐπιδίδωσι μεχρὶ ἐτῶν εἴκοσι. So Plin. N. H. VIII. 65. *Fœminæ quinquennio finem crescendi capiunt, mares anno addito.*

268. κεχανδότα. *Holding*. Part. perf. from χαίνω. Render λευκὸν ἔτ' αὔτως, *still quite bright*. Not having been yet placed on the fire, it was as bright as when it left the maker's hands. This seems to be the import of αὔτως.

270. ἀμφίθετον φιάλην. *A double cup:* of the same description as those mentioned in Il. A. 584. Eustath. ἑκατέρωθεν τίθεσθαι δυναμένην κατὰ πυθμένα καὶ κατὰ στόμα. The form is manifestly different from that of the vessel, or urn, mentioned in v. 243.

Στῆ δ’ ὀρθὸς, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
Ἀτρείδη τε, καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοὶ,
Ἱππῆας τάδ’ ἄεθλα δεδεγμένα κεῖτ’ ἐν ἀγῶνι.
Εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοὶ,
Ἦτ’ ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην. 275
Ἴστε γὰρ, ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
Ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δ’ ἔπορ’ αὐτοὺς
Πατρὶ ἐμῷ Πηλῆϊ, ὃ δ’ αὖτ’ ἐμοὶ ἐγγυάλιξεν.
Ἀλλ’ ἤτοι μὲν ἐγὼ μενέω, καὶ μώνυχες ἵπποι·
Τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο, 280
Ἠπίου, ὅ σφωϊν μάλα πολλάκις ὑγρὸν ἔλαιον
Χαιτάων κατέχευε, λοέσσας ὕδατι λευκῷ.
Τὸν τώ γ’ ἑσταότες πενθείετον, οὔδεϊ δέ σφι
Χαῖται ἐρηρέδαται, τὼ δ’ ἕστατον ἀχνυμένω κῆρ.
Ἄλλοι δὲ στέλλεσθε κατὰ στρατὸν, ὅστις Ἀχαιῶν 285
Ἵπποισί τε πέποιθε καὶ ἅρμασι κολλητοῖσιν.
Ὣς φάτο Πηλείδης· ταχέες δ’ ἱππῆες ἄγερθεν.
Ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Εὔμηλος,
Ἀδμήτου φίλος υἱὸς, ὃς ἱπποσύνῃ ἐκέκαστο·
Τῷ δ’ ἔπι Τυδείδης ὦρτο κρατερὸς Διομήδης, 290
Ἵππους δὲ Τρῳοὺς ὕπαγε ζυγὸν, οὕς ποτ’ ἀπηύρα
Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων·
Τῷ δ’ ἄρ’ ἔπ’ Ἀτρείδης ὦρτο ξανθὸς Μενέλαος
Διογενὴς, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,
Αἴθην τὴν Ἀγαμεμνονέην, τὸν ἑόν τε Πόδαργον. 295
Τὴν Ἀγαμέμνονι δῶκ’ Ἀγχισιάδης Ἐχέπωλος
Δῶρ’, ἵνα μή οἱ ἕποιθ’ ὑπὸ Ἴλιον ἠνεμόεσσαν,
Ἀλλ’ αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκε
Ζεὺς ἄφενος, ναῖε δ’ ὅγ’ ἐν εὐρυχόρῳ Σικυῶνι.
Τὴν ὅγ’ ὑπὸ ζυγὸν ἦγε μέγα δρόμου ἰσχανόωσαν. 300
Ἀντίλοχος δὲ τέταρτος ἐΰτριχας ὡπλίσαθ’ ἵππους,
Νέστορος ἀγλαὸς υἱὸς ὑπερθύμοιο ἄνακτος
Τοῦ Νηληϊάδαο· Πυλοιγενέες δέ οἱ ἵπποι
Ὠκύποδες φέρον ἅρμα· πατὴρ δέ οἱ ἄγχι παραστὰς

280. κλέος. Vulgo σθένος. The reading of the text, however, has equal authority, is more appropriate, and forms a pleonasm of which the use is far more frequent in Homer.

282. λευκῷ. *Clear, pure.*

284. ἐρηρέδαται. Schol. ἐρηρεισμέναι εἰσὶ, τῇ γῇ προσπελάζονται. See Matt. Gr. Gr. § 30.

285. στέλλεσθε. *Prepare yourselves.* See on Il. Δ. 294.

291. οὕς ποτ’ ἀπηύρα Αἰνείαν κ.τ.λ. See Il. E. 323. See also v. 265.

297. ἵνα μή οἱ ἕποιθ’ κ.τ.λ. This passage affords an instance of a fine, in order to obtain a release from military service. See on Il. N. 669.

299. ἄφενος. See on Il. A. 170; and of the adjective εὐρύχορος, on Il. B. 498.

300. μέγα δρόμου ἰσχανόωσαν. *Persevering in the course.* The verb ἰσχανᾶν signifies *to persist obstinately in a thing.* So Od. Θ. 288. ἰσχανόων φιλότητος. Compare Il. P. 572.

Μυθεῖτ' εἰς ἀγαθὰ, φρονέων νοέοντι καὶ αὐτῷ· 305
'Αντίλοχ', ἤτοι μέν σε νέον περ ἐόντ' ἐφίλησαν
Ζεύς τε Ποσειδάων τε, καὶ ἱπποσύνας ἐδίδαξαν
Παντοίας· τῷ καί σε διδασκέμεν οὔ τι μάλα χρεώ.
Οἶσθα γὰρ εὖ περὶ τέρμαθ' ἑλισσέμεν· ἀλλά τοι ἵπποι
Βάρδιστοι θείειν, τῷ τ' οἴω λοίγι' ἔσεσθαι. 310
Τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐ δὲ μὲν αὐτοὶ
Πλείονα ἴσασι σέθεν αὐτοῦ μητίσασθαι.
'Αλλ' ἄγε δὴ σὺ, φίλος, μῆτιν ἐμβάλλεο θυμῷ
Παντοίην, ἵνα μή σε παρεκπροφύγῃσιν ἄεθλα.
Μήτι τοι δρυτόμος μέγ' ἀμείνων, ἠὲ βίηφι· 315
Μήτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
Νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισι·
Μήτι δ' ἡνίοχος περιγίγνεται ἡνιόχοιο.
Ἄλλος μέν θ' ἵπποισι καὶ ἅρμασιν οἷσι πεποιθὼς
'Αφραδέως ἐπὶ πολλὸν ἑλίσσεται ἔνθα καὶ ἔνθα, 320
Ἵπποι δὲ πλανόωνται ἀνὰ δρόμον, οὐδὲ κατίσχει·
Ὃς δέ κε κέρδεα εἰδῇ, ἐλαύνων ἥσσονας ἵππους,
Αἰεὶ τέρμ' ὁρόων στρέφει ἐγγύθεν, οὐδέ ἑ λήθει,
Ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἱμᾶσιν,
'Αλλ' ἔχει ἀσφαλέως, καὶ τὸν προὔχοντα δοκεύει. 325

305. *μυθεῖτ' εἰς ἀγαθά.* So Il. I. 102. *εἰπεῖν εἰς ἀγαθόν.* See the note there.

307. *ἱπποσύνας παντοίας.* Properly, *artes equestres omnigenas,* skill in horsemanship consisting in a variety of manœuvres and artifices. Hence, in this instance, *the whole art of charioteering;* in which sense *ἱπποσύνη* is used in Il. Δ. 303. In the same sense we have in v. 313. *μῆτιν παντοίην,* i. e. *the various tact and ingenuity,* employed in directing a chariot. So also in Il. Γ. 202. *παντοῖοι δόλοι.* Σ. 281. *παντοῖος δρόμος.* Χ. 268. *παντοίης ἀρετῆς.* Ernesti is certainly incorrect in his observation, that *παντοῖος* is here incapable of its usual import, and that it should be rendered simply *valde bonus,* in reference to the advice which he was about to give him. Of this supposition the use of *μῆτις* in the lines immediately following is a sufficient refutation. Compare also v. 312.

309. *περὶ τέρμαθ' ἑλισσέμεν.* Scil. *τοὺς ἵππους.* See on v. 352.

310. *λοίγια.* For λοιγὸς, subaud. ἔργα. Compare Il. A. 518.

315. *μήτι τοι δρυτόμος κ. τ. λ.* This sentiment has been repeatedly imitated. It is cited by Clemens Alex. Strom. 6. together with a parallel from a fragment of Musæus: *ὡς αἰεὶ τέχνη μέγ' ἀμείνων ἰσχύος ἐστίν.* So Soph. Aj. 1250. *οὐ γὰρ οἱ πλατεῖς Οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι· 'Αλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.* Eurip. Fragm. *ap. Stob. Grot.* p. 207. *ῥώμη ἀμαθὴς πολλάκις τίκτει βλάβην.* Phocylides: Βέλτερος ἀλκήεντος ἔφυ σεσοφισμένος ἀνήρ· 'Αγροὺς καὶ πολίας σοφίη καὶ νῆα κυβερνᾷ. Horat. Od. III. 4. 65. *Vis consili expers mole ruit sua; Vim temperatam Di quoque provehunt In majus.* Cicero *de Senect.* 6. *Non viribus aut velocitatibus aut celeritate corporum res magnæ geruntur, sed consilio.* Ovid. Met. XIII. 369. *Pectora sunt potiora manu; vigor omnis in illis.* Val. Flac. IV. *non solum viribus æquum Credere; sæpe acri potior prudentia dextra.* Compare also Eccles. ix. 16. *ἀγαθὴ σοφίη ὑπὲρ δύναμιν.* Of the dative form *μήτι,* see Prelim. Obss. sect. IV. § 1.

321. *οὐδὲ κατίσχει.* Scil. *αὐτούς.*

323. *στρέφει ἐγγύθεν.* That is, *near the goal.* See on v. 352.

324. *τανύσῃ.* Scil. *τοὺς ἵππους.* The proper expression is *ἡνίας τανύειν, habenas intendere;* whence *ἵππους ἡνίαις τανύειν* easily arises. Compare Il. Π. 375. 475.

325. *τὸν προὔχοντα.* *The charioteer in advance.* Here again *τοὺς ἵππους* must be supplied. Eustath. *τὸν προελαύνοντα*

Σῆμα δέ τοι ἐρέω μάλ᾽ ἀριφραδὲς, οὐδέ σε λήσει.
Ἕστηκε ξύλον αὖον, ὅσον τ᾽ ὄργυι᾽, ὑπὲρ αἴης,
Ἢ δρυὸς, ἢ πεύκης, τὸ μὲν οὐ καταπύθεται ὄμβρῳ·
Λᾶε δὲ τοῦ ἑκάτερθεν ἐρηρέδαται δύο λευκὼ
Ἐν ξυνοχῇσιν ὁδοῦ·—λεῖος δ᾽ ἱππόδρομος ἀμφίς·— 330
Ἤ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
Ἢ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων,
Καὶ νῦν τέρματ᾽ ἔθηκε ποδάρκης δῖος Ἀχιλλεύς.
Τῷ σὺ μάλ᾽ ἐγχρίμψας ἐλάαν σχεδὸν ἅρμα καὶ ἵππους,
Αὐτὸς δὲ κλινθῆναι ἐϋπλέκτῳ ἐνὶ δίφρῳ, 335
Ἦκ᾽ ἐπ᾽ ἀριστερὰ τοῖϊν· ἀτὰρ τὸν δεξιὸν ἵππον
Κένσαι ὁμοκλήσας, εἶξαί τέ οἱ ἡνία χερσίν.
Ἐν νύσσῃ δέ τοι ἵππος ἀριστερὸς ἐγχριμφθήτω,
Ὡς ἄν τοι πλήμνη γε δοάσσεται ἄκρον ἱκέσθαι
Κύκλου ποιητοῖο· λίθου δ᾽ ἀλέασθαι ἐπαυρεῖν, 340
Μήπως ἵππους τε τρώσῃς, κατά θ᾽ ἅρματα ἄξῃς.
Χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείη δέ σοι αὐτῷ
Ἔσσεται· ἀλλὰ, φίλος, φρονέων πεφυλαγμένος εἶναι.

νοοῦμεν, ἐπειδὴ καὶ Ἔχειν λέγεται τὸ ἡνιοχικῶς Ἐλαύνειν, κατὰ τὸ Ἔχε μώνυχας ἵππους. Compare v. 398. *et alibi.*

326. *σῆμα. The goal.* Virg. Æn. V. 129. *Hic viridem Æneas frondenti ex ilice metam Constituit.* The Scholiast cites Theophrastus (Hist. Plant. V. 5.) to the effect that the *oak* and the *fir* do not easily corrode (v. 328).

327. *ὅσον τ᾽ ὄργυια.* The verb *γίγνεται* must be supplied, as in Il. Φ. 251. The *ὄργυια* was a measure of about six feet, being the distance between the extremities of the hands, when the arms are extended at full length. Schol. *ἡ τῶν δύο χειρῶν εἰς πλάτος ἔκτασις.* The derivation is from *ὀρέγω, to extend.*

330. *ἐν ξυνοχῇσιν ὁδοῦ.* Schol. *ἐν ταῖς ξυμβολαῖς καθ᾽ ὃ μάλιστα ἐστένωται ἡ ὁδός.* That is, at the turn of the hippodrome, where the space *contracts,* as it were, by reason of the two projecting stones; whereas the rest of the course is free from such obstacles, as explained in the parenthetical clause. The expression is imitated in Quint. Smyrn. IV. 342. Apoll. Rhod. II. 18. IV. 629. Oppian. Cyneg. II. 17. Halieut. II. 596. V. 132.

331. *σῆμα βροτοῖο πάλαι κατατεθνηῶτος.* Hence it seems that in the ruder ages of antiquity, graves were merely marked by a wooden stake, with a stone at the head and feet. But see on Il. Π. 457.

332. *νύσσα.* The *goal,* which was fixed at the lower end of the course, called also *καμπτήρ.* Its meaning is different in v. 758. infra. The distance between the upper and lower goal is not now to be determined. Aristarchus affirmed that it was a distance of five stadia, between the wall and the tents towards the shore. In the Olympic games they turned several times round the goals at each end of the course. Of the pronoun *τόγε* see on Il. Γ. 409.

337. *εἶξαί τέ οἱ ἡνία χερσίν.* We have another example of the active construction of this verb in Soph. Œd. C. 1328. *μῆνιν βαρεῖαν εἰκάθειν ὁρμωμένῳ Τῷδ᾽ ἀνδρί.* Somewhat similar is Horat. III. 3. 30. *Graves iras Marti redonabo.*

339. *ὡς ἄν τοι πλήμνη κ. τ. λ.* The construction is: *ὡς πλήμνη κύκλου ποιητοῦ δοάσσεται ἂν ἱκέσθαι ἐπὶ τὸ ἄκρον (τῆς νύσσης). That the nave of the wheel may appear to approach the edge of the goal:* at the same time, however, *λίθου ἀλέασθαι ἐπαυρεῖν, avoid striking against the stone.* Schol. *ἐπαυρεῖν· ψαῦσαι.* The commentators have terribly perplexed themselves by joining the words *κύκλου ποιητοῦ* with *ἄκρον ἱκέσθαι.* The meaning of Homer is exactly expressed, as Wakefield observes, in Hor. Od. I. 1. 4. *metaque fervidis* Evitata *rotis;* where the whole force of the sentence lies in the participle: *just escaped,* and no more. Compare Virg. Æn. V. 163. 170.

343. *πεφυλαγμένος εἶναι.* Schol. *ἀντὶ τοῦ πεφύλαξο.*

Εἰ γάρ κ' ἐν νύσσῃ γε παρεξελάσῃσθα διώκων,
Οὐκ ἔσθ', ὅς κέ σ' ἕλῃσι μετάλμενος, οὐδὲ παρέλθῃ, 345
Οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δῖον ἐλαύνοι,
Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφι γένος ἦεν,
Ἢ τοὺς Λαομέδοντος, οἳ ἐνθάδε γε τράφεν ἐσθλοί.
Ὣς εἰπὼν Νέστωρ Νηλήϊος ἂψ ἐνὶ χώρῃ
Ἕζετ', ἐπεὶ ᾧ παιδὶ ἑκάστου πείρατ' ἔειπε. 350
Μηριόνης δ' ἄρα πέμπτος ἐΰτριχας ὡπλίσαθ' ἵππους.
Ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλοντο.
Πάλλ' Ἀχιλεὺς, ἐκ δὲ κλῆρος θόρε Νεστορίδαο
Ἀντιλόχου· μετὰ τὸν δὲ λάχε κρείων Εὔμηλος·
Τῷ δ' ἄρ' ἔπ' Ἀτρείδης δουρικλειτὸς Μενέλαος· 355
Τῷ δ' ἔπι Μηριόνης λάχ' ἐλαυνέμεν· ὕστατος αὖτε
Τυδείδης, ὄχ' ἄριστος ἐὼν, λάχ' ἐλαυνέμεν ἵππους.
Στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεὺς,
Τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἷσεν
Ἀντίθεον Φοίνικα, ὀπάονα πατρὸς ἑοῖο, 360
Ὡς μεμνέῳτο δρόμου, καὶ ἀληθείην ἀποείποι.
Οἱ δ' ἅμα πάντες ἐφ' ἵπποισι μάστιγας ἄειραν,
Πέπληγόν θ' ἱμᾶσιν, ὁμόκλησάν τ' ἐπέεσσιν
Ἐσσυμένως· οἳ δ' ὦκα διέπρησσον πεδίοιο,
Νόσφι νεῶν, ταχέως· ὑπὸ δὲ στέρνοισι κονίη 365
Ἵσταῤ ἀειρομένη, ὥστε νέφος ἠὲ θύελλα·
Χαῖται δὲ ῥώοντο μετὰ πνοιῇς ἀνέμοιο.

346. *Ἀρείονα δῖον.* See Apollod. Bibl. III. 6. 8; and of the horses of Laomedon, on Il. E. 265.

350. *ἑκάστου πείρατα.* That is simply, *ἕκαστον, every thing.* See on Il. Z. 143.

352. *ἐν δὲ κλήρους ἐβάλοντο.* Scil. *εἰς κυνέην.* See on Il. H. 175. The order of the combatants was settled, as it was afterwards in the Olympic games, by lots; but whether they were stationed abreast or one behind another, has been frequently disputed. Eustathius is in favour of the latter opinion, since the first lot evidently gave a decisive advantage. The moderns, however, are generally agreed that the chariots were placed abreast; in which order, the candidate who stood first had so clear an advantage over his competitors, that it was absolutely necessary to settle the places by lot. For as they turned round the goal, the charioteers on the left hand had, in succession, a less circle to make in turning, and therefore a less space of ground to pass over on the whole, than those arranged on the right: so that the advantage of the combatant on the left hand was increased in proportion to the number of contending chariots. The disadvantage, however, of those who obtained the later lots, was frequently counterbalanced by their superior skill in the management of their horses; especially as the charioteer nearer to the pillar was frequently straitened for room upon the turn, which rendered it a chief excellence in a combatant to turn in as little compass as possible. See above v. 309. To this point, therefore, Nestor, in the preceding speech to Antilochus, directs his particular attention throughout. See West's *Dissertation on the Olympic Games*, Sect. XII.

361. *ὡς μεμνέῳτο δρόμου. That he might observe the race.* The present optative of *μεμνάομαι*, in Xen. Cyr. I. 6. 3, is *μεμνῷτο*. Hence in the Homeric dialect *μεμνέῳτο*.

366. *ἵσταῤ.* The versions render this verb by *surgebat*. In reference, however, to the thick cloud of dust which was raised, Ernesti correctly translates it by *stabat*. So Virg. Æn. XII. 407. *pulvere cœlum stare vident.*

367. *ῥώοντο. Were agitated.* The verb

῞Αρματα δ' ἄλλοτε μὲν χθονὶ πίλνατο πουλυβοτείρῃ,
῎Αλλοτε δ' ἀΐξασκε μετήορα· τοὶ δ' ἐλατῆρες
῞Εστασαν ἐν δίφροισι· πάτασσε δὲ θυμὸς ἑκάστου, 370
Νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος
῞Ιπποις, οἳ δὲ πέτοντο κονίοντες πεδίοιο.
'Αλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
῎Αψ ἐφ' ἁλὸς πολιῆς, τότε δὴ ἀρετή γε ἑκάστου
Φαίνετ', ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα 375
Αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.
Τὰς δὲ μέτ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι
Τρώϊοι, οὐδέ τι πολλὸν ἄνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·
Αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν ἐΐκτην,
Πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὤμω 380
Θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
Καί νύ κεν ἢ παρέλασσ', ἢ ἀμφήριστον ἔθηκεν,
Εἰ μὴ Τυδέος υἷϊ κοτέσσατο Φοῖβος 'Απόλλων,
῝Ος ῥά οἱ ἐκ χειρῶν ἔβαλε μάστιγα φαεινήν.
Τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωομένοιο, 385
Οὕνεκα τὰς μὲν ὅρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
Οἳ δέ οἱ ἐβλάφθησαν, ἄνευ κέντροιο θέοντες.
Οὐδ' ἄρ' 'Αθηναίην ἐλεφηράμενος λάθ' 'Απόλλων
Τυδείδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,
Δῶκε δέ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνῆκεν. 390
῾Η δὲ μετ' 'Αδμήτου υἱὸν κοτέουσα βεβήκει,
῞Ιππειον δέ οἱ ἦξε θεὰ ζυγόν· αἱ δέ οἱ ἵπποι
'Αμφὶς ὁδοῦ δραμέτην, ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη·
Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
'Αγκῶνάς τε περιδρύφθη, στόμα τε, ῥῖνάς τε· 395
Θρυλλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τὼ δέ οἱ ὄσσε

ῥώομαι signifies, *to move rapidly;* as in the present sentence: hence, *to dance;* as in Il. Ω. 616: also, *to attack furiously;* as in Il. Λ. 50.

368. ἅρματα δ' ἄλλοτε κ. τ. λ. Compare Virg. Georg. III. 103.

376. ἔκφερον. Scil. ἅρματα, or perhaps ἑαυτούς. So again in the following line. See on v. 759.

379. αἰεὶ γὰρ δίφρου κ. τ. λ. A more natural image than this could not be thought of. The Poet makes us spectators of the race: we see Diomed pressing upon Eumelus so closely, that his chariot seems to climb the chariot of Eumelus. POPE. Demetrius Ph. (de Eloq. c. 216) has cited the passage as an example of perspicuity.

380. πνοιῇ. Scil. τῶν τοῦ Διομήδεος ἵππων. Compare infra v. 765. P. 502. Thus also Virg. Georg. III. 111. *Humescunt spumis flatuque sequentum.* Of the construction, see on Il. B. 146.

382. καί νύ κεν ἢ παρέλασσ', κ. τ. λ. See on v. 526. infra.

386. τὰς μὲν ὅρα. That is, *equas Eumeli.*

387. οἳ δέ οἱ ἐβλ. *The horses of Diomed.* The verb βλάπτεσθαι is here used in the sense of σφάλλεσθαι, and so likewise in vv. 461. 545. 571. 774. 782. Compare also Il. Z. 39. H. 271. Π. 331.

388. ἐλεφηράμενος. The verb ἐλεφαίρεσθαι signifies *to disappoint.* Eustath. ἐλπίσιν ἀπατᾶν. It is used in reference to deceitful dreams, in Od. T. 565. Hence it implies generally *to injure.* Thus Hesiod, of the Nemæan Lion, in Theogon. 330. ἐλεφαίρετο φῦλ' ἀνθρώπων.

396. θρυλλίχθη. *Was severely bruised.* Schol. συνετρίβη. So also Hesychius, who

Δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
Τυδείδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
Πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ 'Αθήνη
Ἵπποις ἧκε μένος, καὶ ἐπ' αὐτῷ κῦδος ἔθηκε. 400
Τῷ δ' ἄρ' ἐπ' 'Ατρείδης εἶχε ξανθὸς Μενέλαος.
'Αντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἑοῖο·
Ἔμβητον, καὶ σφῶϊ τιταίνετον ὅττι τάχιστα.
Ἦτοι μὲν κείνοισιν ἐριζέμεν οὔτι κελεύω,
Τυδείδεω ἵπποισι δαΐφρονος, οἷσιν 'Αθήνη 405
Νῦν ὤρεξε τάχος, καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν·
Ἵππους δ' 'Ατρείδαο κιχάνετε, μηδὲ λίπησθον,
Καρπαλίμως, μὴ σφῶϊν ἐλεγχείην καταχεύῃ
Αἴθη, θῆλυς ἐοῦσα· τίη λείπεσθε, φέριστοι;
Ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· 410
Οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
Ἔσσεται· αὐτίκα δ' ὔμμε κατακτενεῖ ὀξέϊ χαλκῷ,
Αἴ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.
'Αλλ' ἐφομαρτεῖτον, καὶ σπεύδετον ὅττι τάχιστα·
Ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι, ἠδὲ νοήσω, 415
Στεινωπῷ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει.
Ὣς ἔφαθ'· οἳ δὲ, ἄνακτος ὑποδδείσαντες ὁμοκλὴν,
Μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα
Στεῖνος ὁδοῦ κοίλης ἴδεν 'Αντίλοχος μενεχάρμης.
Ῥωχμὸς ἔην γαίης, ᾗ χειμέριον ἀλὲν ὕδωρ 420
'Εξέῤῥηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·
Τῇ ῥ' εἶχε Μενέλαος, ἁματροχίας ἀλεείνων·

adds, as another synonym, ἀπεδρύφθη. See the preceding line. Eustathius, however, observes, that θρυλλίσσεσθαι implies a more serious evil than δρύπτεσθαι. The grammarians seem to have confounded this verb with θρυλλέω, *to whisper*; with which, in signification at least, there is no connexion whatever. The derivation is from θραύω, *to break*.

409. Αἴθη. The horse of Agamemnon. See above, v. 295.

413. ἀποκηδήσαντε φερώμεθα. This expression is somewhat harsh; since it can only be referred properly to the horses, whereas Antilochus is also included in the verb φερώμεθα. It is evident also from the principles of grammar, that the horses must be considered as *one pair*; otherwise, the syntax will not hold. See on Il. A. 567. Θ. 185. This, however, can scarcely be admitted; since in the following line the pair is clearly separated. Perhaps the true reading may be ἀποκηδήσαντες ἀρώμεθα. So κῦδος ἄρεσθαι, and κλέος ἄρεσθαι, passim. In one or two copies ἀποκηδήσαντες is found, and so the passage is cited by Suidas and Hesychius, in face of the violation of metre.

415. ταῦτα. The relative indicates the intention expressed in the next line. See on Il. T. 85.

420. ῥωχμός. *A fissure*; from the unused verb ῥώσσω, *findo*. Etym. M. p. 130. ῥώσσω· σχίζω. The Venetian Scholiast, upon the authority of Herodian, writes the word ῥωγμὸς, adding: ῥωγμὸς δέ ἐστι τόπος κεχαραγμένος ὑπὸ ὀμβρίου ὕδατος. This is, in all probability, correct. Bion. Frag. XI. 'Εκ θαμινῆς ῥαθάμιγγος, ὅκως λόγος, αἰὲς ἰοίσας, Χὰ λίθος ἐς ῥωγμὸν κοιλαίνεται. Both forms, however, may possibly have been in use.

421. ὁδοῖο. Scil. μέρος τι. See on Il. E. 268.

422. ἁματροχίας. *The collision of the wheels of two chariots.* Schol. τὰς τῶν τρο-

Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους
Ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
Ἀτρείδης δ' ἔδδεισε, καὶ Ἀντιλόχῳ ἐγεγώνει· 425
Ἀντίλοχ', ἀφραδέως ἱππάζεαι· ἀλλ' ἄνεχ' ἵππους,—
Στεινωπὸς γὰρ ὁδὸς, τάχα δ' εὐρυτέρῃ παρελάσσεις·—
Μήπως ἀμφοτέρους δηλήσεαι, ἅρματι κύρσας.
Ὣς ἔφατ'· Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνε,
Κέντρῳ ἐπισπέρχων, ὡς οὐκ ἀΐοντι ἐοικώς. 430
Ὅσσα δὲ δίσκου οὖρα κατωμαδίοιο πέλονται,
Ὅντ' αἰζηὸς ἀφῆκεν ἀνὴρ πειρώμενος ἥβης,
Τόσσον ἐπιδραμέτην· αἳ δ' ἠρώησαν ὀπίσσω
Ἀτρείδεω· αὐτὸς γὰρ ἑκὼν μεθέηκεν ἐλαύνειν,
Μήπως συγκύρσειαν ὁδῷ ἔνι μώνυχες ἵπποι, 435
Δίφρους τ' ἀνστρέψειαν ἐΰπλεκέας, κατὰ δ' αὐτοὶ
Ἐν κονίῃσι πέσοιεν, ἐπειγόμενοι περὶ νίκης.
Τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·
Ἀντίλοχ', οὔτις σεῖο βροτῶν ὀλοώτερος ἄλλος.
Ἔῤῥ', ἐπεὶ οὔ σ' ἔτυμόν γε φάμεν πεπνύσθαι Ἀχαιοί. 440
Ἀλλ' οὐ μὰν οὐδ' ὣς ἄτερ ὅρκου οἴσῃ ἄεθλον.
Ὣς εἰπὼν ἵπποισιν ἐκέκλετο, φώνησέ τε·
Μή μοι ἐρύκεσθον, μηδ' ἕστατον ἀχνυμένω κῆρ.
Φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα,
Ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος. 445
Ὣς ἔφαθ'· οἳ δὲ, ἄνακτος ὑποδδείσαντες ὁμοκλὴν,

χῶν συγκρούσεις, τὰς ἀπὸ τῶν ἄλλων ἁρμάτων. A similar compound, ἁρματροχιὴ, *the track of chariot-wheels*, occurs infra v. 505. The noun ἁματροχία might also signify simply, *a running together*. Compare Od. O. 450; and see Kuster on Suidas, in v. ἁματροχία.

430. κέντρῳ ἐπισπέρχων. *Urging them with the lash.* Hesych. ἐπισπέρχειν· ἐπισπεύδειν, ἐπείγειν. The substantive κέντρον is explained by μάστιξ, by Eustathius, in which sense it is also used in Eurip. Phœn. 181. ὡς ἀτρεμαῖα κέντρα Καὶ σώφρονα πώλοις Μεταφέρων ἰθύνει. Hippol. 1189. ἐπῆγε κέντρον εἰς χεῖρας λαβὼν Πώλοις ὁμαρτῇ. Herc. F. 947. δίφρου δ' εἰσέβαινεν ἄντυγα, Κἄθεινε, κέντρον δῆθεν ὡς ἔχων χερί. See Valcknær and Monk on Hippol. *loc. cit.*

431. δίσκου οὖρα. *The flight of a quoit.* See on Il. K. 351. Eustath. οὖρα δὲ δίσκου οἱ παλαιοὶ τὰ ὁρμήματά φασι, παρὰ τὸ ὀρούω τὸ ὁρμῶ. Infra v. 523. we have δίσκουρα in one word. Of the adjective κατωμάδιος, see infra v. 500. Schol. ὃν ἀφιᾶσι κατὰ τῶν ὤμων τρέχοντες.

433. ἠρώησαν. *Stopped.* See on Il. B. 179.

441. οὐ μὰν οὐδ' ὣς ἄτερ ὅρκου. In the celebrated Olympic games, no fraud or violence was allowed to be practised by the competitors for the prize: and it may be inferred from the expression here made use of, that such was also the case in more early times. Antilochus refuses to take the oath proposed, infra v. 586, and concedes the prize to Menelaus. It does not appear, however, that there was any really unlawful deceit practised on this occasion; and Ernesti supposes that the expression ἄτερ ὅρκου ἀποίσεσθαι was proverbially applied to those, who attempted to achieve any very great difficulty.

443. ἐρύκεσθον. See on Il. Φ. 7.

444. φθήσονται τούτοισι κ. τ. λ. The order is: πόδες καὶ γοῦνα φθήσονται καμόντα τούτοις, (πρὶν) ἢ ὑμῖν. See on Il. K. 368. Some MSS. and editions read φθίσονται, of which Heyne does not disapprove. But the text is undoubtedly correct

Μᾶλλον ἐπιδραμέτην, τάχα δέ σφισιν ἄγχι γένοντο.
'Αργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο
Ἵππους, τοὶ δὲ πέτοντο κονίοντες πεδίοιο.
Πρῶτος δ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἐφράσαθ' ἵππους· 450
Ἧστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ.
Τοῖο δ', ἄνευθεν ἐόντος, ὁμοκλητῆρος ἀκούσας
Ἔγνω· φράσσατο δ' ἵππον ἀριπρεπέα προὔχοντα,
Ὃς τὸ μὲν ἄλλο τόσον φοίνιξ ἦν, ἐν δὲ μετώπῳ
Λευκὸν σῆμα τέτυκτο περίτροχον, ἠΰτε μήνη. 455
Στῆ δ' ὀρθὸς, καὶ μῦθον ἐν 'Αργείοισιν ἔειπεν·
Ὦ φίλοι, 'Αργείων ἡγήτορες ἠδὲ μέδοντες,
Οἶος ἐγὼν ἵππους αὐγάζομαι, ἦε καὶ ὑμεῖς;
Ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,
Ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δέ που αὐτοῦ 460
Ἔβλαβεν ἐν πεδίῳ, αἳ κεῖσέ γε φέρτεραι ἦσαν.
Ἤτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,
Νῦν δ' οὔπω δύναμαι ἰδέειν· πάντη δέ μοι ὄσσε
Τρωϊκὸν ἀμπεδίον παπταίνετον εἰσορόωντι.
Ἠὲ τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη 465
Εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἑλίξας.
Ἔνθα μιν ἐκπεσέειν ὀΐω, σύν θ' ἅρματα ἆξαι·
Αἳ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
'Αλλὰ ἴδεσθε καὶ ὔμμες ἀνασταδόν· οὐ γὰρ ἔγωγε
Εὖ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ 470
Αἰτωλὸς γενεὴν, μετὰ δ' 'Αργείοισιν ἀνάσσει,
Τυδέος ἱπποδάμου υἱὸς, κρατερὸς Διομήδης.
Τὸν δ' αἰσχρῶς ἐνένισπεν 'Οϊλῆος ταχὺς Αἴας·
Ἰδομενεῦ, τί πάρος λαβρεύεαι; αἳ δέ τ' ἄνευθεν
Ἵπποι ἀερσίποδες πολέος πεδίοιο δίενται. 475

447. *σφισιν.* The horses of Antilochus.

450. *ἐφράσαθ'.* *Distinguished.* So again in v. 453.

451. *ἐν περιωπῇ.* See on Il. Ξ. 8.

452. *τοῖο δ' ὁμοκλητῆρος.* Diomed.

453. *ἵππον προὔχοντα.* See above on v. 325.

454. *φοίνιξ.* Properly, *a palm-tree;* and thence the fruit thereof, called *the date.* It is here used adjectively, and may be rendered *chestnut-coloured.* With *τόσον,* i.e. *ἐπὶ τόσον,* we must understand, *ἐφ' ὅσον οὐκ ἐν μετώπῳ.*

459. *ἄλλοι.* Eumelus took the lead at starting, but was afterwards passed by Diomed (supra v. 398), the chariot of the former having been broken, and himself dashed upon the ground, by the interference of Minerva.

461. *κεῖσέ γε.* That is, as far as the goal.

466. *εὖ σχεθέειν.* Scil. *ἡνία,* or *ἵππους.* After *ἑλίξας* also *τὸ ἅρμα,* or *τοὺς ἵππους,* must be supplied. Schol. *συστρέψας περὶ τὴν κάμψιν τοὺς ἵππους.*

474. *τί πάρος λαβρεύεαι;* Apoll. Lex. *τί πρὸ καίρου πολυλογεῖς;* The verb *λαβρεύομαι* signifies, *to speak intemperately,* from *λάβρος.* See on Il. B. 148. Eustath. *λαβρεύεσθαι· τὸ λάβρως καὶ οὐ μετὰ σκέψεως λαλεῖν, ἢ στωμύλλεσθαι, ὅθεν καὶ λαβραγόρης, ὃ ἐν τῷ ἀγορεύειν λάβρος* (v. 479). Æschylus uses the synonymous verb *λαβροστομέω* in Prom. V. 335.—*αἳ δέ τ' ἄνευθεν.* See on Il. X. 243.

475. *δίενται.* Eustath. *διώκουσι· θέμα τὸ δίημι ἐκ τοῦ δίω.* See Prelim. Obss. sect. IV. § 2.

Οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,
Οὔτε τοι ὀξύτατον κεφαλῆς ἐκδέρκεται ὄσσε·
Ἀλλ' αἰεὶ μύθοις λαβρεύεαι· οὐδέ τί σε χρὴ
Λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.
Ἵπποι δ' αὐταὶ ἔασι παροίτεραι, αἳ τὸ πάρος περ, 480
Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὔληρα βέβηκε.
Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ηὔδα·
Αἶαν, νεῖκος ἄριστε, κακοφραδὲς, ἄλλα τε πάντα
Δεύεαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.
Δεῦρό νυν ἢ τρίποδος περιδώμεσθ', ἠὲ λέβητος· 485
Ἵστορα δ' Ἀτρείδην Ἀγαμέμνονα θείομεν ἄμφω,
Ὁππότεραι πρόσθ' ἵπποι, ἵνα γνοίης ἀποτίνων.
Ὣς ἔφατ'· ὤρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
Χωόμενος, χαλεποῖσιν ἀμείψασθαι ἐπέεσσι.
Καί νύ κε δὴ προτέρω ἔτ' ἔρις γένετ' ἀμφοτέροισιν, 490
Εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο, καὶ φάτο μῦθον·
Μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
Αἶαν, Ἰδομενεῦ τε, κακοῖς· ἐπεὶ οὐδὲ ἔοικε·
Καὶ δ' ἄλλῳ νεμεσᾶτον, ὅ τις τοιαῦτά γε ῥέζοι.
Ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε 495
Ἵππους· οἳ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
Ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος
Ἵππους Ἀργείων, οἳ δεύτεροι, οἵ τε πάροιθεν.
Ὣς φάτο· Τυδείδης δὲ μάλα σχεδὸν ἦλθε διώκων,
Μάστι δ' αἰὲν ἔλαυνε κατωμαδόν· οἱ δέ οἱ ἵπποι 500

477. ἐκδέρκεται ὄσσε. It appears from this passage, that ὄσσε, being joined with a verb in the singular, is of the neuter gender. See on Il. N. 435. It may be proper to observe, that there must originally have been two forms: the one masculine, ὄσσος, ὄσσου, from which we have ὄσσοις, in Il. Ξ. 94; and the other neuter, ὄσσος, ὄσσεος, from which Eustathius produces the dative ὄσσει, and the dual of which is the Homeric ὄσσε, for ὄσσεε. See Matt. Gr. Gr. 91. 2.

481. εὔληρα. *The reins.* From εἰλέω, *volvo.* The word occurs no where else.

485. ἢ τρίποδος περιδώμεσθ', ἠὲ λέβητος. *Faciamus sponsionem pignore posito, tripode vel lebete.* Heyne. Anglicè, *Let us wager a tripod.* Eustath. συνθώμεθα, συμφωνήσωμεν, καὶ, ὡς οἱ πολλοί φασι, θῶμεν στοίχημα. So Od. Ψ. 78. αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς. Aristoph. Equit. 788. ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι. Compare Nub. 644. Ach. 772. 1013. In a sense somewhat similar ἐπιδόσθαι is used in Il. X. 254. The vulgar reading is περιδώμεθον. It should be remarked, however, that this is the only place in Homer in which the first person dual occurs; and Mr. Elmsley has shown, in his note on Arist. Acharn. 733, that the form did not exist, till it was introduced by the grammarians of Alexandria. Here, also, several MSS. read περιδώμεθα, to which Heyne and Ernesti object, on account of the hiatus. This, however, is at once avoided by the reading adopted in the text. There are only two other passages to be found in any approved writer, which militate against Mr. Elmsley's observation; viz. Soph. Phil. 1079. Elect. 950. And in these the plural will stand equally as well as the dual.

486. ἵστορα. See on Il. Σ. 501.

499. διώκων. Scil. τοὺς ἵππους.

500. κατωμαδόν. I am persuaded that the common translation of this word is faulty. It is rendered, *he lashed the horses continually over the shoulders;* whereas I fancy it should be translated thus, *Assidue equos agitabat scutica ab humero ducta.* This naturally expresses the very action, and

Ὑψόσ' ἀειρέσθην ῥίμφα πρήσσοντε κέλευθον·
Αἰεὶ δ' ἡνίοχον κονίης ῥαθάμιγγες ἔβαλλον·
Ἅρματα δὲ, χρυσῷ πεπυκασμένα κασσιτέρῳ τε,
Ἵπποις ὠκυπόδεσσιν ἐπέτρεχον· οὐδέ τι πολλὴ
Γίγνετ' ἐπισσώτρων ἁρματροχιὴ κατόπισθεν 505
Ἐν λεπτῇ κονίῃ· τὼ δὲ σπεύδοντε πετέσθην.
Στῆ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκήκιεν ἱδρὼς
Ἵππων, ἔκ τε λόφων καὶ ἀπὸ στέρνοιο χαμᾶζε.
Αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος,
Κλῖνε δ' ἄρα μάστιγα ποτὶ ζυγόν· οὐδὲ μάτησεν 510
Ἴφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον·
Δῶκε δ' ἄγειν ἑτάροισιν ὑπερθύμοισι γυναῖκα,
Καὶ τρίποδ' ὠτώεντα φέρειν· ὁ δ' ἔλυεν ὑφ' ἵππους.
Τῷ δ' ἄρ' ἔπ' Ἀντίλοχος Νηλήϊος ἤλασεν ἵππους,
Κέρδεσιν, οὔτι τάχει γε, παραφθάμενος Μενέλαον· 515
Ἀλλὰ καὶ ὧς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
Ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ῥά τ' ἄνακτα
Ἕλκῃσι πεδίοιο τιταινόμενος σὺν ὄχεσφι·
Τοῦ μέν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκραι
Οὐραῖαι, ὁ δέ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλὴ 520
Χώρη μεσσηγὺς, πολέος πεδίοιο θέοντος·
Τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
Λείπετ'· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο·
Ἀλλά μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἠΰ
Ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης. 525
Εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισι,
Τῷ κέν μιν παρέλασσ', οὐδ' ἀμφήριστον ἔθηκεν.
Αὐτὰρ Μηριόνης, θεράπων ἐῢς Ἰδομενῆος,
Λείπετ' ἀγακλῆος Μενελάου δουρὸς ἐρωήν.
Βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530

whirl of the whip over the driver's shoulder, in the act of lashing the horses, and agrees with the use of the same word in v. 431. supra, where οὖρα δίσκου κατωμαδίοιο must be translated, *jactus disci ab humero vibrati.* POPE. Compare also Il. O. 352. Suidas improperly explains μάστι by apocope for μάστιγι. The form μάστις occurs in Od. O. 182. ἤ, καὶ ἐφ' ἵπποιῒν μάστιν βάλε.

502. ἔβαλλον. See on Il. Λ. 536.

505. κατόπισθεν. Scil. *Behind the chariot.* Of the noun ἁρματροχιὴ, see above on v. 422.

508. λόφων. Schol. νῦν αὐχένων, τραχήλων. See on Il. K. 573.

513. τρίποδ' ὠτώεντα. Athenæus (vi. 4.) and Eustathius have preserved the following epigram on this tripod, which Diomed seems to have dedicated in the temple at Delphi. Χάλκεός εἰμι τρίπους, Πυθοῖ δ' ἀνάκειμαι ἄγαλμα, Καί μ' ἐπὶ Πατρόκλῳ θῆκε πόδας ὠκὺς Ἀχιλλεύς· Τυδείδης δ' ἀνέθηκε βοὴν ἀγαθὸς Διομήδης, Νικήσας ἵπποισι παρὰ πλατὺν Ἑλλήσποντον.

520. ὁ δέ. Scil. ὁ τροχός. Compare v. 504.

523. ἐς δίσκουρα λέλειπτο. See note on v. 431. supra.

526. εἰ δέ κ' ἔτι προτέρω κ.τ.λ. Virg. Æn. V. 325. *Spatia et si plura supersint, Transeat elapsus prior, ambiguumve relinquat.* Of the construction see Matt. Gr. Gr. § 508. Obs. 1.

528. θεράπων. See on Il. A. 321.

῞Ηκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἅρμ' ἐν ἀγῶνι.
Υἱὸς δ' Ἀδμήτοιο πανύστατος ἤλυθεν ἄλλων,
῞Ελκων ἅρματα καλὰ, ἐλαύνων πρόσσοθεν ἵππους.
Τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεὺς,
Στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευε· 535
Λοῖσθος ἀνὴρ ὤριστος ἐλαύνει μώνυχας ἵππους·
Ἀλλ' ἄγε δή οἱ δῶμεν ἀέθλιον, ὡς ἐπιεικὲς,
Δεύτερ'· ἀτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός.
῝Ως ἔφαθ'· οἱ δ' ἄρα πάντες ἐπῄνεον, ὡς ἐκέλευε.
Καί νύ κέν οἱ πόρεν ἵππον,—ἐπῄνησαν γὰρ Ἀχαιοὶ,— 540
Εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱὸς,
Πηλείδην Ἀχιλῆα δίκῃ ἠμείψατ' ἀναστάς·
Ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἴκε τελέσσῃς
Τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,
Τὰ φρονέων, ὅτι οἱ βλάβεν ἅρματα καὶ ταχέ' ἵππω, 545
Αὐτός τ' ἐσθλὸς ἐών· ἀλλ' ὤφελεν ἀθανάτοισιν
Εὔχεσθαι· τό κεν οὔτι πανύστατος ἦλθε διώκων.
Εἰ δέ μιν οἰκτείρεις, καί τοι φίλος ἔπλετο θυμῷ,
῎Εστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς,
Καὶ πρόβατ', εἰσὶ δέ τοι δμωαὶ, καὶ μώνυχες ἵπποι· 550
Τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μεῖζον ἄεθλον,
Ἠὲ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.

533. ἕλκων ἅρματα κ.τ.λ. This verse has given considerable difficulty to the commentators; and accordingly Heyne and P. Knight, after Bentley, cut the knot at once by rejecting it as a clumsy piece of *diasceuastic* patchwork. At first sight it would certainly appear, that Eumelus is represented as dragging his broken chariot behind him, and driving his horses before him; and even here it seems that πρόσσοθεν, either in the sense of ἔμπροσθεν, or *poeticè* for πρόσωθεν, is another stumbling-block. Possibly, however, the poet, although grammatically he has referred the participle ἕλκων to Eumelus, and thereby transferred to the driver what the horses did under his guidance, intended by the harsh and disjointed structure of the line to image the shattered and melancholy condition both of the chariot and its owner. It may be, too, that πρόσσοθεν, although elsewhere unused, is nevertheless correct, and to be explained by the same analogy as οἴκοθεν, Ἰλίοθεν, and the like. Bohte's emendation, πρὸς ἔθεν, i. e. πρὸς οἶκον ἔθεν, does not meet the sense.

536. Λοῖσθος. *Last.* The common form λοίσθιος is frequently met with, but this is the only place in which λοῖσθος occurs. The superlative, λοισθότατος, is found in Hesiod. Theogon. 921. Hence is derived the adjective λοισθήϊος, infra v. 751.

538. δεύτερ'. *In the second place.* The more usual construction would have been δεύτερον, in agreement with ἀέθλιον. Instead of this, the poet, for the sake of the metre, has used the neuter plural adverbially. According to the Scholiast, the two following verses were here interpolated:—

Τὰ τρίτα δ' Ἀντίλοχος, τέτρατα ξανθὸς Μενέλαος,
Πέμπτα δὲ Μηριόνης, θεράπων ἐῢς Ἰδομενῆος.

542. δίκῃ ἠμείψατο. *Jus agere; jus urgere cœpit.* ERNESTI. The preposition σὺν is understood.

544. ἀφαιρήσεσθαι ἄεθλον. Scil. ἐμέ. See on Il. A. 182.

546. αὐτός τ' ἐσθλὸς ἐών. There is an anacoluthon in this construction, which should have been αὐτῷ ἐσθλῷ ἐόντι, in reference to οἱ. Similar instances will be found in the note on Il. B. 353. Unless, perhaps, the nominative is here put absolutely instead of the genitive, as in Soph. Ant. 260. See note in loc. Pent. Gr. p. 230.

548. καί τοι φίλος ἔπ. θ. So v. 556. Compare Od. Ω. 76 sqq.

Τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθήτω
Ἀνδρῶν ὅς κ' ἐθέλῃσιν ἐμοὶ χείρεσσι μάχεσθαι.
Ὣς φάτο· μείδησε δὲ ποδάρκης δῖος Ἀχιλλεὺς, 555
Χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος·
Καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
Ἀντίλοχ', εἰ μὲν δή με κελεύεις οἴκοθεν ἄλλο
Εὐμήλῳ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσσω.
Δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων, 560
Χάλκεον, ᾧ πέρι χεῦμα φαεινοῦ κασσιτέροιο
Ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιος ἔσται.
Ἦ ῥα, καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἑταίρῳ
Οἰσέμεναι κλισίηθεν· ὃ δ' ᾤχετο, καί οἱ ἔνεικεν.
Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὃ δὲ δέξατο χαίρων. 565
Τοῖσι δὲ καὶ Μενέλαος ἀνίστατο, θυμὸν ἀχεύων,
Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κήρυξ
Χερσὶ σκῆπτρον ἔθηκε, σιωπῆσαί τε κέλευσεν
Ἀργείους· ὃ δ' ἔπειτα μετηύδα ἰσόθεος φώς·
Ἀντίλοχε, πρόσθε πεπνυμένε, ποῖον ἔρεξας; 570
Ἤισχυνας μὲν ἐμὴν ἀρετὴν, βλάψας δέ μοι ἵππους,
Τοὺς σοὺς πρόσθε βαλὼν, οἵ τοι πολὺ χείρονες ἦσαν.
Ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Ἐς μέσον ἀμφοτέροισι δικάσσατε, μηδ' ἐπ' ἀρωγῇ,
Μήποτέ τις εἴπῃσιν Ἀχαιῶν χαλκοχιτώνων, 575

553. *αὐτῆς.* The mare with her foal. See v. 265.

560. *τὸν Ἀστεροπαῖον ἀπηύρων.* In Il. Φ. 183.

561. *χεῦμα.* *A border;* from *χέω.*

565. *Εὐμήλῳ κ.τ.λ.* In some MSS. this verse is wanting: and it may be possibly, though not necessarily, interpolated. Compare vv. 597. 624. 797.

568. *χερσί.* This is the vulgar reading. Heyne reads *χειρὶ* in the singular upon very slight grounds; the plural being fully sanctioned by v. 582. *ἱμάσθλην χερσὶν ἔχων.* It seems to have been customary for the herald, before he proclaimed silence, to place his sceptre in the hand of the person about to speak; either for the purpose of fixing the attention of the assembly upon the speaker, or to show that he had received authority to address them. Compare Il. Σ. 505. Od. Β. 37. Schol. *παρὰ τοῖς ἀρχαίοις οἱ δημηγοροῦντες σκῆπτρα ἐκράτουν.* Among the Jews also it appears that the sceptre was a badge of authority. Thus the patriarch Jacob is described as leaning upon the top of his staff or sceptre, while he was blessing the sons of Joseph (Heb. xi. 21); if indeed this be the correct rendering of the passage. See also on Il. Α. 234.

574. *ἐς μέσον.* Eustath. *ἐξ ἴσου, ἵνα μέσοι γένησθε καὶ μὴ ἑτεροβαρεῖς, ὥς φασιν οἱ παλαιοί.* The expression *ἐς μέσον ἀμφοτέροισι δικάζειν* implies therefore *to decide impartially between both parties.* Arist. Ethic. V. 4. *ζητοῦσι δικαστὴν μέσον, καὶ καλοῦσιν ἔνιοι μεσιδίους, ὡς ἐὰν τοῦ μέσου τύχωσιν, τοῦ δικαίου τευξόμενοι· μέσον ἄρα τι τὸ δίκαιον, εἴπερ καὶ ὁ δικαστής.* Augustine on Psalm xlvi. 5. *Quid est,* Deus in medio est? *Hoc significat, quod æquus est omnibus Deus, et personas non accipit. Quomodo ergo illud, quod in medio est, paria habet spatia ad omnes fines, ita Deus* medius *esse dicitur, æqualiter omnibus consulens.* To the same effect are the words added in opposition; *μηδ' ἐπ' ἀρωγῇ.* Schol. *μηδ' ἑτέρῳ ἡμῶν βοηθεῖτε.* Hence *ἀρωγοὶ, partizans, favourers,* in Il. Σ. 502. With the sentiment compare Theocr. Idyl. V. 68. *τὺ δ', ὦ 'γαθὲ, μήτ' ἐμὲ, Μόρσων, Ἐν χάριτι κρίνῃς, μήτ' ὦν τύ γα τοῦτον ὀνάσῃς.* Phocylid. Frag. XIII. 7. *πᾶσι δίκαια νέμειν, μηδὲ κρίσιν ἐς χάριν ἕλκειν.*

575. *μήποτέ τις κ.τ.λ.* Menelaus speaks

᾽Αντίλοχον ψεύδεσσι βιησάμενος Μενέλαος
Οἴχεται ἵππον ἄγων, ὅτι οἱ πολὺ χείρονες ἦσαν
῞Ιπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.
Εἰ δ' ἄγ', ἐγὼν αὐτὸς δικάσω, καί μ' οὔτινα φημὶ
῎Αλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται. 580
᾽Αντίλοχ', εἰ δ' ἄγε, δεῦρο, Διοτρεφὲς, ἡ θέμις ἐστὶ,
Στὰς ἵππων προπάροιθε καὶ ἅρματος, αὐτὰρ ἱμάσθλην
Χερσὶν ἔχων ῥαδινὴν, ᾗπερ τὸ πρόσθεν ἔλαυνες,
῞Ιππων ἁψάμενος γαιήοχον ᾽Εννοσίγαιον
῎Ομνυθι, μὴ μὲν ἑκὼν τὸ ἐμὸν δόλῳ ἅρμα πεδῆσαι. 585
Τὸν δ' αὖτ' ᾽Αντίλοχος πεπνυμένος ἀντίον ηὔδα·
῎Ανσχεο νῦν, πολλὸν γὰρ ἔγωγε νεώτερός εἰμι
Σεῖο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
Οἶσθ', οἷαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσι·
Κραιπνότερος μὲν γάρ τε νόος, λεπτὴ δέ τε μῆτις. 590
Τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς
Δώσω, τὴν ἀρόμην· εἰ καί νύ κεν οἴκοθεν ἄλλο
Μεῖζον ἀπαιτήσειας, ἄφαρ κέ τοι αὐτίκα δοῦναι
Βουλοίμην, ἢ σοί γε, Διοτρεφὲς, ἤματα πάντα
᾽Εκ θυμοῦ πεσέειν, καὶ δαίμοσιν εἶναι ἀλιτρός. 595
῏Η ῥα, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
᾽Εν χείρεσσι τίθει Μενελάου· τοῖο δὲ θυμὸς
᾽Ιάνθη, ὡσεί τε περὶ σταχύεσσιν ἐέρση
Ληΐου ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι·
῝Ως ἄρα σοι, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη. 600

thus, on the supposition that he gains his point.

578. ἀρετῇ τε βίῃ τε. *In influence and authority.*

580. ἰθεῖα γὰρ ἔσται. Scil. ἡ δίκη. *Edicam id, quod ex justo et æquo sit.* HEYNE. The ellipsis is filled up in Hom. Hymn. in Cerer. 152. ἰθείῃσι δίκῃσι. The verb ἐπιπλήσσειν here signifies *to contradict, to object.* Hesych. ἐπιπλήξειν· ἐπελθεῖν, ἐπιτιμῆσαι, ὑβρίσαι.

583. ῥαδινήν. *Slender.* Eustath. ῥαδινή· λεπτὴ καὶ μακρὰ, καὶ διὰ ταῦτα καὶ λιγυρά. Theocrit. Idyl. X. 24. ῥαδινὰν παῖδα. XI. 45. ῥαδιναὶ κυπάρισσοι. We may infer from this passage, that certain symbolical forms were used in adjurations among the early Greeks, which bore a close relation to the nature and purport of the oath.

587. νεώτερός εἰμι Σεῖο. See on Il. A. 259.

589. οἶσθ', οἷαι νέου κ. τ. λ. Cicero de Senect. 6. *Temeritas est videlicet florentis ætatis, prudentia senescentis.* Plaut. Mostell. *Stultitiæ adolescentiæque ejus ignoscas: scis solere illam ætatem tali ludo ludere.* Compare also 2 Chron. x. 13, 14. Eccles. xi. 10.

590. κραιπνότερος νόος. Soph. Œd. T. 617. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

594. βουλοίμην, ἢ σοί γε, κ.τ.λ. Supply μᾶλλον. See on Il. A. 117.

595. ἐκ θυμοῦ πεσέειν. *To fail of your friendship.* Hence the expression, ἀποθύμια ἔρδειν, Il. Ξ. 261. See also on Il. A. 562. Of the adjective ἀλιτρὸς, see on Il. Θ. 361.

598. ὡσεί τε περὶ σταχύεσσιν ἐέρση. Scil. ἰαίνει, i. e. τὸ λήϊον. *The heart of Menelaus was exhilarated, as the dew exhilarates or refreshes the ripening corn.* Of the verb ἰαίνειν, see on Il. O. 102; and compare also Od. M. 175. Apoll. Rhod. III. 1019.

599. φρίσσουσιν. *Bristle.* So Eurip. Suppl. 30. ἔνθα πρῶτα φαίνεται Φρίξας ὑπὲρ γῆς τῆσδε κάρπιμος στάχυς. Compare Virg. Georg. I. 314.

Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Αντίλοχε, νῦν μέν τοι ἐγὼν ὑποείξομαι αὐτὸς,
Χωόμενος· ἐπεὶ οὔ τι παρήορος οὐδ' ἀεσίφρων
Ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
Δεύτερον αὖτ' ἀλέασθαι ἀμείνονας ἠπεροπεύειν. 605
Οὐ γάρ κέ με τάχ' ἄλλος ἀνὴρ παρέπεισεν 'Αχαιῶν·
'Αλλὰ σὺ γὰρ δὴ πόλλ' ἔπαθες, καὶ πόλλ' ἐμόγησας,
Σός τε πατὴρ ἀγαθὸς, καὶ ἀδελφεὸς, εἵνεκ' ἐμεῖο·
Τῷ τοι λισσομένῳ ἐπιπείσομαι, ἠδὲ καὶ ἵππον
Δώσω, ἐμήν περ ἐοῦσαν· ἵνα γνώωσι καὶ οἵδε, 610
Ὡς ἐμὸς οὔποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.
Ἦ ῥα, καὶ 'Αντιλόχοιο Νοήμονι δῶκεν ἑταίρῳ
Ἵππον ἄγειν· ὁ δ' ἔπειτα λέβηθ' ἕλε παμφανόωντα.
Μηριόνης δ' ἀνάειρε δύο χρυσοῖο τάλαντα
Τέτρατος, ὡς ἔλασε· πέμπτον δ' ὑπελείπετ' ἄεθλον, 615
'Αμφίθετος φιάλη· τὴν Νέστορι δῶκεν 'Αχιλλεὺς,
'Αργείων ἀν' ἀγῶνα φέρων, καὶ ἔειπε παραστάς·
Τῆ νῦν, καί σοι τοῦτο, γέρον, κειμήλιον ἔστω,
Πατρόκλοιο τάφου μνῆμ' ἔμμεναι· οὐ γὰρ ἔτ' αὐτὸν
Ὄψει ἐν 'Αργείοισι· δίδωμι δέ τοι τόδ' ἄεθλον 620
Αὔτως· οὐ γὰρ πύξ γε μαχήσεαι, οὐδὲ παλαίσεις,
Οὐδέ τ' ἀκοντιστὺν ἐσδύσεαι, οὐδὲ πόδεσσι
Θεύσεαι· ἤδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει.
Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 625
Ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες.

603. χωόμενος. *Although angry.* Eustath. εἰ καὶ χωόμενος. Of the adjectives παρήορος and ἀεσίφρων, see on Il. H. 156. Υ. 183. respectively. The former must here be rendered *rash, intemperate.*

604. νεοίη. Schol. νεότης. Eustath. ἀπὸ τοῦ νέος νεοῖος, οὗ θηλυκὸν ἡ νεοίη, ὥσπερ καὶ ἄλλος ἀλλοῖος ἀλλοίη, καὶ ἕτερα πολλά· ἔστι δὲ ἡ νεοίη ἡ αὐτὴ τῇ πολλαχοῦ ῥηθείσῃ νηπιέῃ. Compare Il. I. 487. O. 363.

605. δεύτερον. The vulgar reading is βέλτερον. That in the text is supported by several MSS. and followed by Eustathius, after whom Ernesti thus renders the passage: *post hæc cave, ne præstantiores decipias; iis præstare cupias.* The infinitive ἀλέασθαι for the imperative. The verb ἠπεροπεύειν signifies properly *to flatter:* and thence *to deceive* generally.

608. ἀδελφεός. Thrasymedes.

616. ἀμφίθετος φιάλη. See above on v. 270.

618. τῆ. *Take it.* See on Il. A. 591.

622. ἀκοντιστύν. The versions render this noun *jaculorum certamen.* Heyne, however, would rather understand it to signify the *company of combatants;* so that ἀκοντιστὺν ἐσδύεσθαι will be similar with ἀγῶνα or ὅμιλον δύεσθαι. See on Il. H. 298.

626. ναὶ δὴ ταῦτά γε πάντα, κ. τ. λ. This speech is admirably well adapted to the character of Nestor. He aggrandizes, with an infirmity peculiar to age, his own exploits; and one would think Horace had him in his eye, in A. P. 173. *Laudator temporis acti Se puero.* Neither is it any blemish to the character of Nestor, thus to be a little talkative about his own achievements. To have described him otherwise would have been an outrage to human nature, inasmuch as the wisest man living is not free from the infirmities of man, and as every stage of life has some imperfection peculiar to itself. Pope. See on Il. A. 254.

Οὐ γὰρ ἔτ’ ἔμπεδα γυῖα, φίλος, πόδες, οὐδέ τι χεῖρες
Ὤμων ἀμφοτέρωθεν ἐπαΐσσονται ἐλαφραί.
Εἴθ’ ὣς ἡβώοιμι, βίη τέ μοι ἔμπεδος εἴη,
Ὡς ὁπότε κρείοντ’ Ἀμαρυγκέα θάπτον Ἐπειοὶ 630
Βουπρασίῳ, παῖδες δὲ θέσαν βασιλῆος ἄεθλα.
Ἔνθ’ οὔτις μοι ὁμοῖος ἀνὴρ γένετ’, οὔτ’ ἄρ’ Ἐπειῶν,
Οὔτ’ αὐτῶν Πυλίων, οὔτ’ Αἰτωλῶν μεγαθύμων.
Πὺξ μὲν ἐνίκησα Κλυτομήδεα, Ἤνοπος υἱόν·
Αγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη· 635
Ἴφικλον δὲ πόδεσσι παρέδραμον, ἐσθλὸν ἐόντα·
Δουρὶ δ’ ὑπειρέβαλον Φυλῆά τε, καὶ Πολύδωρον.
Οἴοισί μ’ ἵπποισι παρήλασαν Ἀκτορίωνε,
Πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,
Οὕνεκα δὴ τὰ μέγιστα παρ’ αὐτόφι λείπετ’ ἄεθλα. 640
Οἳ δ’ ἄρ’ ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,
Ἔμπεδον ἡνιόχευ’, ὃ δ’ ἄρα μάστιγι κέλευεν.
Ὥς ποτ’ ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων
Ἔργων τοιούτων, ἐμὲ δὲ χρὴ γήραϊ λυγρῷ
Πείθεσθαι· τότε δ’ αὖτε μετέπρεπον ἡρώεσσιν. 645
Ἀλλ’ ἴθι, καὶ σὸν ἑταῖρον ἀέθλοισι κτερέϊζε.
Τοῦτο δ’ ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
Ὥς μευ ἀεὶ μέμνησαι ἐνηέος, οὐδέ σε λήθω
Τιμῆς, ἧστέ μ’ ἔοικε τετιμῆσθαι μετ’ Ἀχαιοῖς.

629. *εἴθ’ ὣς ἡβώοιμι.* Compare Il. Δ. 319. H. 132. 157. Λ. 669.

630. *Ἀμαρυγκέα.* This Amaryncеus, according to Pausanias (V. 1), assisted Augeas, in conjunction with the Molionidæ, in the war with Hercules. Nestor here states himself to have been present at the games instituted by his sons, in honour of his funeral at Buprasium, a city of Elis. See Il. B. 615. Λ. 755. His son Diores is mentioned in the catalogue (Il. B. 622); and Apollodorus (Bibl. I. 8. 5) speaks of another son, Hippostratus, who had seduced Peribœa, the daughter of Hipponous, afterwards married to Œneus. See Heyne on Apollod. *loc. cit.*

635. *ὅς μοι ἀνέστη. Who stood up against me.* Od. Σ. 334. *μήτις τοι τάχα Ἴρου ἀμείνων ἄλλος ἀναστῇ.* Of the government of *ἀνίστημι* with a dative, see Matt. Gr. Gr. § 401. 2. The sense is different in Il. A. 68. 101. and elsewhere.

639. *πλήθει. By their number.* The critics, as Eustathius remarks, have laboured hard to explain this difficulty. They tell us a formal story, that when Nestor was ready to enter the lists against these brothers, he objected against them as unfair adversaries,—for it must be remembered that they were monsters who grew together, and, consequently, had four hands to Nestor's two,—but the judges would not allow his plea, and determined, that as they grew together, so they ought to be considered as one man. Others tell us that they brought several chariots into the lists, whose charioteers combined together in favour of Eurytus and Cteatus, these brother monsters. (See on Il. Λ. 708.) Others say that the multitude of the spectators conspired to disappoint Nestor. Pope. See Heyne on Apollod. Bibl. II. 7. 2.—*πρόσθε βαλόντες.* Scil. *τοὺς ἵππους.* Compare v. 572. Of the verb *ἀγάζεσθαι,* see on Il. P. 71.

640. *παρ’ αὐτόφι.* That is, *παρ αὐτοῖς.* Scil. *τοῖς ἵπποις.* In the chariot-race the prizes were of greater value than in the pugilistic and other contests.

642. *ἔμπεδον ἡνιόχευ’.* Of this repetition, or *ἐπαναφορὰ,* see on Il. Υ. 372. X. 128. We have another example in Virg. Æn. VII. 586. *Ille, velut pelagi rupes immota, resistit: Ut pelagi rupes, &c.*

649. *τιμῆς. In respect of the honour.* Eustathius supplies *διά.*

Σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν. 650
Ὣς φάτο· Πηλείδης δὲ πολὺν καθ' ὅμιλον 'Αχαιῶν
Ὤιχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλείδαο.
Αὐτὰρ ὃ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα.
Ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι
Ἑξέτε', ἀδμήτην, ἥτ' ἀλγίστη δαμάσασθαι· 655
Τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.
Στῆ δ' ὀρθὸς, καὶ μῦθον ἐν 'Αργείοισιν ἔειπεν·
'Ατρείδη τε, καὶ ἄλλοι ἐϋκνήμιδες 'Αχαιοὶ,
Ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστω,
Πὺξ μάλ' ἀνασχομένω πεπληγέμεν· ᾧ δέ κ' 'Απόλλων 660
Δώῃ καμμονίην, γνώωσι δὲ πάντες 'Αχαιοὶ,
Ἡμίονον ταλαεργὸν ἄγων κλισίηνδε φερέσθω·
Αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον.
Ὣς ἔφατ'· ὤρνυτο δ' αὐτίκ' ἀνὴρ ἠΰς τε μέγας τε,
Εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος 'Επειός. 665
Ἅψατο δ' ἡμιόνου ταλαεργοῦ, φώνησέν τε·
Ἆσσον ἴτω, ὅστις δέπας οἴσεται ἀμφικύπελλον·
Ἡμίονον δ' οὔ φημί τιν' ἀξέμεν ἄλλον 'Αχαιῶν,
Πυγμῇ νικήσαντ', ἐπεὶ εὔχομαι εἶναι ἄριστος.
Ἦ οὐχ ἅλις, ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν 670
'Εν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.
Ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
'Αντικρὺ χρόα τε ῥήξω, σύν τ' ὀστέ' ἀράξω·
Κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων,
Οἵ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα. 675
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φὼς,
Μηκιστέος υἱὸς, Ταλαϊονίδαο ἄνακτος,
Ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο

652. *αἶνον.* This is usually rendered *laudationem.* But the primary signification of the word is simply *narratio;* which is evidently all that is meant in this place. So in Od. Ξ. 508. *αἶνος μέντοι ἀμύμων, ὃν κατέλεξας.* See Ammon *in voce.* The case is different infra v. 795.

653. *πυγμαχίης ἀλεγεινῆς. Boxing,* or the combat of the *cæstus,* was a very rough exercise, and generally ended in some severe injury to one of the combatants. It was held in little estimation compared with other athletic games, and fell into disuse shortly after the heroic ages, till it was revived in the 23d Olympiad. For a complete description of it, see West's *Dissert. on the Olympic Games;* Sect. 10.

660. The sentence must be thus supplied: *πὺξ μάλα πεπληγέμεν ἀλλήλους ἀνασχομένω ταῖς χερσί.* Compare v. 686. Apoll. Rhod. II. 68. Virg. Æn. V. 363; and see Matt. Gr. Gr. § 404. 6.

661. *καμμονίην.* See on Il. X. 257.

666. *ἅψατο δ' ἡμιόνου κ. τ. λ.* So Dares, in Virg. Æn. V. 380, *cunctos putans excedere palma, Tum læva taurum cornu tenet, atque ita fatur:* &c.

670. *οὐδ' ἄρα πως ἦν κ. τ. λ.* Compare Il. N. 729, and the parallels there cited. Of the verb *ἐπιδεύεσθαι, to be inferior to any one,* followed by a genitive of the thing, see Matt. Gr. Gr. § 358. 1.

679. *δεδουπότος.* The verb *δουπεῖν* is used perpetually in Homer to express *the*

Ἐς τάφον· ἔνθα δὲ πάντας ἐνίκα Καδμείωνας. 680
Τὸν μὲν Τυδείδης δουρικλυτὸς ἀμφεπονεῖτο,
Θαρσύνων ἔπεσι, μέγα δ' αὐτῷ βούλετο νίκην.
Ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα
Δῶκεν ἱμάντας ἐϋτμήτους βοὸς ἀγραύλοιο.
Τὼ δὲ ζωσαμένω βήτην ἐς μέσσον ἀγῶνα, 685
Ἄντα δ' ἀνασχομένω χερσὶ στιβαρῇσιν ἅμ' ἄμφω
Σύν ῥ' ἔπεσον, σὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν.
Δεινὸς δὲ χρόμαδος γενύων γένετ', ἔῤῥεε δ' ἱδρὼς
Πάντοθεν ἐκ μελέων· ἐπὶ δ' ὤρνυτο θεῖος Ἐπειὸς,
Κόψε δὲ παπτήναντα παρήϊον, οὐδ' ἄρ' ἔτι δὴν 690
Ἑστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
Ὡς δ' ὅθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθὺς
Θίν' ἐν φυκιόεντι, μέλαν δέ ἑ κῦμα κάλυψεν·
Ὣς πληγεὶς ἀνέπαλτ'· αὐτὰρ μεγάθυμος Ἐπειὸς
Χερσὶ λαβὼν ὤρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι, 695
Οἵ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν,
Αἷμα παχὺ πτύοντα, κάρη βάλλονθ' ἑτέρωσε·
Κάδδ' ἀλλοφρονέοντα μετὰ σφίσιν εἷσαν ἄγοντες.
Αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.
Πηλείδης δ' αἶψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700
Δεικνύμενος Δαναοῖσι, παλαισμοσύνης ἀλεγεινῆς·
Τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην·
Τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσι τῖον Ἀχαιοί·

sound occasioned by the fall of a soldier killed in battle. Compare Il. Δ. 504. E. 42. P. 50. Υ. 388. *et centies alibi.* Hence it is here used in the sense of *to die*, generally. So also in Il. N. 426. ἢ αὐτὸς δουπῆσαι, ἀμύνων λοιγὸν Ἀχαιοῖς. Eustath. δεδουπότος· ἀντὶ τοῦ πεσόντος ἐκ τοῦ παρεπομένου δούπου τοῖς πίπτουσιν, ὡς δηλοῖ τὸ Δούπησε δὲ πεσών. The verb bears the same sense in Apoll. Rhod. I. 1304. IV. 557. From the fact that funeral games are here said to have been celebrated at the tomb of Œdipus at Thebes, it appears that the adventures of the unhappy monarch, as related by the tragic poets, were an invention subsequent to the time of Homer. See Pausan. I. 28. 30. Valckn. ad Eur. Phœn. p. 569.

683. ζῶμα. This was a scarf tied round the middle, with the exception of which they fought naked. Schol. πρῶτον ἔθος ἦν τοῖς παλαιοῖς περιζώματα φέρειν περὶ τὰ αἰδοῖα, καὶ οὕτως ἀγωνίζεσθαι. The same observation will apply to the exercise of *Wrestling* (vv. 710. 739); and also, as Heyne remarks, to those who contended in the foot-race prior to the 14th Olympiad. See Thucyd. I. 6. Pausan. I. 44. Dion. Hal. VII. 72.

684. ἱμάντας ἐϋτμητους βοὸς ἀγραύλοιο. The *cæstus* consisted of thongs of leather, or raw hides, wound about the hands and arms up to the elbow: and it seems to have been intended as well for defence, as for an offensive weapon. See West's Dissertation, *ubi supra*. With the whole description of the contest, compare Apoll. Rhod. II. 63. sqq. Virg. Æn. V. 416. sqq.

688. χρόμαδος. *The sound of the blows on the cheeks.* Eustath. κατὰ ὀνοματοποιΐαν, ὁ ἐν ταῖς γέννσι ψόφος καὶ οἷον τρισμὸς, ὃς μάλιστα ἐν ταῖς πληγαῖς γίνεται. See on Il. Γ. 363. Δ. 125.

691. ἑστήκειν. See on Il. Γ. 388.

692. ὑπὸ φρικὸς Βορέω. Schol. φρίξ· ἡ ἐπιπόλαιος τοῦ κύματος κίνησις. See on Il. H. 63. Compare also Il. Φ. 126.

696. ἐφελκομένοισι πόδεσσιν. Virg. Æn. V. 468. *genua ægra trahentem.*

701. παλαισμοσύνης. Of the πάλη, or *wrestling*, see West's Dissertation; Sect. 8.

Ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐν μέσσον ἔθηκε,
Πολλὰ δ' ἐπίστατο ἔργα, τίον δέ ἑ τεσσαράβοιον. 705
Στῆ δ' ὀρθὸς, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
Ὄρνυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθον.
Ὣς ἔφατ'· ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας·
Ἀν δ' Ὀδυσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
Ζωσαμένω δ' ἄρα τώ γε βάτην ἐς μέσσον ἀγῶνα, 710
Ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῇσιν,
Ὡς ὅτ' ἀμείβοντες, τούς τε κλυτὸς ἤραρε τέκτων,
Δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.
Τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν,
Ἑλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἱδρώς· 715
Πυκναὶ δὲ σμώδιγγες ἀνὰ πλευράς τε καὶ ὤμους
Αἵματι φοινικόεσσαι ἀνέδραμον· οἱ δὲ μάλ' αἰεὶ
Νίκης ἱέσθην, τρίποδος περὶ ποιητοῖο.
Οὔτ' Ὀδυσεὺς δύνατο σφῆλαι, οὔδει τε πελάσσαι·
Οὔτ' Αἴας δύνατο, κρατερὴ δ' ἔχεν ἲς Ὀδυσῆος. 720
Ἀλλ' ὅτε δή ῥ' ἀνίαζον ἐϋκνήμιδας Ἀχαιοὺς,
Δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·
Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
Ἤ μ' ἀνάειρ', ἢ ἐγώ σε· τὰ δ' αὖ Διῒ πάντα μελήσει.

709. *ἀν δ' Ὀδυσεὺς κ.τ.λ.* See on Il. B. 305.

710. *ζωσαμένω.* See above on v. 683; and of the adverb *ἀγκὰς*, in the following line, on Il. E. 371.

712. *ὡς ὅτ' ἀμείβοντες, κ.τ.λ.* This similitude very happily represents the wrestlers in the posture of wrestling. Their heads lean one against the other like the rafters that support the roof of a house; at the foot they are disjointed, and stand at a greater distance, which naturally paints the attitude of the body in these two wrestlers, while they contend for victory. POPE: from Eustathius. The words *ἀλλήλων λαμβάνουσι*, *hold each together*,—i.e. are inserted into, and mutually support each other,—must be supplied from the preceding member of the comparison. With the participle *ἀμείβοντες* also, some substantive, as *στῦλοι*, for instance, must be supplied. Schol. *ἀμείβοντες· δόκοι μεγάλαι, ἀλλήλαις προσπίπτουσαι, ὥστε βαστάζειν τὴν ὀροφήν.* This ellipsis is not noticed in Bos.

714. *τετρίγει.* See above on v. 101.

720. *ἔχεν.* Scil. *αὐτόν.* *Resisted him.*

721. *ἐϋκνήμιδας Ἀχαιούς.* The vulgar reading is *ἐϋκνήμιδες Ἀχαιοί.* Eustathius mentions the accusative as more perspicuous, but supported by fewer MSS It is found, however, in the Harleian and some others, and most of the early editions. Either reading is admissible, as far as the syntax is concerned. The verb *ἀνιάζω* has a passive signification in Il. Σ. 300. and elsewhere.

724. *ἤ μ' ἀνάειρ', ἢ ἐγώ σε.* Scil. *ἀναείρω.* When neither of the combatants seemed likely to gain any advantage over his antagonist, in order to bring the matter to a conclusion, they mutually agreed to a trial of strength; that one should endeavour to raise the other from the ground, and by this means throw him. This was called *ἀναείρειν*. Eustath. *τὸ ἀναεῖραι δηλοῖ τὸ ἀναβαστάξαι· κυριωτάτη δὲ ἡ λέξις, διὸ καὶ ἐπιμένει αὐτῇ ὁ ποιητής.* So Hesychius also, in reference to v. 725. *ἀνάειρε· ἐπῆρεν, ἀνεβάστασεν.* In this case, the combatant to be raised placed his back against the breast of his adversary. While Ajax is thus in the act of raising Ulysses, the latter contrives, by drawing back his heel, to strike him in the bend of the knee, by which means he brings him to the ground; falling, of course, himself, with his back against the breast of Ajax. This manœuvre was called *ἰγνυῶν ἀφαίρεσις*. It will be remembered that

῝Ως εἰπὼν ἀνάειρε· δόλου δ' οὐ λήθετ' 'Οδυσσεύς· 725
Κόψ' ὄπιθεν κώληπα τυχὼν, ὑπέλυσε δὲ γυῖα·
Κὰδ δ' ἔβαλ' ἐξοπίσω· ἐπὶ δὲ στήθεσσιν 'Οδυσσεὺς
Κάππεσε· λαοὶ δ' αὖ θηεῦντό τε θάμβησάν τε.
Δεύτερος αὖτ' ἀνάειρε πολύτλας δῖος 'Οδυσσεὺς,
Κίνησε δ' ἄρα τυτθὸν ἀπὸ χθονὸς, οὐδέ τ' ἄειρεν, 730
'Εν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
Πλησίοι ἀλλήλοισι, μιάνθησαν δὲ κονίῃ.
Καί νύ κε τὸ τρίτον αὖτις ἀναΐξαντε πάλαιον,
Εἰ μὴ 'Αχιλλεὺς αὐτὸς ἀνίστατο, καὶ κατέρυκε·
Μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσι· 735
Νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἶσ' ἀνελόντες
῎Ερχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν 'Αχαιοί.
῝Ως ἔφαθ'· οἳ δ' ἄρα τοῦ μάλα μὲν κλύον, ἠδὲ πίθοντο·
Καί ῥ' ἀπομορξαμένω κονίην, δύσαντο χιτῶνας.
Πηλείδης δ' αἶψ' ἄλλα τίθει ταχυτῆτος ἄεθλα, 740
'Αργύρεον κρητῆρα τετυγμένον· ἓξ δ' ἄρα μέτρα
Χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
Πολλὸν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἤσκησαν,
Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἠεροειδέα πόντον,
Στῆσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν. 745
Υἷος δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκε
Πατρόκλῳ ἥρωϊ 'Ιησονίδης Εὔνηος.
Καὶ τὸν 'Αχιλλεὺς θῆκεν ἀέθλιον οὗ ἑτάροιο,

the emperor Caius impiously addressed these words of Ajax to Jupiter, whose thunder he essayed to imitate. See Dio Cass. LIX. 28. Suet. Calig. c. 22. With the succeeding clause compare Il. P. 514. sqq.

726. *τυχών*. Scil. *αὐτοῦ*, i. e. *τοῦ κώληπος*. Eustath. *κώληπα· τὴν ἀγκύλην κατὰ τοὺς παλαιοὺς, τὴν περὶ τὰς ἰγνύας*. Anglicè, *the bend of the knee*.

731. *ἐν δὲ γόνυ γνάμψεν*. For *ἐνέγναμψε*. *He bent his knee;* i. e. the knees of Ulysses gave way under the weight of Ajax. There is also another interpretation of which the words admit: viz. that Ulysses, by raising Ajax a little from the ground, bent the knee of his adversary, and thus again threw him. But, in this case, Ulysses would have gained a second advantage, with which the speech of Achilles, in putting an end to the contest, is evidently at variance.

735. *κακοῖσι*. *Fatigue*. Scil. *τῆς πάλης*. The verb *ἐρείδεσθαι* is elegantly applied to wrestlers, who mutually support themselves upon each other. In connexion with this idea, it may be rendered, *to contend, to strive*. Some copies read *ἐρίζεσθον*.

736. *νίκη*. Scil. *ἐστι*.

743. *Σιδόνες πολυδαίδαλοι*. See on Il. Z. 291.

745. *στῆσαν*. Heyne supplies *τὴν νῆα*. Compare Od. Δ. 582. Ξ. 258. Schol. Vill. *προσώρμισαν*. But the connexion of the passage evidently refers this verb, as well as those preceding and following, to *κρητῆρα*. Ernesti, therefore, properly understands the verb *στῆσαι* to signify, *to expose to sale;* a sense which is nearly allied to one which it frequently bears, in relation to commodities *weighed out* for sale. See on Il. N. 745. Eustathius observes, that it was presented to Thoas, king of Lemnos (Il. Ξ. 230.), *διὰ τὴν ἐν λιμένεσσι στάσιν*. The goblet afterwards came into the possession of Euneus, from his marriage with Hypsipyle, daughter of Thoas; of whom, and of the trade between Lemnos and the Greeks at Troy, see on Il. H. 467.

746. *Λυκάονος ὦνον*. See Il. Φ. 41; and note *in loc.*

῞Οστις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·
Δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ· 750
῾Ημιτάλαντον δὲ χρυσοῦ λοισθήϊ' ἔθηκε.
Στῆ δ' ὀρθὸς, καὶ μῦθον ἐν 'Αργείοισιν ἔειπεν·
"Ορνυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθε.
῞Ως ἔφατ'· ὤρνυτο δ' αὐτίκ' 'Οϊλῆος ταχὺς Αἴας,
'Αν δ' 'Οδυσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱὸς 755
'Αντίλοχος· ὃ γὰρ αὖτε νέους ποσὶ πάντας ἐνίκα.
Στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' 'Αχιλλεύς.
Τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα
῎Εκφερ' 'Οϊλιάδης· ἐπὶ δ' ὤρνυτο δῖος 'Οδυσσεὺς
῎Αγχι μάλ', ὡς ὅτε τίς τε γυναικὸς ἐϋζώνοιο 760
Στήθεός ἐστι κανὼν, ὅντ' εὖ μάλα χερσὶ τανύσσῃ,
Πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχόθι δ' ἴσχει
Στήθεος· ὣς 'Οδυσεὺς θέεν ἐγγύθεν· αὐτὰρ ὄπισθεν
῎Ιχνια τύπτε πόδεσσι, πάρος κόνιν ἀμφιχυθῆναι.
Κάδδ' ἄρα οἱ κεφαλῆς χέ' ἀϋτμένα δῖος 'Οδυσσεὺς, 765
Αἰεὶ ῥίμφα θέων· ἴαχον δ' ἐπὶ πάντες 'Αχαιοὶ
Νίκης ἱεμένῳ, μάλα δὲ σπεύδοντι κέλευον.
'Αλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' 'Οδυσσεὺς

751. *λοισθήϊ' ἔθηκε.* Scil. *ἄεθλα.* This reading, which is due to Heyne, is amply supported by v. 785. infra, where the ellipsis is supplied. All the copies have *λοισθῆϊ*, which must be the dative of *λοισθεὺς*, a form which occurs no where else, and probably never existed. Perhaps, however, we should prefer, as being more Ionic, *λοισθήϊα θῆκε.*

755. *ἀν δ' 'Οδυσεὺς π.* That is, *ἀνῶρτο.*

758. *ἀπὸ νύσσης.* In the chariot-race, supra v. 332, the *νύσση* was the goal at the further end of the course, round which they turned. Here, however, it signifies the *barrier*, or starting-post; since the stadium was of a certain length, marked by a goal at the further end, which finished the race. So also in Quint. Smyrn. IV. 195. *οἳ δ' ἀπὸ νύσσης Καρπαλίμως οἴμησαν.* The verb *τέτατο* is used simply for *ἦν*, in reference to the length of the course.

759. *ἔκφερε.* Scil. *ἑαυτόν.* Compare supra v. 376. Also Soph. Œd. C. 1424. and note *in loc.* Pent. Gr. p. 187. Hence the adjective *ἔκφορος*, *rapid.* Plat. Lach. p. 200. D. *ἔκφορος λόγος.*

761. *κανών.* Properly, *a line*, or *rule*, and thence variously applied. Here it signifies *a shuttle.* With *στήθεος* we must supply *ἄγχι* from the preceding line.

762. *πηνίον.* The *woof* or *weft.* With this *μίτον* is added in pleonastic apposition; since *παρὲκ*, when it is put for *ἐξ*, governs a genitive, and must therefore be taken adverbially. With an accusative *παρὲκ* is for *παρὰ*, as in Il. Ω. 349. *σῆμα παρέκ.* Damm explains *πηνίον* as an adjective, and renders *πηνίον μίτον*, *filum, quod fuso circumvolvitur.* Stephens, in Thes. Gr. v. *πῆνος*, records *μίτου*, as a various reading of one MS. Ernesti seems rather to favour this reading, and thus renders the passage: *subtemen extrahens e licio radii*, seu, *e radio circumvoluto filis.*

763. *αὐτὰρ ὄπισθεν κ. τ. λ.* Macrob. Saturn. V. 13. *Est hujus versus hic sensus: Si per solum pulvereum forte curratur, ubi pes fuerit de terra a currente sublatus, vestigium sine dubio signatum videtur, et tamen celerius cogitatione pulvis, qui ictu pedis fuerat excussus, vestigio superfunditur. Ait ergo divinus Poeta, ita proximum fuisse qui sequebatur, ut occuparet antecedentis vestigium, antequam pulvis ei superfunderetur.*

765. *κὰδδ' ἄρα οἱ κεφαλῆς κ.τ.λ.* Compare supra v. 380.

768. *πύματον τέλεον δρόμον.* That is, *When they approached the end of the course.* So Virg. Æn. V. 327. *Jamque fere spatio extremo, fessique sub ipsum Finem adventabant.* The whole passage, as indeed the whole description of the games, is a close imitation of Homer; for which reason particular parallels have been less frequently cited. See above on v. 258.

Εὔχετ' Ἀθηναίῃ γλαυκώπιδι ὃν κατὰ θυμόν·
Κλῦθι, θεά· ἀγαθή μοι ἐπίῤῥοθος ἐλθὲ ποδοῖϊν. 770
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·
Γυῖα δὲ θῆκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὕπερθεν.
Ἀλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαΐξεσθαι ἄεθλον,
Ἔνθ' Αἴας μὲν ὄλισθε θέων,—βλάψε γὰρ Ἀθήνη,—
Τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων, 775
Οὓς ἐπὶ Πατρόκλῳ πέφνε πόδας ὠκὺς Ἀχιλλεύς.
Ἐν δ' ὄνθου βοέου πλῆτο στόμα τε ῥῖνάς τε.
Κρητῆρ' αὖτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεὺς,
Ὡς ἦλθε φθάμενος· ὁ δὲ βοῦν ἕλε φαίδιμος Αἴας·
Στῆ δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραύλοιο, 780
Ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·
Ὢ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας, ἣ τοπάρος περ,
Μήτηρ ὣς, Ὀδυσῆϊ παρίσταται, ἠδ' ἐπαρήγει.
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασσαν.
Ἀντίλοχος δ' ἄρα δὴ λοισθήϊον ἔκφερ' ἄεθλον, 785
Μειδιόων, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
Εἰδόσιν ὔμμ' ἐρέω πᾶσι, φίλοι, ὡς ἔτι καὶ νῦν
Ἀθάνατοι τιμῶσι παλαιοτέρους ἀνθρώπους·
Αἴας μὲν γὰρ ἐμεῖ' ὀλίγον προγενέστερός ἐστιν·
Οὗτος δὲ προτέρης γενεῆς, προτέρων τ' ἀνθρώπων· 790
Ὠμογέροντα δέ μιν φάσ' ἔμμεναι· ἀργαλέον δὲ
Ποσσὶν ἐριδδήσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.
Ὣς φάτο· κύδηνε δὲ ποδώκεα Πηλείωνα.
Τὸν δ' Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·
Ἀντίλοχ', οὐ μέν τοι μέλεος εἰρήσεται αἶνος, 795
Ἀλλά τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.

774. ὄλισθε. *Slipped.* Hence the adjective ὀλισθηρὸς, *slippery*, Pind. Pyth. II. 175. The form ὀλισθαίνω occurs in Musæus.

784. πάντες ἐπ' αὐτῷ ἡδὺ γ. Virg. Æn. V. 357. *Et simul his dictis faciem ostentabat, et udo Turpia membra fimo: risit pater optimus illi*, &c.

785. Ἀντίλοχος δ' ἄρα κ.τ.λ. There is not a more amiable character in the Iliad than Antilochus. The grace with which he concedes the prize to Menelaus, supra v. 586, and his behaviour upon this occasion, are truly delightful.

787. εἰδόσιν ὔμμ' ἐρέω. See on Il. A. 365.

788. ἀθάνατοι τιμῶσι π. ἀ. The respect for old age, which prevailed among the early Greeks, has been noticed on Il. A. 259. The sanction, which is here given to the feeling, may be compared with the divine injunction of the Jewish law, in Levit. xix. 32.

790. οὗτος δέ. Ulysses.

791. ὠμογέροντα. Schol. μήπω πάνυ γέροντα, ἀλλὰ πλησίον τοῦ γήρως. So Virg. Æn. VI. 304. *Cruda deo* (Charonti) *viridisque senectus.* In Od. O. 356. the expression ὠμὸν γῆρας occurs in the sense of *a premature old age.* So also in Hesiod. Op. D. 323. See Valcknær on Ammon. p. 54. The construction of the following sentence must be thus supplied: ἀργαλέον δὲ (τοῖς ἄλλοις) Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ, ποσσὶν ἐριδήσασθαι, scil. τῷ Ὀδυσσεῖ.

795. μέλεος. See on Il. K. 480. It is here used adverbially; *in vain, to no purpose.* See on Il. A. 414; and of the substantive αἶνος, supra v. 652.

῝Ως εἰπὼν ἐν χερσὶ τίθει· ὃ δὲ δέξατο χαίρων.
Αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἔγχος
Θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα, καὶ τρυφάλειαν,
Τεύχεα Σαρπήδοντος, ἅ μιν Πάτροκλος ἀπηύρα. 800
Στῆ δ' ὀρθὸς, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
Ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὥπερ ἀρίστω,
Τεύχεα ἑσσαμένω, ταμεσίχροα χαλκὸν ἑλόντε,
Ἀλλήλων προπάροιθεν ὁμίλου πειρηθῆναι.
Ὁππότερός κε φθῇσιν ὀρεξάμενος χρόα καλὸν, 805
Ψαύσῃ δ' ἐνδίνων, διά τ' ἔντεα καὶ μέλαν αἷμα,
Τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον,
Καλὸν, Θρηΐκιον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων·
Τεύχεα δ' ἀμφότεροι ξυνήϊα ταῦτα φερέσθων·
Καί σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν. 810
῝Ως ἔφατ'· ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
Ἂν δ' ἄρα Τυδείδης ὦρτο κρατερὸς Διομήδης.
Οἳ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
Ἐς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,
Δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας Ἀχαιούς. 815
Ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὡρμήθησαν.
Ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' ἐΐσην
Νύξ', οὐδὲ χρό' ἵκανεν· ἔρυτο γὰρ ἔνδοθι θώρηξ.
Τυδείδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μεγάλοιο 820
Αἰὲν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκῇ.
Καὶ τότε δή ῥ' Αἴαντι περιδδείσαντες Ἀχαιοὶ
Παυσαμένους ἐκέλευσαν ἀέθλια ἶσ' ἀνελέσθαι.
Αὐτὰρ Τυδείδῃ δῶκε μέγα φάσγανον ἥρως,

800. *τεύχεα Σαρπήδοντος, κ. τ. λ.* See Il. Π. 663.

805. *ὀρεξάμενος χρόα.* The ellipsis in this passage is unusually harsh: *ὀρεξάμενος σὺν ἔγχει κατ' αὐτοῦ ἐπὶ τὸν χρόα.* See on Il. Δ. 307.

806. *ἐνδίνων.* Properly *the bowels.* But as this signification would affix a degree of barbarity to the passage, scarcely consistent with a mere trial of skill, which the combat was intended to exhibit, the commentators interpret the word to signify *the body within the armour;* i. e. simply, *the skin.* Eustath. *ἔνδινα· κατὰ μέν τινας ἔντερα, παρὰ τὸ ἐντὸς εἶναι ἰνῶν, ἢ ἐντὸς δινεῖσθαι· κατὰ δὲ ἑτέρους, ἡ ἔνδον τῶν ὅπλων σάρξ.* Heyne is probably correct in supposing that the verse is not genuine. It should seem, at all events, that the expressions throughout the description of this contest are to be limited to the effects that would be produced, if the combat were really hostile. Diomed for instance, in v. 821, did not intend to kill Ajax, but merely to show his dexterity in aiming his spear.

808. *τὸ μὲν Ἀστεροπαῖον ἀπηύρων.* See Il. Φ. 183.

809. *τεύχεα.* Scil. *Sarpedonis;* v. 800.

821. *ἐπ' αὐχένι κῦρε.* Schol. *ἤγγιζεν, ἐπετύγχανεν.* So Il. Γ. 23. *μεγάλῳ ἐπὶ σώματι κύρσας.* According to the later fabulists, Ajax was invulnerable except in the neck; although in all the earlier accounts he is said to have killed himself by a stab in the side. See Pind. Isthm. VI. 51. Soph. Aj. 834. Apoll. Bibl. III. 12. 6. The more recent fable may have been derived from the fact, that throughout the Iliad he is never wounded.

Σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι. 825
Αὐτὰρ Πηλείδης θῆκε σόλον αὐτοχόωνον,
Ὃν πρὶν μὲν ῥίπτασκε μέγα σθένος Ἠετίωνος·
Ἀλλ' ἤτοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεὺς,
Τὸν δ' ἄγετ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσι.
Στῆ δ' ὀρθὸς, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν· 830
Ὄρνυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθε.
Εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροὶ,
Ἕξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
Χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
Ποιμὴν, οὐδ' ἀροτὴρ, εἶσ' ἐς πόλιν, ἀλλὰ παρέξει. 835
Ὣς ἔφατ'· ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυποίτης,
Ἀν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέοιο,
Ἀν δ' Αἴας Τελαμωνιάδης, καὶ δῖος Ἐπειὸς,
Ἑξείης δ' ἵσταντο· σόλον δ' ἕλε δῖος Ἐπειὸς,
Ἧκε δὲ δινήσας· γέλασαν δ' ἔπι πάντες Ἀχαιοί. 840
Δεύτερος αὖτ' ἀφέηκε Λεοντεὺς, ὄζος Ἄρηος·
Τὸ τρίτον αὖτ' ἔῤῥιψε μέγας Τελαμώνιος Αἴας
Χειρὸς ἀπὸ στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.
Ἀλλ' ὅτε δὴ σόλον εἷλε μενεπτόλεμος Πολυποίτης,
Ὅσσον τίς τ' ἔῤῥιψε καλαύροπα βουκόλος ἀνὴρ, 845
Ἡ δὲ θ' ἑλισσομένη πέτεται διὰ βοῦς ἀγελαίας,
Τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ' ἐβόησαν.
Ἀνστάντες δ' ἕταροι Πολυποίταο κρατεροῖο

826. σόλον. *A quoit*, or *disc*, from σέλλω, *agito*; and therefore of similar derivation with δίσκος, from δίκω. Schol. διαφέρει δὲ σόλος καὶ δίσκος, ὅτι ὁ μὲν δίσκος πλατύς ἐστι καὶ κοιλότερος, ὁ δὲ σόλος στρογγύλος καὶ σφαιροειδής. The exercise of *throwing the disc* among the Greeks differed chiefly from modern quoiting, in being a trial of bodily strength rather than of skill. The combatants did not endeavour to strike a given mark, but merely to throw beyond their competitors; all of whom used the same disc, which in Homer is assigned as the prize of the conqueror. The disc itself was a massive piece of metal, extremely heavy, and generally thrown by means of a stick or thong fixed into a hole, made therein for the purpose. The σόλος here mentioned was of iron, unwrought; whence the epithet αὐτοχόωνος, *formed by fusion only, without any artificial workmanship.* The pronoun αὐτὸς has the same import in the compound αὐτόξυλος (Soph. Phil. 35) and some others. The value attached to this disc arose from the extreme scarcity of iron, and its use and importance in agricultural employments. Compare v. 832.

832. εἴ οἱ. Scil. *victori*. The adverb ἀπόπροθι does not here imply *at a distance*; but, as Heyne observes, *qui longe extentos fines habeant; agri latis finibus.*

835. ἀλλὰ παρέξει. Intellige: ὁ χρώμενος, *qui acceperit præmio, poterit inde præbere suis ad usus rusticos.* Ernesti. The sense of the passage seems to be, that the labourers of the man who should obtain this immense mass, would not have to leave their employment in the country, in order to purchase iron in the city, since he would be able to supply them therefrom.

845. καλαύροπα. *A shepherd's crook.* Eustath. ῥόπαλον ἐπικαμπὲς ἐν ἄκρῳ, οὗ τὸ κᾶλον, ὅ ἐστι ξύλον, αὖ ῥέπει. Compare Apoll. Rhod. IV. 974.

847. παντὸς ἀγῶνος. Here ἀγὼν must be understood of the *space marked out for throwing the disc*; i. e. *the place of the contest.* See on Il. H. 298. Damm supplies σήματα, as in v. 843: which line however, since πάντων would scarcely be used for ἀμφοτέρων, is a manifest interpolation,

Νῆας ἐπὶ γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.
Αὐτὰρ ὁ τοξευτῆσι τίθει ἰόεντα σίδηρον, 850
Κάδδε τίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα.
Ἱστὸν δὲ στῆσε νηὸς κυανοπρώροιο
Τηλοῦ ἐπὶ ψαμάθοις· ἐκ δὲ τρήρωνα πέλειαν
Λεπτῇ μηρίνθῳ δῆσε ποδὸς, ἧς ἄρ' ἀνώγει
Τοξεύειν· ὃς μέν κε βάλῃ τρήρωνα πέλειαν,— 855
Πάντας ἀειράμενος πελέκεας, κλισίηνδε φερέσθω·
Ὃς δέ κε μηρίνθοιο τύχῃ, ὄρνιθος ἁμαρτὼν,—
Ἥσσων γὰρ δὴ κεῖνος,—ὅδ' οἴσεται ἡμιπέλεκκα.
Ὣς ἔφατ'· ὦρτο δ' ἔπειτα βίη Τεύκροιο ἄνακτος,
Ἂν δ' ἄρα Μηριόνης, θεράπων ἐῢς Ἰδομενῆος. 860
Κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες·
Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν· αὐτίκα δ' ἰὸν
Ἧκεν ἐπικρατέως· οὐ δ' ἠπείλησεν ἄνακτι
Ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.
Ὄρνιθος μὲν ἅμαρτε, μέγηρε γάρ οἱ τόγ' Ἀπόλλων, 865
Αὐτὰρ ὁ μήρινθον βάλε πὰρ πόδα, τῇ δέδετ' ὄρνις·
Ἀντικρὺ δ' ἀπὸ μήρινθον τάμε πικρὸς ὀϊστός.
Ἡ μὲν ἔπειτ' ἤϊξε πρὸς οὐρανὸν, ἡ δὲ παρείθη
Μήρινθος ποτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιοί.
Σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσε χειρὸς 870
Τόξον· ἀτὰρ δὴ ὀϊστὸν ἔχε πάλαι, ὡς ἴθυνεν.

derived, as it seems, from Od. Θ. 192. At the same time, ὑπερβάλλειν followed by a genitive is unusual.

850. *ἰόεντα σίδηρον*. *Black iron.* Schol. Venet. *τίνες ἰόεντα τὸν μέλανα, ὡς Ἰοειδέα πόντον.* This is unquestionably the correct interpretation. The citation of the Scholiast occurs in Il. Α. 298, in which the adjective *ἰοειδὴς* is synonymous with *ἠεροειδὴς*, supra v. 744. Compare note on Il. Τ. 87. Blomfield on Æsch. Pers. 467. *Sensus primarius τοῦ Ἰὸς fuit* niger, *unde nigrum omne subinde sic dicebatur, qualis erant* violæ, ferrum, toxicum. Soph. Trach. 719. *ἰὸς αἵματος μέλας*. See also Theocr. Idyl. X. 28. Virg. Ecl. X. 39. In the following line the words *πελέκεας* and *ἡμιπέλεκκα* are in apposition with *σίδηρον*, so that nothing more is meant than *adzes and hatchets made of iron.*

851. *ἡμιπέλεκκα.* Eustath. *μονοστόμους πελέκεις.* Properly, however, *πέλεκκον* signifies merely *the handle of an axe.* See on Il. Ν. 612.

853. *πέλειαν δῆσε ποδός.* Of this construction, see on Il. Α. 197. Similarly in Il. Ω. 515. *γέροντα δὲ χειρὸς ἀνίστη.*

855. *ὃς μέν κε βάλῃ κ.τ.λ.* See on Il. Ο. 348.

863. *ἄνακτι.* Apollo (v. 865). Perhaps, however, any god whomsoever. Of the verb *μεγαίρω*, in v. 865, see on Il. Ν. 563.

870. *ἐξείρυσε χειρός.* Scil *Τεύκρου.* *He snatched the bow from the hand of Teucer.* According to this reading, it seems that only one bow was employed, that neither of the combatants might have any advantage over the other. Some copies for *χειρὸς* read *Τεύκρου.* There is also another reading recorded by Eustathius, as that of the Marseilles edition, which completely alters the sense of the passage: *Σπερχόμενος δ' ἄρα Μηριόνης ἐπεθήκατ' ὀϊστὸν Τόξῳ· ἐν γὰρ χερσὶν ἔχε πάλαι, ὡς ἴθυνεν.* According to this, each combatant had a separate bow. Compare Od. Φ. 74. sqq. Both readings have their difficulties. The first is best, as it stands; the last would possibly be preferable, if it were practicable, as Heyne proposes, to expunge the last of the two lines.

871. *ὡς ἴθυνεν.* *Just as he aimed it;* that is, the arrow was ready to be fixed immediately, that no time might be lost in taking aim.

Αὐτίκα δ' ἠπείλησεν ἑκηβόλῳ Ἀπόλλωνι
Ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.
Ὕψι δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν,
Τῇ ῥ' ὅγε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην· 875
Ἀντικρὺ δὲ διῆλθε βέλος· τὸ μὲν ἂψ ἐπὶ γαίῃ
Πρόσθεν Μηριόναο πάγη ποδός· αὐτὰρ ἡ ὄρνις,
Ἱστῷ ἐφεζομένη νηὸς κυανοπρῴροιο,
Αὐχέν' ἀπεκρέμασε, σὺν δὲ πτερὰ πυκνὰ λίασθεν·
Ὠκὺς δ' ἐκ μελέων θυμὸς πτάτο· τῆλε δ' ἀπ' αὐτοῦ 880
Κάππεσε· λαοὶ δ' αὖ θηεῦντό τε, θάμβησάν τε.
Ἀν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρε,
Τεῦκρος δ' ἡμιπέλεκκα φέρε κοίλας ἐπὶ νῆας.
Αὐτὰρ Πηλείδης κατὰ μὲν δολιχόσκιον ἔγχος,
Κάδδε λέβητ' ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα, 885
Θῆκ' ἐς ἀγῶνα φέρων· καί ῥ' ἤμονες ἄνδρες ἀνέσταν·
Ἀν μὲν ἄρ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
Ἀν δ' ἄρα Μηριόνης, θεράπων ἐῢς Ἰδομενῆος.
Τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·
Ἀτρείδη, ἴδμεν γὰρ ὅσον προβέβηκας ἁπάντων, 890
Ἠδ' ὅσσον δυνάμει τε καὶ ἥμασιν ἔπλευ ἄριστος,
Ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας
Ἔρχευ· ἀτὰρ δόρυ Μηριόνῃ ἥρωϊ πόρωμεν,
Εἰ σύ γε σῷ θυμῷ ἐθέλοις· κέλομαι γὰρ ἔγωγε.
Ὣς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 895
Δῶκε δὲ Μηριόνῃ δόρυ χάλκεον· αὐτὰρ ὅγ' ἥρως
Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον.

879. λίασθεν. *Were distended.* See on Il. O. 520.

885. ἀνθεμόεντα. *Having flowers graven thereon.* Schol. Vill. ἀνθεματιαῖον, ἤτοι ποικίλον, ἀπὸ τῶν ἐντετορευμένων ἀνθῶν, ἃ καὶ ἄνθεμα καλοῦσιν. See also on Il. I. 122.

886. ἤμονες ἄνδρες. Schol. ἀκοντισταί. See also on v. 891.

890. Ἀτρείδη, ἴδμεν γὰρ κ. τ. λ. Agamemnon, who had engaged in none of the previous games, now offers himself a candidate in the last, evidently with the sole view of paying respect to Achilles. Achilles accordingly prevents him, and in the most handsome manner assigns him the prize without a contest. Of the construction with γὰρ, see on Il. H. 73.

891. δυνάμει τε καὶ ἥμασιν. That is, τῇ δυνάμει τοῦ ἀκοντίζειν. Eustath. ἧμα δὲ τὸ ἀκόντισμα, καὶ ἥμων ὁ ἀκοντιστής, παρὰ τὸ ἵημι. Compare Il. P. 515.

892. ἔχων ἔρχευ. For ἔχε. See on Il. Σ. 180.

897. Ταλθυβίῳ δίδου. Scil. *to carry to his tent.* The notion which has been attached by some to this passage, that Agamemnon gave the prize as a present to Talthybius, is extremely far-fetched; not to mention, that such a proceeding would have been something of an affront to Achilles.

THΣ

ʽΟΜΗΡΟΥ ʼΙΛΙΑΔΟΣ

ʽΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Ω′.

ʼΕπιγραφαί.

ʺΕΚΤΟΡΟΣ ΛΥΤΡΑ.

ʺΑλλως.

Ω′, νέκυν ʺΕκτορα πατρὶ λύτρων πόρεν εἵνεκʼ ʼΑχιλλεύς.

THE ARGUMENT.

THE REDEMPTION OF THE BODY OF HECTOR.

Achilles drags the body of Hector thrice round the tomb of Patroclus (vv. 1—21). The Gods deliberate about the redemption of Hector's body (22—102). Jupiter sends Thetis to Achilles to dispose him for restoring it; and Iris to Priam, to encourage him to go in person and treat for it (103—187). The old king, notwithstanding the remonstrances of his queen, makes ready for the journey, to which he is encouraged by an omen from Jupiter (188—321). He sets forth in his chariot, with a waggon loaded with presents under the charge of Idæus the herald (322—333). Mercury descends in the shape of a young man, and, conducting him to the pavilion of Achilles, holds a long conversation with him on the way (334—467). Priam finds Achilles at his table, casts himself at his feet, and begs for the body of his son (468—506). Achilles, moved with compassion, grants his request, detains him one night in his tent, and the next morning sends him home with the body (507—691). The Trojans run out to meet him (692—718). The lamentations of Andromache, Hecuba, and Helen, with the solemnities of the funeral (719—804).

The time of twelve days is employed in this Book, while the body of Hector lies in the tent of Achilles: and as many more are spent in the truce allowed for the interment. The scene is partly in the camp of Achilles, and partly in Troy.

ΛΥΤΟ δʼ ἀγὼν, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι
ʼΕσκίδναντʼ ἰέναι· τοὶ μὲν δόρποιο μέδοντο
ʺΥπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ ʼΑχιλλεὺς
Κλαῖε, φίλου ἑτάρου μεμνημένος, οὐδέ μιν ὕπνος
ʺΗιρει πανδαμάτωρ, ἀλλʼ ἐστρέφετʼ ἔνθα καὶ ἔνθα, 5

1. ἀγών. Schol. τὸ ἄθροισμα τῶν θεατῶν. See on Il. H. 298.

5. ἐστρέφετʼ ἔνθα καὶ ἔνθα. Aristoph. Nub. 36. τί δυσκολαίνεις, καὶ στρέφει την νύχθʼ ὅλην; Ernesti.

Πατρόκλου ποθέων ἀδροτῆτά τε καὶ μένος ἠΰ,
'Ηδ' ὁπόσα τολύπευσε σὺν αὐτῷ, καὶ πάθεν ἄλγεα,
'Ανδρῶν τε πτολέμους, ἀλεγεινά τε κύματα πείρων.
Τῶν μιμνησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν,
῎Αλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε 10
῞Υπτιος, ἄλλοτε δὲ πρηνής· τότε δ' ὀρθὸς ἀναστὰς
Δινεύεσκ' ἀλύων παρὰ θῖν' ἁλός· οὐδέ μιν ἠὼς
Φαινομένη λήθεσκεν ὑπεὶρ ἅλα τ' ἠϊόνας τε.
'Αλλ' ὅγ' ἐπεὶ ζεύξειεν ὑφ' ἅρμασιν ὠκέας ἵππους,
῞Εκτορα δ' ἕλκεσθαι δησάσκετο δίφρου ὄπισθε, 15
Τρὶς δ' ἐρύσας περὶ σῆμα Μενοιτιάδαο θανόντος,
Αὖτις ἐνὶ κλισίῃ παυέσκετο, τόνδε δ' ἔασκεν
'Εν κόνι ἐκτανύσας προπρηνέα· τοῖο δ' 'Απόλλων
Πᾶσαν ἀεικείην ἄπεχε χροῒ, φῶτ' ἐλεαίρων
Καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτε 20
Χρυσείῃ, ἵνα μή μιν ἀποδρύφοι ἑλκυστάζων.
῝Ως ὁ μὲν ῞Εκτορα δῖον ἀείκιζε μενεαίνων.
Τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
Κλέψαι δ' ὀτρύνεσκον ἐΰσκοπον 'Αργειφόντην.
῎Ενθ' ἄλλοις μὲν πᾶσιν ἑήνδανεν, οὐ δέ ποθ' ῞Ηρῃ, 25
Οὐδὲ Ποσειδάων', οὐδὲ γλαυκώπιδι κούρῃ·
'Αλλ' ἔχον, ὥς σφι πρῶτον ἀπήχθετο ῎Ιλιος ἱρὴ,
Καὶ Πρίαμος καὶ λαὸς, 'Αλεξάνδρου ἕνεκ' ἄτης,

8. *ἀνδρῶν τε πτολέμους, κ. τ. λ.* The verb *πείρω* signifies properly, *to pierce, to transfix;* as infra v. 623. H. 317. Π. 405. Hence, *to traverse, to pass over;* as in this place, and in Od. Θ. 183. N. 91. 264; where this same line recurs. It is plain, however, that *πείρων* cannot be immediately applied to both members of the sentence; so that some other participle, as *ἀμφέπων*, for instance, must be supplied with *πτολέμους*. See on Il. A. 532.

16. *τρὶς δ' ἐρύσας κ. τ. λ.* See on Il. X. 165.

27. *ἀλλ' ἔχον.* Scil. *ἑαυτούς.* Schol. *διέκειντο, οὕτως διαθέσεως εἶχον, ὡς ἀπ' αὐτῆς τῆς ἀρχῆς.* Hence Virg. Æn. I. 30. *Manet alta mente repôstum Judicium Paridis, spretæque injuria formæ.* But see the next note.

28. *'Αλεξάνδρου ἕνεκ' ἄτης.* This passage, from v. 24 to v. 30, has been thought spurious by some of the ancients, who say, that had Homer been acquainted with the judgment of Paris, he would undoubtedly have mentioned it before this time in his poem; and, consequently, that the story was of later invention. Aristarchus also affirms that *μαχλοσύνη* is a more modern word, and never known before the time of Hesiod, who uses it when he speaks of the daughters of Proteus, in Op. D. 584. He adds that it is appropriated to signify the *incontinence of women*, and cannot be at all applied to men. Therefore others read in the last verse, *ἥ οἱ κεχαρισμένα δῶρ' ὀνόμηνε.* These objections are entirely gathered from Eustathius, to which we may add, that Macrobius seems to have been one of those who rejected these verses, since he affirms that our author never mentions the Judgment of Paris (Saturn. V. 16). It may be answered, that the silence of Homer in the foregoing part of the poem, as to the Judgment of Paris, is no argument that he was ignorant of that story. Perhaps he might think it most proper to unfold the cause of the destruction of Troy in the conclusion of the Iliad; that the reader seeing the wrong done, and the punishment of that wrong immediately following, might acknowledge the justice of it. I cannot think that the objection about the word *μαχλοσύνη* is of any weight. The date of words is entirely uncertain; and as no one has been able to determine the ages of Homer and Hesiod, so neither can

῝Ος νείκεσσε θεὰς, ὅτε οἱ μέσσαυλον ἵκοντο,
Τὴν δ' ᾔνησ', ἥ οἱ πόρε μαχλοσύνην ἀλεγεινήν. 30
'Αλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠὼς,
Καὶ τότ' ἄρ' ἀθανάτοισι μετηύδα Φοῖβος 'Απόλλων·
Σχέτλιοί ἐστε, θεοὶ, δηλήμονες· οὔ νύ ποθ' ὑμῖν
῞Εκτωρ μηρί' ἔκηε βοῶν αἰγῶν τε τελείων;
Τὸν νῦν οὐκ ἔτλητε, νέκυν περ ἐόντα, σαῶσαι 35
῏Ηι τ' ἀλόχῳ ἰδέειν, καὶ μητέρι, καὶ τέκεϊ ᾧ,
Καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
'Εν πυρὶ κήαιεν, καὶ ἐπὶ κτέρεα κτερίσαιεν.
'Αλλ' ὀλοῷ 'Αχιλῆϊ, θεοὶ, βούλεσθ' ἐπαρήγειν,
῏Ωι οὔτ' ἂρ φρένες εἰσὶν ἐναίσιμοι, οὔτε νόημα 40
Γναμπτὸν ἐνὶ στήθεσσι· λέων δ' ὣς ἄγρια οἶδεν,
῞Οστ', ἐπεὶ ἂρ μεγάλῃ τε βίῃ καὶ ἀγήνορι θυμῷ
Εἴξας, εἶσ' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβησιν·
῝Ως 'Αχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδὼς
Γίγνεται, ἥ τ' ἄνδρας μέγα σίνεται, ἠδ' ὀνίνησι. 45
Μέλλει μέν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
'Ηὲ κασίγνητον ὁμογάστριον, ἠὲ καὶ υἱόν·
'Αλλ' ἤτοι κλαύσας καὶ ὀδυράμενος μεθέηκε.
Τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.

any person be assured that such words were not in use in Homer's days. Pope. On this subject see Hemsterhuis on Lucian (T. I. p. 253), who is in favour of Homer's non-acquaintance with the Judgment of Paris. It should seem, however, that there is in all probability an allusion to this cause of Juno's hatred, in Il. Υ. 313. sqq. See also Heyne on Apoll. Bibl. II. 2. 3. Ruhnken's Epist. Crit. p. 109. Of the word ἄτη, see on Il. A. 412.

31. δυωδεκάτη ἠώς. *The twelfth morning* since the death of Hector; whereas in v. 107. it is said to be the ninth. Bentley would erase this line; but probably, as both twelve and nine are constantly used as round numbers, the discrepancy may be thus accounted for.

36. ἰδέειν. Subaud. ὥστε. *So as to see him*; i. e. *that she may see him.*

41. ἄγρια οἶδεν. See on Il. Γ. 342. E. 326.

42. ὅστ', ἐπεὶ κ.τ.λ. The construction is here a species of anacoluthon. The passage is begun as if εἶξε were to follow: instead of which the conjunction is neglected, and the participle εἴξας is employed. See Matt. Gr. Gr. § 556. Obs. 2. Of the expression θυμῷ εἶξαι, see on Il. I. 594.

44. οὐδέ οἱ αἰδὼς κ.τ.λ. The same words occur in Hesiod. Op. D. 316, from whence Heyne supposes that v. 45, which does not well suit the sense, has been introduced into this place. Euripides has a similar passage in Hippol. 387. Αἰδώς τε· δισσαὶ δ' εἰσίν· ἡ μὲν οὐ κακὴ, ῾Η δ' ἄχθος οἴκων. Also in a fragment of the *Erectheus*, cited in Clem. Alex. Strom. VI. p. 621. B. Αἰδοῦς δὲ καὐτὸς δυσκρίτως ἔχω πέρι· Καὶ δεῖ γὰρ αὐτῆς, κἄστιν οὐ κακὸν μέγα. Compare Od. P. 347. If Heyne's rejection of v. 45. be correct, αἰδὼς will signify *reverentia erga alios:* in which sense it is frequently used by the tragic poets. Compare Soph. Œd. C. 247. 1268. Eurip. Alcest. 617. 1003. Heracl. 461. Herc. F. 500. *et alibi sæpius.*

48. κλαύσας καὶ ὀδυράμενος μεθέηκε. *He ceases to weep and lament;* scil. in course of time. Of the construction of the participle with verbs signifying *to desist,* see Matt. Gr. Gr. § 550. 7. *d.*

49. τλητὸν γὰρ Μοῖραι κ.τ.λ. Eurip. Orest. 1. Οὐκ ἔστιν οὐδὲν δεινὸν, ὧδ' εἰπεῖν ἔπος, Οὐδὲ πάθος, οὐδὲ συμφορὰ θεήλατος, ῟Ης οὐκ ἂν ἄραιτ' ἄχθος ἀνθρώπου φύσις. The adjective τλητὸς is here used in an active signification, *patiens;* as in Od. A. 38. πολύτλητοι γέροντες. More generally it is passive. Compare Il. I. 3. T. 367.

Αὐτὰρ ὅγ' Ἕκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα, 50
Ἵππων ἐξάπτων περὶ σῆμ' ἑτάροιο φίλοιο
Ἕλκει· οὐ μήν οἱ τό γε κάλλιον, οὐδέ τ' ἄμεινον.
Μὴ, ἀγαθῷ περ ἐόντι, νεμεσσηθῶμέν οἱ ἡμεῖς·
Κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.
Τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη· 55
Εἴη κε καὶ τοῦτο τεὸν ἔπος, Ἀργυρότοξε,
Εἰ δὴ ὁμὴν Ἀχιλῆϊ καὶ Ἕκτορι θήσετε τιμήν.
Ἕκτωρ μὲν θνητός τε, γυναῖκά τε θήσατο μαζόν·
Αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτὴ
Θρέψα τε, καὶ ἀτίτηλα, καὶ ἀνδρὶ πόρον παράκοιτιν 60
Πηλεῖ, ὃς πέρι κῆρι φίλος γένετ' ἀθανάτοισι.
Πάντες δ' ἀντιάασθε, θεοὶ, γάμου· ἐν δὲ σὺ τοῖσι
Δαίνυ', ἔχων φόρμιγγα, κακῶν ἕταρ', αἰὲν ἄπιστε.
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν. 65
Οὐ μὲν γὰρ τιμή γε μί' ἔσσεται· ἀλλὰ καὶ Ἕκτωρ
Φίλτατος ἔσκε θεοῖσι βροτῶν, οἳ ἐν Ἰλίῳ εἰσίν.
Ὣς γὰρ ἔμοιγ'· ἐπεὶ οὔτι φίλων ἡμάρτανε δώρων.
Οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐΐσης,
Λοιβῆς τε, κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς. 70

53. *μὴ νεμεσσηθῶμεν.* That is, *Cavendum est, ne irascamur.*

54. *κωφὴν γαῖαν ἀεικίζει.* Schol. *ἀναίσθητον σῶμα ὑβρίζει.* Epicharm. ap. Plut. de Fort. c. 3. *νοῦς ὁρᾷ, καὶ νοῦς ἀκούει, τἄλλα κωφὰ καὶ τυφλά.* Hence the fragment of Moschion. *ap. Stobæum*, p. 515. ed. Grot. *Τί κέρδος οὐκ ἔτ' ὄντας ἀεικίζειν νέκρους; Τί τὴν ἄναυδον γαῖαν ὑβρίζειν πλέον;* Compare Soph. Ant. 1030. The line has been often cited; and, among others, by Aristotle, in Rhet. II. 3. Of the application of *γαῖα, κόνις*, and the like, to the dead, examples continually present themselves. See, for instance, Il. H. 99. Thus Anacr. Carm. IV. 9. *ὀλίγη δὲ κεισόμεσθα Κόνις.* Ovid. Met. VIII. 496. *Vos cinis exiguus gelidæque jacebitis umbræ?* Horat. Od. IV. 7. 16. *Pulvis et umbra sumus.* Compare Gen. ii. 7. iii. 19. xviii. 27. Psalm cxlvi. 4. 1 Cor. xv. 47. and other passages of Scripture.

56. *εἴη κε καὶ τοῦτο κ. τ. λ.* *Locum habeant forte hæc a te dicta, si eodem honore vos dii habendum putabitis Achillem et Hectorem.* Od. O. 434. *Εἴη κε καὶ τοῦτ', εἴ μοι ἐθέλοιτέ γε, ναῦται, Ὅρκῳ πιστωθῆναι.* Heyne.

58. *γυναῖκά τε θήσατο μαζόν.* For *γυναικεῖον μαζόν.* Compare Il. I. 563; and see notes on Soph. Œd. T. 80. Eur. Phœn. 609. Pent. Gr. pp. 13. 338. The verb *θήσασθαι*, from the old verb *θάω*, signifies generally in the middle voice, *to suck.* Callim. H. Jov. 48. *σὺ δ' ἐθήσαο πίονα μαζὸν Αἰγός.* Sometimes, however, *to give suck.* Hom. H. Apoll. 123. *οὐ δ' ἄρ' Ἀπόλλωνα χρυσάορα θήσατο μήτηρ.*

62. *ἀντιάασθε γάμου.* *Were partakers in;* i. e. *were present at the marriage.* So *πολέμου ἀντιάαν*, Il. N. 214. See on Il. A. 31. Of the marriage of Peleus and Thetis, see Apoll. Rhod. IV. 790. sqq. Pind. Nem. IV. Eur. Iph. A. 939. sqq. Catul. El. LXIV. Apoll. Bibl. III. 13. 5. According to some, Juno's affection was gained by the refusal of Thetis to favour the addresses of Jupiter.

68. *ὣς γὰρ ἔμοιγε.* Scil. *δοκεῖ.* See Toup. Emend. on Suid. T. I. p. 454. Doederlin on Soph. Œd. C. 15. Brunck. Lex. Soph. v. *ὡς ἐμοί.* The verb *ἁμαρτάνω*, with a genitive, is more generally used of one who fails of *receiving*, i. e. *who loses;* as in Eur. Alcest. 632. 900. Here it is employed of one who fails to *give*, i. e. who *withholds.* In Homer it usually signifies *to miss one's mark.* Compare Il. Δ. 491. Θ. 311. K. 372. Λ. 233. *et passim.*

Ἀλλ' ἤτοι κλέψαι μὲν ἐάσομεν,—οὐδέ πη ἐστὶ
Λάθρη Ἀχιλλῆος,—θρασὺν Ἕκτορα· ἦ γάρ οἱ αἰεὶ
Μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἦμαρ·
Ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἆσσον ἐμεῖο,
Ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεὺς 75
Δώρων ἐκ Πριάμοιο λάχῃ, ἀπό θ' Ἕκτορα λύσῃ.
  Ὣς ἔφατ'· ὦρτο δὲ Ἶρις ἀελλόπος ἀγγελέουσα.
Μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης
Ἔνθορε μείλανι πόντῳ, ἐπεστονάχησε δὲ λίμνη.
Ἡ δὲ, μολυβδαίνῃ ἰκέλη, ἐς βυσσὸν ὄρουσεν, 80
Ἥτε, κατ' ἀγραύλοιο βοὸς κέρας, ἐμβεβαυῖα
Ἔρχεται ὠμηστῇσιν ἐπ' ἰχθύσι κῆρα φέρουσα.
Εὗρε δ' ἐνὶ σπῆϊ γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
Εἵαθ' ὁμηγερέες ἅλιαι θεαί· ἣ δ' ἐνὶ μέσσῃς
Κλαῖε μόρον οὗ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλε 85
Φθίσεσθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
Ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
  Ὄρσο, Θέτι· καλέει Ζεὺς ἄφθιτα μήδεα εἰδώς.
Τὴν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
  Τίπτε με κεῖνος ἄνωγε μέγας θεός; αἰδέομαι δὲ 90
Μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχε' ἄκριτα θυμῷ.
Εἶμι μέν· οὐδ' ἅλιον ἔπος ἔσσεται, ὅ ττι κεν εἴπῃ.
  Ὣς ἄρα φωνήσασα κάλυμμ' ἕλε δῖα θεάων
Κυάνεον, τοῦ δ' οὔτι μελάντερον ἔπλετο ἔσθος.
Βῆ δ' ἰέναι· πρόσθε δὲ ποδήνεμος ὠκέα Ἶρις 95

73. *παρμέμβλωκεν.* See on Il. Δ. 11.

74. *εἴ τις καλέσειε.* For *καλεσάτω τις.* The optative with *εἰ* is frequently used as a mild imperative. Compare Od. A. 287. Also, without *εἰ*, in a negative interrogation; as infra v. 263. See Matt. Gr. Gr. § 514. 2. *c.*

79. *μείλανι.* The old commentators understood this epithet as a proper name; since there was a bay so called at no great distance from Samos, between the Chersonese and continent of Thrace. But the epithet is perfectly analogous with others applied to *πόντος*, as *ἠερόεις, οἴνοψ*, and the like; and may therefore be considered as one of the same class. See on Il. A. 350.

80. *μολυβδαίνῃ. The lead at the end of a fishing-line*; or, *the line itself, having lead at the end.* Schol. *ὁρμιᾷ· μόλυβδος δὲ ἐπίκειται τῷ ἀγκίστρῳ εἰς τὸ καθέλκειν αὐτὸ τῷ βάρει κάτω.*

81. *βοὸς κέρας.* This was *a small tube of horn,* through which the extremity of the line was passed, in order to prevent the fish from biting it. Suidas: *κατεσκεύαζον σύριγγα ἐκ κέρατος βοείου, ἣν περιετίθεσαν τῇ ὁρμιᾷ, ἵνα μὴ οἱ ἰχθύες ἀποτρώγωσι τὸ λίνον.* In this tube the leaden weight seems to have been inclosed. Compare Od. M. 253. Of the periphrasis *ἐμβεβαυῖα ἔρχεται*, see on Il. A. 343; and of the adjective *ὠμηστὴς*, on Il. A. 454.

88. *μήδεα εἰδώς.* See on Il. B. 718.

92. *εἶμι μέν. Nevertheless I will go.* The particle *μὲν*, according to Hoogeveen (*de Particulis*, p. 305), is sometimes used *ἐναντιωματικῶς, adversatively.* Of this the present passage is far more illustrative than the examples there cited. The fact is, that the sense is elliptical, and may be thus supplied: *εἶμι μὲν, ἀέκουσα δὲ εἶμι.* In the same manner *quidem* is sometimes employed in Latin. See Doederlin on Soph. Œd. C. 522.

94. *μελάντερον ἔσθος.* Of the custom of appearing in black apparel, upon occasions of mourning, see on Eurip. Phœn. 334. Pent. Gr. p. 322.

Ἡγεῖτ'· ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα θαλάσσης.
Ἀκτὴν δ' εἰσαναβᾶσαι ἐς οὐρανὸν ἀϊχθήτην.
Εὗρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
Εἵαθ' ὁμηγερέες μάκαρες θεοὶ αἰὲν ἐόντες.
Ἡ δ' ἄρα πὰρ Διῒ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη. 100
Ἥρη δὲ χρύσεον καλὸν δέπας ἐν χερὶ θῆκε,
Καί ῥ' εὔφρην' ἐπέεσσι· Θέτις δ' ὤρεξε πιοῦσα.
Τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
Ἤλυθες Οὔλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
Πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός· 105
Ἀλλὰ καὶ ὣς ἐρέω, τοῦ σ' εἵνεκα δεῦρο κάλεσσα.
Ἐννῆμαρ δὴ νεῖκος ἐν ἀθανάτοισιν ὄρωρεν
Ἕκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῆϊ πτολιπόρθῳ·
Κλέψαι δ' ὀτρύνεσκον ἐΰσκοπον Ἀργειφόντην.
Αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῆϊ προτιάπτω, 110
Αἰδῶ καὶ φιλότητα τεὴν μετόπισθε φυλάσσων.
Αἶψα μάλ' ἐς στρατὸν ἐλθὲ, καὶ υἱέϊ σῷ ἐπίτειλον·
Σκύζεσθαί οἱ εἰπὲ θεοὺς, ἐμὲ δ' ἔξοχα πάντων
Ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένῃσιν
Ἕκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν, οὐδ' ἀπέλυσεν· 115
Αἴ κέν πως ἐμέ τε δείσῃ, ἀπό θ' Ἕκτορα λύσῃ.
Αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἶριν ἐφήσω,
Λύσασθαι φίλον υἱὸν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
Δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνῃ.
Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα· 120
Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
Ἷξεν δ' ἐς κλισίην οὗ υἱέος· ἔνθ' ἄρα τόν γε
Εὗρ' ἀδινὰ στενάχοντα· φίλοι δ' ἀμφ' αὐτὸν ἑταῖροι
Ἐσσυμένως ἐπένοντο, καὶ ἐντύνοντο ἄριστον·

110. *τόδε κῦδος Ἀχ. προτιάπτω.* The honour thus *superadded* to Achilles by Jupiter, arose from his submission to the divine will in resigning his vengeance, and delivering the body of Hector to Priam; as he had before subdued his own perverse will, and made those concessions to Agamemnon which ratified the reconciliation between the two chiefs (Il. T. 55. sqq.): and also from receiving a splendid ransom for the corpse of his enemy before resigning it to his afflicted friends for honourable burial. As nothing is more odious than obstinate perseverance in error, so nothing is more creditable than a prompt and generous abandonment of it. Hor. Carm. II. 2. 9. *Latius regnes rabidum domando Spiritum, quam si Libyam remotis Gadibus jungas, et uterque Pœnus Serviat uni.*

111. *αἰδῶ καὶ φιλότητα κ. τ. λ.* *Ever entertaining a feeling of respect and affection for you.* The possessive pronoun *τεὴν* is here used for the genitive of the primitive, *σοῦ*, i. e. *εἰς σέ.* See on Soph. Œd. C. 332. Pent. Gr. p. 126.—The adverb *μετόπισθε* here relates to *time*, and is equivalent to *ἀεί.*

119. *ἰήνῃ.* See on Il. O. 102. Ψ. 598.

124. *ἄριστον.* See on Il. B. 381. Athen. I. 9. 19. Plutarch. Sympos. VIII. Probl. 6. Clarke reads *ἐντύνοντ' ἄριστον*, and has a long note to prove that the first syllable of *ἄριστον* is always *long*, which is certainly the case in later authors. But the reading of the text is supported by the best authority; and as there are many words used by Homer, of which the quantity is different in other writers, we

Τοῖσι δ' ὄϊς λάσιος μέγας ἐν κλισίῃ ἱέρευτο. 125
Ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
Τέκνον ἐμὸν, τέο μέχρις ὀδυρόμενος καὶ ἀχεύων
Σὴν ἔδεαι κραδίην, μεμνημένος οὔτε τι σίτου
Οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότητι 130
Μίσγεσθ'· οὐ γάρ μοι δηρὸν βέῃ, ἀλλά τοι ἤδη
Ἄγχι παρέστηκε θάνατος καὶ μοῖρα κραταιή.
Ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι.
Σκύζεσθαί σοι φησὶ θεοὺς, ἓ δ' ἔξοχα πάντων
Ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένῃσιν 135
Ἕκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν, οὐδ' ἀπέλυσας.
Ἀλλ' ἄγε δὴ λῦσον, νεκροῖο θὲ δέξαι ἄποινα.
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Τῇδ' εἴη, ὃς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,
Εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει. 140
Ὣς οἵγ' ἐν νηῶν ἀγύρει, μήτηρ τε καὶ υἱὸς,
Πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
Ἶριν δ' ὤτρυνε Κρονίδης εἰς Ἴλιον ἱρήν·
Βάσκ' ἴθι, Ἶρι ταχεῖα, λιποῦσ' ἕδος Οὐλύμποιο,
Ἄγγειλον Πριάμῳ μεγαλήτορι Ἴλιον εἴσω, 145
Λύσασθαι φίλον υἱὸν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
Δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνῃ,
Οἶον· μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.
Κῆρυξ τίς οἱ ἕποιτο γεραίτερος, ὅς κ' ἰθύνοι
Ἡμιόνους καὶ ἅμαξαν ἐΰτροχον, ἠδὲ καὶ αὖτις 150
Νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
Μηδέ τί οἱ θάνατος μελέτω φρεσὶ, μηδέ τι τάρβος·

may fairly conclude that *ἄριστον* was one of the number; especially as the rhythm of the verse is improved by reading *ἐντύνοντο*. In Od. Π. 2. all the copies have *ἐντύνοντο*, where the alteration adopted by Clarke is supported simply by Athenæus, *ubi supra*.

125. *ἱέρευτο*. This verb is properly rendered in the versions *mactata est*. Compare the notes on Il. H. 314. X. 159.

129. *ἔδεαι κραδίην*. So Virg. Æn. XII. 801. *Nec te tantus* edat *tacitam dolor*. Horat. Epist. I. 2. 38. *si quid* Est *animum*. Compare also Il. Z. 202. Hence also the Pythagorean doctrine, *κραδίην μὴ ἐσθίειν*. With what follows compare Hor. Carm. I. 9. 15. Epod. XIII. 15.

131. *βέῃ*. See on Il. O. 194.

139. *τῇδ' εἴη*. *Let him be here*; i.e. let him come. Ernesti points out the difference between the use of the verb *ἄγοιτο* in this line, and of *ἄγοι* infra v. 151. Here the middle voice is used of him who redeems the body *for himself*; but the active applies to him who merely removes the body, as an act of service for another.

140. *εἰ δὴ πρόφρονι θυμῷ κ.τ.λ.* These words expressly announce the submission of the will of Achilles to the *Διὸς βουλὴ*, upon which the primary argument of the poem turns; and for the accomplishment of which nothing now remains, except the performance of the funeral rites over the body of Hector.

148. *οἶον*. Join *οἶον ἰόντα*, v. 146.—The injunction is here strengthened by a prohibition of the contrary. See on Il. A. 416.

152. *μηδέ τι τάρβος*. Scil. *ἔστω*.

Τοῖον γάρ οἱ πομπὸν ὀπάσσομεν Ἀργειφόντην,
Ὃς ἄξει, εἵως κεν ἄγων Ἀχιλῆϊ πελάσσῃ.
Αὐτὰρ ἐπὴν ἀγάγῃσιν ἔσω κλισίην Ἀχιλῆος, 155
Οὔτ᾽ αὐτὸς κτενέει, ἀπό τ᾽ ἄλλους πάντας ἐρύξει·
Οὔτε γάρ ἐστ᾽ ἄφρων, οὔτ᾽ ἄσκοπος, οὔτ᾽ ἀλιτήμων,
Ἀλλὰ μάλ᾽ ἐνδυκέως ἱκέτεω πεφιδήσεται ἀνδρός.
Ὣς ἔφατ᾽· ὦρτο δὲ Ἶρις ἀελλόπος ἀγγελέουσα.
Ἷξεν δ᾽ ἐς Πριάμοιο· κίχε δ᾽ ἐνοπήν τε γόον τε. 160
Παῖδες μὲν πατέρ᾽ ἀμφὶ καθήμενοι ἔνδοθεν αὐλῆς
Δάκρυσιν εἵματ᾽ ἔφυρον· ὁ δ᾽ ἐν μέσσοισι γεραιὸς
Ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλὴ
Κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
Τήν ῥα κυλινδόμενος καταμήσατο χερσὶν ἑῇσι. 165
Θυγατέρες δ᾽ ἀνὰ δώματ᾽ ἰδὲ νυοὶ ὠδύροντο,
Τῶν μιμνησκόμεναι, οἳ δὴ πολέες τε καὶ ἐσθλοὶ
Χερσὶν ὑπ᾽ Ἀργείων κέατο ψυχὰς ὀλέσαντες.
Στῆ δὲ παρὰ Πρίαμον Διὸς ἄγγελος, ἠδὲ προσηύδα,
Τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα· 170
Θάρσει, Δαρδανίδη Πρίαμε, φρεσὶ, μηδέ τι τάρβει·
Οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ᾽ ἱκάνω,
Ἀλλ᾽ ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,
Ὃς σευ, ἄνευθεν ἐὼν, μέγα κήδεται, ἠδ᾽ ἐλεαίρει.
Λύσασθαί σε κέλευσεν Ὀλύμπιος Ἕκτορα δῖον, 175

157. οὔτ᾽ ἄφρων, οὔτ᾽ ἄσκοπος, οὔτ᾽ ἀλιτήμων. It is the observation of the ancients, that all the causes of the sins of man are included in these three words. Man offends either out of *ignorance*, and then he is ἄφρων; or through *inadvertency*, and then he is ἄσκοπος; or *wilfully* and *maliciously*, and then he is ἀλιτήμων. So that this description agrees very well with the present disposition of Achilles: he is not ἄφρων, because his resentment begins to abate; he is not ἄσκοπος, because his mother has given him instructions; nor ἀλιτήμων, because he will not offend against the injunctions of Jupiter. POPE: from Eustathius. Compare Aristot. Ethic. V. 10. Clem. Alex. Strom. 2. Probably, however, ἀλιτήμων signifies *inexorable*, from λίτομαι, *oro*; and this derivation is confirmed by the quantity of the second syllable, and the import of the next line. Compare Il. Φ. 101.

160. ἐς Πριάμοιο. Scil. δῶμα. This ellipsis is too frequent to need illustration.

161. αὐλῆς. *The court-yard.* Etym. M. τοῦ περιτετειχισμένου καὶ ὑπαίθρου τόπου. See on Il. Z. 244; and Perizon. ad Ælian. V. H. III. 4.

163. ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος. *Veste ita adstricta involutus, ut tota corporis figura appareat, quod secus est in toga et pallio aut stola.* ERNESTI. The poet has observed a great decency in this place; he was not able to express the grief of the royal mourner, and so covers what he could not represent. From this passage Timanthes, the Sicyonian painter, borrowed his design in the sacrifice of Iphigenia, and represents his Agamemnon as Homer does his Priam. Æschylus also has imitated this plan, and draws his Niobe exactly after the manner of Homer. POPE: from Eustathius. See Plin. N. H. XXXV. 10. The adverb ἐντυπὰς occurs in Apollon. Rhod. I. 264. II. 863, 864. Quint. Smyrn. V. 528.

164. κόπρος. See on Il. X. 414; and compare Virg. Æn. XII. 611.

165. καταμήσατο. *Grasped, collected.* The verb ἐπαμάω is used in a similar sense in Od. E. 482. The root is ἀμάω, *to mow;* and thence to gather in *hay* or *corn.* See D'Orville on Chariton, p. 365. Bos. Animadv. p. 92.

172. κακὸν ὀσσομένη. See on Il. A. 105.

Δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνῃ,
Οἶον· μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.
Κῆρυξ τίς τοι ἕποιτο γεραίτερος, ὅς κ' ἰθύνοι
Ἡμιόνους καὶ ἄμαξαν ἐΰτροχον, ἠδὲ καὶ αὖτις
Νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180
Μηδέ τί τοι θάνατος μελέτω φρεσὶ, μηδέ τι τάρβος·
Τοῖος γάρ τοι πομπὸς ἅμ' ἕψεται Ἀργειφόντης,
Ὅς σ' ἄξει, εἵως κεν ἄγων Ἀχιλῆϊ πελάσσῃ.
Αὐτὰρ ἐπὴν ἀγάγῃσιν ἔσω κλισίην Ἀχιλῆος,
Οὔτ' αὐτὸς κτενέει, ἀπό τ' ἄλλους πάντας ἐρύξει· 185
Οὔτε γάρ ἐστ' ἄφρων, οὔτ' ἄσκοπος, οὔτ' ἀλιτήμων,
Ἀλλὰ μάλ' ἐνδυκέως ἱκέτεω πεφιδήσεται ἀνδρός.
  Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἶρις.
Αὐτὰρ ὅγ' υἷας ἄμαξαν ἐΰτροχον ἡμιονείην
Ὁπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς· 190
Αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώεντα,
Κέδρινον, ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει.
Ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο, φώνησέν τε·
  Δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθε,
Λύσασθαι φίλον υἱὸν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 195
Δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνῃ.
Ἀλλ' ἄγε μοι τόδε εἰπὲ, τί τοι φρεσὶν εἴδεται εἶναι·
Αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἀνώγει
Κεῖσ' ἰέναι ἐπὶ νῆας, ἔσω στρατὸν εὐρὺν Ἀχαιῶν.
  Ὣς φάτο· κώκυσε δὲ γυνὴ, καὶ ἀμείβετο μύθῳ· 200
Ὤ μοι, πῇ δή τοι φρένες οἴχονθ', ᾗς τὸ πάρος περ
Ἔκλε' ἐπ' ἀνθρώπους ξείνους, ἠδ' οἷσιν ἀνάσσεις;
Πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἷος,

190. *πείρινθα. The body of the car;* which was usually made of wicker. Damm: *Alveus, qui imponitur currui ad recipienda onera vel sessores: nam* currus *proprie est ea pars quæ rotas habet; quod huic parti superjacet, et in quod componuntur res vehendæ, dicitur πείρινς.* It is to be observed that this chariot was not of the kind used in war or in the course, but one adapted for conveying baggage. See on v. 275. Perhaps the *πείρινς* may have been a sort of wicker basket, fixed upon a car, for the latter purpose. Eustath. *πείρινθα δὲ τὸ πλινθίον τὸ ἄνω τῆς ἀμαξῆς, ὅπου τὰ φορτία ἐπιτίθενται.* Xenophon in *Ages.* viii. 7. calls a similar appendage *κάναθρον.*

192. *γλήνεα.* This word is variously interpreted; by some as an adjective, and by others as a substantive. The Scholiast on Apoll. Rhod. IV. 429. explains it by *ποικίλματα*, which will not apply to all the presents selected by Priam, though it may to some. Others render it by *ζώδια, κήρινα πλάσματα, ἱμάτια μὴ ῥερυπωμένα*, or *ἀγάλματα.* The latter is doubtless the more probable, and is equivalent to the Latin *deliciæ.* The derivation is from *γλήνη, the pupil of the eye.* See on Il. Θ. 164. Ξ. 182. Hence it is also rendered *ἀξιοθέατα χρήματα*, which corresponds with *ἀγάλματα.*

194. *δαιμονίη.* See on Il. A. 561.

198. *αἰνῶς.* For *λίαν.* See on Il. Γ. 158. In the preceding line, the verb *εἶναι* is redundant, as *ἔχειν* elsewhere.

202. *ἔκλεο.* Eustath. *ἐδοξάζου.* Schol. *ἐνδόξως ἐφημίζου.* Compare Od. N. 29. P. 418; and see Monk on Eur. Alcest. 459. Schneid. Lex. in v.

Ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
Υἱέας ἐξενάριξε; σιδήρειόν νύ τοι ἦτορ. 205
Εἰ γάρ σ' αἱρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν
Ὠμηστὴς καὶ ἄπιστος ἀνὴρ ὅδε, οὔ σ' ἐλεήσει,
Οὐδέ τί σ' αἰδέσεται· νῦν δὲ κλαίωμεν ἄνευθεν
Ἥμενοι ἐν μεγάρῳ· τῷ δ' ὥς ποθι Μοῖρα κραταιὴ
Γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτὴ, 210
Ἀργίποδας κύνας ἆσαι, ἑῶν ἀπάνευθε τοκήων,
Ἀνδρὶ παρὰ κρατερῷ· τοῦ ἐγὼ μέσον ἧπαρ ἔχοιμι
Ἐσθέμεναι προσφῦσα· τότ' ἄντιτα ἔργα γένοιτο
Παιδὸς ἐμοῦ· ἐπεὶ οὔ ἑ κακιζόμενόν γε κατέκτα,
Ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπων 215
Ἑσταότ', οὔτε φόβου μεμνημένον, οὔτ' ἀλεωρῆς.

Τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδής·
Μή μ' ἐθέλοντ' ἰέναι κατερύκανε, μηδέ μοι αὐτὴ
Ὄρνις ἐνὶ μεγάροισι κακὸς πέλευ· οὐδέ με πείσεις.
Εἰ μὲν γάρ τις μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220
Ἢ οἳ μάντιές εἰσι θυοσκόοι, ἢ ἱερῆες,
Ψεῦδός κεν φαῖμεν, καὶ νοσφιζοίμεθα μᾶλλον·
Νῦν δ', αὐτὸς γὰρ ἄκουσα θεοῦ, καὶ ἐσέδρακον ἄντην,
Εἶμι, καὶ οὐχ ἅλιον ἔπος ἔσσεται· εἰ δέ μοι αἶσα
Τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225
Βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς
Ἀγκὰς ἑλόντ' ἐμὸν υἱὸν, ἐπὴν γόου ἐξ ἔρον εἵην.

Ἦ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέῳγεν·
Ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
Δώδεκα δ' ἁπλοΐδας χλαίνας, τόσσους δὲ τάπητας, 230
Τόσσα δὲ φάρεα καλὰ, τόσους δ' ἐπὶ τοῖσι χιτῶνας.

205. *σιδήρειον νύ τοι ἦτορ.* So Il. X. 357. *σιδήρεος θυμός.* Compare Æsch. Theb. 52; and to the parallel there cited from Claudian (Pent. Gr. p. 413), add Mosch. Idyll. IV. 44. *πέτρης ὅγ' ἔχων νόον ἠὲ σιδήρου Καρτερὸν ἐν στήθεσσι.* Æsch. Prom. 250. *Σιδηρόφρων τε κἀκ πέτρας εἰργασμένος, Ὅστις, κ.τ.λ.* Ovid. Amor. III. 6. 59. *Ille habet et silices, et durum pectore ferrum, Qui tenero lacrymas lætus in ore videt.* Tibull. Eleg. I. 1. 63. *Flebis: non tua sunt duro præcordia ferro Vincta.* Cicero, Epist. Attic. XIII. 30. *O te ferreum, qui illius periculis non moveris.* Epist. Fam. XV. 21. *Ferreus essem, si te non amarem.* Compare also Od. Ψ. 103.

209. *ὥς ποθι.* *Ita, ut apparet.* Heyne.

212. *τοῦ ἐγὼ μέσον ἧπαρ κ.τ.λ.* See on Il. Δ. 35. X. 346; and compare also Virg. Æn. IV. 600.

216. *ἀλεωρῆς.* *Escape to a place of safety;* i. e. within the walls of the city. See Il. X. 56. 85.

219. *ὄρνις κακός.* See on Il. Θ. 251.

221. *θυοσκόοι.* *Aruspices; ἱερῆες, Extispices.* So says the Scholiast, adding that *τὰ θυμιάματα θύη καλεῖται, τὰ δὲ σπλάγχνα, ἱερά.* So Etym. M. *θυοσκόοι εἰσὶν οἱ ἀπὸ τῶν θυομένων διὰ πυρὸς μαντευόμενοι, ἱερεῖς δὲ οἱ ἀπὸ τῶν σπλάγχνων.* The following line is repeated from Il. B. 81.

223. *αὐτὸς γὰρ ἄκουσα κ.τ.λ.* Virg. Æn. IV. 358. *Ipse deum manifesto in lumine vidi Intrantem muros, vocemque his auribus hausi.*

228. *φωριαμῶν.* *Wardrobes;* or *chests of linen.* Schol. Vill. *ἔχουσι γὰρ ἃ φοροῦμεν, λέγει δὲ τὰ κιβώτια· ἐπιθήματα δὲ, τὰ πώματα καὶ καλύμματα.*

230. *ἁπλοΐδας.* Schol. *ἁπλάς.* Compare Il. Γ. 126.

Χρυσοῦ δὲ στήσας ἔφερε δέκα πάντα τάλαντα,
'Εκ δὲ δύ' αἴθωνας τρίποδας, πίσυρας δὲ λέβητας,
'Εκ δὲ δέπας περικαλλὲς, ὅ οἱ Θρῆκες πόρον ἄνδρες
'Εξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235
Φείσατ' ἐνὶ μεγάροις ὁ γέρων, πέρι δ' ἤθελε θυμῷ
Λύσασθαι φίλον υἱόν· ὁ δὲ Τρῶας μὲν ἅπαντας
Αἰθούσης ἀπέεργεν, ἔπεσσ' αἰσχροῖσιν ἐνίσσων·
"Ἔῤῥετε, λωβητῆρες, ἐλεγχέες· οὔ νυ καὶ ὑμῖν
Οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσοντες; 240
Ἦ οὔνεσθ', ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε,
Παῖδ' ὀλέσαι τὸν ἄριστον; ἀτὰρ γνώσεσθε καὶ ὔμμες·
Ῥηΐτεροι γὰρ μᾶλλον 'Αχαιοῖσι δὴ ἔσεσθε,
Κείνου τεθνηῶτος, ἐναιρέμεν· αὐτὰρ ἔγωγε,
Πρὶν ἀλαπαζομένην τε πόλιν κεραϊζομένην τε 245
'Οφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἄϊδος εἴσω.
Ἦ, καὶ σκηπανίῳ δίεπ' ἀνέρας· οἱ δ' ἴσαν ἔξω,
Σπερχομένοιο γέροντος· ὁ δ' υἱάσιν οἷσιν ὁμόκλα,
Νεικείων Ἕλενόν τε, Πάριν τ', 'Αγάθωνά τε δῖον,
Πάμμονά τ', 'Αντίφονόν τε, βοὴν ἀγαθόν τε Πολίτην, 250
Δηΐφοβόν τε, καὶ Ἱππόθοον, καὶ Δῖον ἀγαυόν.
'Εννέα τοῖς ὁ γεραιὸς ὁμοκλήσας ἐκέλευε·
Σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες· αἴθ' ἅμα πάντες
Ἕκτορος ὠφέλετ' ἀντὶ θοῇς ἐπὶ νηυσὶ πεφάσθαι.
Ὤ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους 255
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖφθαι,
Μήστορά τ' ἀντίθεον, καὶ Τρωΐλον ἱππιοχάρμην,
Ἕκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐῴκει
'Ανδρός γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο.
Τοὺς μὲν ἀπώλεσ' Ἄρης, τὰ δ' ἐλέγχεα πάντα λέλειπται, 260
Ψεῦσταί τ', ὀρχησταί τε, χοροιτυπίῃσιν ἄριστοι,
'Αρνῶν ἠδ' ἐρίφων ἐπιδήμιοι ἁρπακτῆρες.

235. ἐξεσίην. *On an embassy:* subaud. κατά. Apoll. Lex. παρὰ τὸ ἵημι, ἥσω, ἐσία καὶ ἐξεσία.

238. αἰθούσης. See on Il. Z. 243.

241. ἦ οὔνεσθε. *Do you blame me?* The word seems to be the Ionic present of the old form ὄνω. See on Il. P. 25.

243. ῥηΐτεροι μᾶλλον. Hor. Carm. II. 4. 10. *ademptus Hector Tradidit fessis leviora tolli Pergama Graiis.* Of double comparatives, see the note on Soph. Ant. 86. Pent. Gr. p. 219. Matt. Gr. Gr. § 458; and of the construction with the infinitive, on Il. K. 402.

251. Δῖον ἀγαυόν. It has been a dispute which is the proper name. But Pherecydes determines it, and assures us that *Dios* was a spurious son of Priam. Pope: from Eustathius.

260. ἐλέγχεα. See on Il. B. 235.

261. ψεῦσται. In this appellation, Paris is more particularly concerned. It should appear from this passage, that *dancing* was not in repute in these times. Virgil has imitated it in Æn. IX. 614. XI. 736. Hence also Horat. Od. II. 19. 25. *Choreis aptior et jocis, Ludoque dictus: non sat idoneus Pugnæ.*

262. ἐπιδήμιοι ἁρπακτῆρες. *Public plunderers.* Schol. τὰ τῶν πολιτῶν ἁρπάζοντες. See Athen. I. 8. Of the construction in the following line, see above on v. 74

Οὐκ ἂν δή μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα,
Ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο;
"Ὣς ἔφαθ'· οἱ δ' ἄρα, πατρὸς ὑποδδείσαντες ὁμοκλὴν, 265
'Εκ μὲν ἄμαξαν ἄειραν ἐΰτροχον ἡμιονείην,
Καλὴν, πρωτοπαγέα· πείρινθα δὲ δῆσαν ἐπ' αὐτῆς·
Κάδδ' ἀπὸ πασσαλόφι ζυγὸν ᾕρεον ἡμιόνειον,
Πύξινον, ὀμφαλόεν, εὖ οἰήκεσσιν ἀρηρός·
'Εκ δὲ φέρον ζυγόδεσμον ἅμα ζυγῷ ἐννεάπηχυ· 270
Καὶ τὸ μὲν εὖ κατέθηκαν ἐϋξέστῳ ἐπὶ ῥυμῷ,
Πέζῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἕστορι βάλλον·

267. πρωτοπαγέα. *Lately compacted; i. e. new.* Schol. Vill. πρώτως πεπηγυῖαν ὅ ἐστι καινόν.

268. κάδδε ζυγὸν ᾕρεον. The verb καθαιρεῖν is here used in its proper sense, as applied to things suspended; viz. *to take down.* It is used in this sense in the LXX. and in Luke xxiii. 53. Acts xiii. 29. Hence it signifies *to force down;* as in Il. Φ. 327. To this latter signification should be referred the interpretation here given by Eustathius: κατάγειν, καταβιβάζειν. So also in Il. Λ. 453.

269. ὀμφαλόεν. *Quod umbilicum,* i. e. partem in medio eminentiorem, *habet, cui, ut paxillo et clavo, circumligantur lora.* HEYNE. Anglicè, *a knob,* or *button.* Eustath. οἱ ἀκριβέστεροι ὀμφαλόεν φασὶ τὸ ὑπεροχάς τινας ἔχον ἐν μέσῳ, αἷς οἱ ἱμάντες περιειλοῦνται. Several of the old editions and some MSS. read ὀμφαλόεντ', and the Leipzig MS. likewise exhibits ἀρηρότα at the end of the verse. Hesychius also evidently found ὀμφαλοέντα in the copy which he used, since he explains the word, in reference to this passage, ὀμφαλοὺς ἔχοντα ζυγόν· ὀμφαλοὺς δὲ λέγουσιν τὰς ἐν τῷ ζυγῷ τρώγλας, ἐφ' ὧν αἱ ἡνίαι δέδενται. Hence Ernesti, upon the supposition that ζυγὸν is never found in the neuter gender, pronounces the Leipsig reading correct, either by means of an elision at the end of the line, or by considering the verse as hypermetrical. As examples of similar cases of elision he produces v. 331. infra; Il. Θ. 206. Ξ. 265. In each of these instances, however, the vowel so elided is the last in Ζῆνα, so that the preceding syllable is long, and cannot therefore apply directly to this single instance, in which a vowel would be cut off, leaving a short syllable to close the line. If, on the other hand, the verse be considered hypermetrical, it is the only instance of the kind in the Iliad. Moreover, it is certain that ζυγὸν is sometimes found in the neuter gender. See on Il. I. 187. In addition to this passage there are two others, besides the present, which prove the point; viz. Il. N. 706. Π. 470. Hence there is no doubt, but that the reading of Heyne, which is that of Eustathius, the Scholiast, and some MSS., is the true one. Ernesti, however, is right in observing that only one ὀμφαλὸς, or *button,* is intended. See v. 273. The noun οἴαξ signifies properly, *the helm of a vessel;* for which Homer uses another form, οἰήϊον, in Il. T. 43. Here οἴηκες are understood to mean *the rings, through which the reins are passed.* Eustath. κρίκοι, δι' ὧν ἀνείρονται αἱ τοὺς ἡμιόνους οἰακίζουσαι ἡνίαι.

270. ζυγόδεσμον. *The thong or band passing from the yoke to the extremity of the pole;* by which the horses were fastened to the pole. Schol. Vill. ἱμάντα ἢ σχοῖνον, ὃ δεσμεῖ τὸ ζυγόν. Doubts have also existed as to the gender of this word, some copies here reading ἐννεάπηχυν. But the gender of the relative in the next line is neuter, and other compounds of δεσμὸς, which are so also, are produced by Albertus on Hesychius *in voce.* As an instance Ernesti cites τὸ στηθόδεσμον from Jul. Pollux (VII. 66).

272. πέζῃ ἐπὶ πρώτῃ. *At the further end;* scil. of the pole. Eustath. ῥυμοῦ τὸ ἄκρον, ᾧ ἐπίκειται ὁ ζυγός· λέγεται δὲ πέζα, ἐπεὶ κάτω καὶ ἐπὶ γῆς γίνεται, ὅτε λυθῇ ὁ ῥυμὸς, ὃς οὕτω λέγεται διὰ τὸ ῥύειν καὶ ἑλκύειν τὴν ἄμαξαν. The Scholiast is more correct in saying that, generally, πᾶν τὸ ἄκρον πέζα καλεῖται. Thus Apoll. Rhod. IV. 46. πέζα χιτῶνος. The ἕστωρ was a *pin* or *hook,* at the further end of the pole, upon which the ζυγόδεσμον was fixed by means of a *ring,* κρίκος, attached to the end of it. Schol. Vill. ἕστορι· τῷ κατὰ τὸ ἄκρον τοῦ ῥυμοῦ ἐμπεπηγότι πασσαλίσκῳ, περὶ ὃν ὁ κρίκος ἐμβαλλόμενος τῷ ζυγῷ ἐντίθεται. The other end of the ζυγόδεσμον was fastened thrice round the ὀμφαλὸς, and the extremity, γλωχὶν, tied into a noose. Schol. γλωχῖνα· τὴν γωνίαν· λέγει δὲ τὸ τέλος τοῦ ἱμάντος.

Τρὶς δ' ἑκάτερθεν ἔδησαν ἐπ' ὀμφαλόν· αὐτὰρ ἔπειτα
Ἑξείης κατέδησαν, ὑπὸ γλωχῖνα δ' ἔκαμψαν.
Ἐκ θαλάμου δὲ φέροντες, ἐϋξέστης ἐπ' ἀπήνης 275
Νήεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
Ζεῦξαν δ' ἡμιόνους κρατερώνυχας, ἐντεσιεργοὺς,
Τούς ῥά ποτε Πριάμῳ Μυσοὶ δόσαν, ἀγλαὰ δῶρα.
Ἵππους δὲ Πριάμῳ ὕπαγον ζυγὸν, οὓς ὁ γεραιὸς
Αὐτὸς ἔχων ἀτίταλλεν ἐϋξέστῃ ἐπὶ φάτνῃ. 280
Τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
Κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες.
Ἀγχίμολον δέ σφ' ἦλθ' Ἑκάβη τετιηότι θυμῷ,
Οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῆφι,
Χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην. 285
Στῆ δ' ἵππων προπάροιθεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
  Τῆ, σπεῖσον Διῒ πατρὶ, καὶ εὔχεο οἴκαδ' ἱκέσθαι
Ἂψ ἐκ δυσμενέων ἀνδρῶν· ἐπεὶ ἄρ σέ γε θυμὸς
Ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.
Ἀλλ' εὔχευ σύγ' ἔπειτα κελαινεφέϊ Κρονίωνι, 290
Ἰδαίῳ, ὅστε Τροίην κατὰ πᾶσαν ὁρᾶται·
Αἴτει δ' οἰωνὸν ταχὺν ἄγγελον, ὅστε οἱ αὐτῷ
Φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,
Δεξιόν· ὄφρα μιν αὐτὸς, ἐν ὀφθαλμοῖσι νοήσας,
Τῷ πίσυνος ἐπὶ νῆας ἴῃς Δαναῶν ταχυπώλων. 295
Εἰ δέ τοι οὐ δώσει ἑὸν ἄγγελον εὐρυόπα Ζεὺς,
Οὐκ ἂν ἔγωγέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
Νῆας ἔπ' Ἀργείων ἰέναι, μάλα περ μεμαῶτα.
  Τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·
Ὦ γύναι, οὐ μέν τοι τόδ' ἐφιεμένῃ ἀπιθήσω· 300
Ἐσθλὸν γὰρ Διῒ χεῖρας ἀνασχέμεν, αἴ κ' ἐλεήσῃ.

275. *ἀπήνης.* The *ἀπήνη*, in after times, was a chariot drawn by two mules, and appropriated to the use of women. Homer, however, evidently used it to signify *a waggon*, since it is here employed to carry the presents; while a chariot is prepared for Priam himself. See v. 279.

277. *ἐντεσιεργούς.* *Working in harness.* Eustathius explains the word *ἑτοίμους εἰς ἔργον*. The more correct interpretation is, *τοὺς ἐν ἔντεσι τοῦ ἅρματος*, i. e. *ἐν ἅρματι ἐργαζομένους*. Nearly so the Scholiast: *τοὺς ὑποζυγίους, τήν τε ἅμαξαν καὶ τὴν πείρινθον ἕλκοντας, ἅπερ καὶ ἔντεά φησι.* Pind. Ol. XIII. 27. *ἱππείοις ἐν ἔντεσσιν.*

280. *ἔχων ἀτίταλλεν.* The participle is here redundant. See above on v. 198.

281. *ζευγνύσθην.* *Were united;* i. e. were preparing to accompany each other. It is more usual to refer *τώ* as a relative to *ἵππους*, making it the accusative after *ζευγνύσθην*: but the horses were already yoked (v. 279); and, at all events, the active voice would have been necessary, as in v. 277. Clarke proposes to read *ζωννύσθην*, but Ernesti observes that *ζεύγνυσθαι* may fairly be used in relation to two persons ascending the same chariot. But it appears from v. 325, that this was not the case. In fact, the true import of the word is very uncertain; and the interpretation here given is simply founded upon its agreement with the accompanying events. Of the separation of the article and proper name, see on Il. A. 11.

287. *τῇ.* See on Il. A. 591.

Ἦ ῥα, καὶ ἀμφίπολον ταμίην ὤτρυν' ὁ γεραιὸς
Χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον· ἡ δὲ παρέστη
Χέρνιβον ἀμφίπολος, πρόχοόν θ' ἅμα, χερσὶν ἔχουσα.
Νιψάμενος δὲ κύπελλον ἐδέξατο ἧς ἀλόχοιο. 305
Εὔχετ' ἔπειτα στὰς μέσῳ ἕρκεϊ, λεῖβε δὲ οἶνον,
Οὐρανὸν εἰσανιδών· καὶ φωνήσας ἔπος ηὔδα·
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε,
Δός μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἠδ' ἐλεεινόν·
Πέμψον δ' οἰωνὸν ταχὺν ἄγγελον, ὅστε σοι αὐτῷ 310
Φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,
Δεξιόν· ὄφρα μιν αὐτὸς, ἐν ὀφθαλμοῖσι νοήσας,
Τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητιέτα Ζεύς·
Αὐτίκα δ' αἰετὸν ἧκε τελειότατον πετεηνῶν, 315
Μόρφνον, θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.
Ὅσση δ' ὑψορόφοιο θύρη θαλάμοιο τέτυκται
Ἀνέρος ἀφνειοῖο ἐϋκληῒς ἀραρυῖα,
Τόσσ' ἄρα τοῦ ἑκάτερθεν ἔσαν πτερά· εἴσατο δέ σφι
Δεξιὸς ἀΐξας διὰ ἄστεος· οἳ δὲ ἰδόντες 320
Γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.
Σπερχόμενος δ' ὁ γέρων ξεστοῦ ἐπεβήσετο δίφρου·
Ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.
Πρόσθε μὲν ἡμίονοι ἕλκον τετράκυκλον ἀπήνην,
Τὰς Ἰδαῖος ἔλαυνε δαΐφρων· αὐτὰρ ὄπισθεν 325
Ἵπποι, τοὺς ὁ γέρων ἐφέπων μάστιγι κέλευε
Καρπαλίμως κατὰ ἄστυ· φίλοι δ' ἅμα πάντες ἕποντο,
Πόλλ' ὀλοφυρόμενοι, ὡσεὶ θάνατόνδε κιόντα.

304. χέρνιβον. *A basin*, into which the water was poured from the πρόχοος, or *pitcher*. Schol. τὸ ἀγγεῖον τὸ ὑποδεχόμενον τὸ ταῖς χερσὶν ἐπιβαλλόμενον ὕδωρ, ὃ καὶ λέβητά φησι. The water used was called χέρνιψ. Jul. Polluc. VI. 92. χέρνιβα μὲν τὸ ὕδωρ Ὅμηρος καλεῖ, πρόχουν δὲ τὸ ὑδροφόρον ἀγγεῖον, λέβητα δὲ τὸ ὑποδεχόμενον. Of the πρόχοος, see Hutchinson on Xenoph. Cyrop. V. 2. 7; and compare Arist. Nub. 271. See also on Il. A. 449. It may here be added that νίπτεσθαι was used of the washing before meals, ἀπονίπτεσθαι of that afterwards. See Jul. Poll. *l. c.* Athen. Deip. I. 15.

306. μέσῳ ἕρκεϊ. See on Il. Z. 244.

316. μόρφνον. This epithet, as well as περκνὸς, are explained to mean indifferently, *black;* whence the eagle here described would be of the same species as that mentioned in Il. Φ. 252. The following is from Aristot. Hist. Anim. IX. 32. Ἕτερον δὲ γένος αἰετοῦ ἐστιν, ὃ πλάγγος καλεῖται. Οἰκεῖ δὲ βήσσας καὶ ἄγκη καὶ λίμνας· ἐπικαλεῖται δὲ νηστοφόνος καὶ μόρφνος· οὗ καὶ Ὅμηρος μέμνηται ἐν τῇ Πριάμου ἐξόδῳ. The truth is, however, that both the derivation and meaning of these terms is altogether uncertain. Thus the Scholiast describes the former as either περὶ φόνους μεμορηκότα, τὸν φόνιον· ἢ μέλανα, ἢ ἅρπαγα: and the latter as having the same signification.

318. ἐϋκληῒς. That is, as the Scholiast well explains it, εὖ ταῖς κλεισὶν ἡρμοσμένη. Some, indeed, of the ancient critics seem to have read the line thus: Ἀνέρος ἀφνειοῦ, καὶ ἐῢ κληῖσ' ἀραρυῖα. But this is altogether inadmissible, in the face of all the authorities, even if the text were not sufficiently intelligible. The participle ἀραρυῖα, *compact, well-fitted,* is used absolutely, as in Il. H. 339. M. 454. Φ. 535. *et alibi.*

Οἳ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,
Οἳ μὲν ἄρ' ἄψοῤῥοι προτὶ Ἴλιον ἀπονέοντο, 330
Παῖδες καὶ γαμβροί· τὼ δ' οὐ λάθον εὐρυόπα Ζῆν',
Ἐς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα,
Αἶψα δ' ἄρ' Ἑρμείαν, υἱὸν φίλον, ἀντίον ηὔδα·
Ἑρμεία,—σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
Ἀνδρὶ ἑταιρίσσαι, καί τ' ἔκλυες, ᾧ κ' ἐθέλῃσθα,— 335
Βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
Ὣς ἄγαγ', ὡς μήτ' ἄρ τις ἴδῃ, μήτ' ἄρ τε νοήσῃ
Τῶν ἄλλων Δαναῶν, πρὶν Πηλείωνάδ' ἱκέσθαι.
Ὣς ἔφατ'· οὐδ' ἀπίθησε διάκτορος Ἀργειφόντης.
Αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, 340
Ἀμβρόσια, χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν,
Ἠδ' ἐπ' ἀπείρονα γαῖαν, ἅμα πνοιῇς ἀνέμοιο.
Εἵλετο δὲ ῥάβδον, τῇτ' ἀνδρῶν ὄμματα θέλγει,
Ὧν ἐθέλῃ, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
Τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργειφόντης. 345
Αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἵκανε·
Βῆ δ' ἰέναι, κούρῳ αἰσυμνητῆρι ἐοικὼς,
Πρῶτον ὑπηνήτῃ, τοῦπερ χαριεστάτη ἥβη.

329. *οἳ δ' ἐπεὶ οὖν πόλιος κατέβαν.* In Od. Ω. 205. *οἳ δ' ἐπεὶ ἐκ πόλιος κατέβαν*, which would, perhaps, be preferable here. Compare, however, Il. A. 44.

334. *Ἑρμεία, σοὶ γὰρ κ.τ.λ.* Virgil has imitated this form of address in Æn. I. 69. *Æole, namque tibi &c.*

335. *ᾧ κ' ἐθέλῃσθα.* Scil. *κλύειν.* Similar ellipses are frequent. Compare v. 344.

339. *οὐδ' ἀπίθησε κ.τ.λ.* Virgil has translated this sublime description almost *verbatim* in Æn. IV. 240: *Ille patris magni parere parabat Imperio, et primum pedibus talaria nectit Aurea, quæ sublimem alis, sive æquora supra, Seu terram, rapido pariter cum flamine portant. Tum virgam capit; hac animas ille evocat Orco Pallentes, alias sub tristia Tartara mittit; Dat somnos, adimitque, et lumina morte resignat.* It is hard to determine which is more excellent, the copy or the original. Mercury appears in both places with equal majesty; and the Roman dress becomes him as well as the Grecian. Virgil has added the latter part of the fifth, and the whole sixth line to Homer, which makes it still more full and majestical. Pope. Of the appellations here applied to Mercury, see on Il. B. 103.

341. *ἐφ' ὑγρήν.* Scil. *θάλασσαν.* See on Il. K. 27.

343. *ῥάβδον.* *His caduceus.* Some additional particulars of this marvellous rod are related in the Hymn to Mercury, v. 526. Of its history and virtues, see Hygin. *Poet. Astron.* XI. 7. Macrob. Sat. I. 19. Compare also Horat. Od. I. 10. The passage is repeated in Od. E. 47. Ω. 2.

347. *κούρῳ αἰσυμνητῆρι.* *A royal youth.* Schol. *βασιλικῷ νέῳ.* Aristot. Polit. III. 9. 5. *Καὶ τὸ παλαιὸν ἐν τοῖς ἀρχαίοις Ἕλλησιν ἐγίγνοντό τινες μόναρχοι, οὓς ἐκάλουν Αἰσυμνήτας.* Compare Il. Γ. 170. Od. Θ. 258. N. 223. P. 416. Υ. 194. Ω. 253. The terms *αἰσυμνήτης* and *βασιλεὺς* differ in this, that the former is *elected*, the latter *hereditary*. Compare Dion. Laert. A. R. V. 73. Plutarch. Amat. c. 18. Vit. Solon. c. 14. The vulgar reading is *αἰσυητῆρι*, but the text is confirmed by several MSS., recognized by Hesychius, and preferred by Heyne, Valcknær, and others. Ernesti favours the old reading, but upon no very cogent reasons. The simile is repeated in Od. K. 278.

348. *πρῶτον ὑπηνήτῃ.* *Having the first down on his face.* Schol. *ἀρχομένῳ γενειάζειν· ὑπῆναι δὲ καλοῦνται αἱ τρίχες αἱ περὶ τὰ χείλη, ὁ μύσταξ* (Anglicè, *mustachios*) *ἄρτι φυόμενος· οἱ δὲ κοινῶς εἶπον τὸ γένειον.* Virg. Æn. IX. 181. *Ora puer prima signans intonsa juventa.*

Οἳ δ' ἐπεὶ οὖν μέγα σῆμα πάρεξ Ἴλοιο ἔλασσαν,
Στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350
Ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἤλυθε γαῖαν.
Τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κήρυξ
Ἑρμείαν, προτὶ δὲ Πρίαμον φάτο, φώνησέν τε·
Φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται·
Ἄνδρ' ὁρόω, τάχα δ' ἄμμε διαῤῥαίσεσθαι ὀΐω. 355
Ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἤ μιν ἔπειτα
Γούνων ἁψάμενοι λιτανεύσομεν, αἴ κ' ἐλεήσῃ.
Ὣς φάτο· σὺν δὲ γέροντι νόος χύτο, δείδιε δ' αἰνῶς·
Ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι·
Στῆ δὲ ταφών· αὐτὸς δ' Ἐριούνιος ἐγγύθεν ἐλθὼν, 360
Χεῖρα γέροντος ἑλὼν, ἐξείρετο καὶ προσέειπε·
Πῆ, πάτερ, ὧδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις
Νύκτα δι' ἀμβροσίην, ὅτε θ' εὕδουσι βροτοὶ ἄλλοι;
Οὐδὲ σύ γ' ἔδδεισας μένεα πνείοντας Ἀχαιοὺς,
Οἵ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασι; 365
Τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
Τοσσάδ' ὀνείατ' ἄγοντα, τίς ἂν δή τοι νόος εἴη;
Οὔτ' αὐτὸς νέος ἐσσὶ, γέρων δέ τοι οὗτος ὀπηδεῖ,
Ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
Ἀλλ' ἐγὼ οὐδέν σε ῥέξω κακὸν, ἠδέ κεν ἄλλον 370
Σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ ἐΐσκω.
Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
Οὕτω πη τάδε γ' ἐστὶ, φίλον τέκος, ὡς ἀγορεύεις.
Ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,

349. *σῆμα πάρεξ.* See on Il. Ψ. 762.

358. *σὺν δὲ γέροντι νόος χύτο.* Tmesis for *συνέχυτο, perturbatus est.* In the same sense the Latins use *confundo:* Sueton. in Jul. c. 7.

359. *ὀρθαί. Arrectæ.* Hence Æsch. Choeph. 29. *ὀρθόθριξ φόβος.* Compare Virg. Æn. III. 48. IV. 280. XII. 868. and see Blomfield's Gloss. on Æsch. Theb. 560. The versions render the words *ἐνὶ γναμπτοῖσι μέλεσσι,* by *inflexibilibus membris,* which does not seem to convey any distinct idea. Ernesti more properly translates them *incurvo in corpore;* scil. *senis grandævi.* Callim. H. Del. 311. *γναμπτὸν ἕδος σκολιοῦ λαβυρίνθου.* Compare Il. A. 668.

364. *μένεα πνείοντας.* See on Il. B. 536.

369. *ἄνδρ' ἀπαμύνασθαι.* Eustathius refers these words to *γέρων,* and Stephens to *νέος,* understanding the latter clause in a parenthesis. Unless both adjectives are included in the reference, which is most probable, the former is doubtless correct, and the words *γέρων ἀπαμύνασθαι* should be rendered, *too old to resist;* in which sense the infinitive sometimes depends upon an adjective, more frequently with the adverb *ὥστε.* Thus in Xenoph. Mem. III. 13. 3. *ὕδωρ ψυχρὸν, ὥστε λούσασθαι,* i. e. *Water too cold to wash with.* See Ernesti *in loc.* The line is repeated in Od. Π. 72. Φ. 133. Suetonius, *in Vit. Claudii,* c. 42. relates, that the emperor gave it as a kind of watch-word to his soldiers. The sentiment contained in it is expressed by Thucydides (lib. III.); *πᾶσιν ὁ νόμος καθεστὼς τὸν ἐπιόντα πόλεμον ὅσιον εἶναι ἀμύνεσθαι.* So Cicero in *Orat. pro Milone: Certe illud est non modo justum, verum etiam necessarium, cum vi vis illata defenditur.*

374. *ἐμεῖο ὑπερέσχεθε χεῖρα.* See on Il. Δ. 249.

Ὅς μοι τοιόνδ' ἧκεν ὁδοιπόρον ἀντιβολῆσαι, 375
Αἴσιον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγητὸς,
Πέπνυσαί τε νόῳ, μακάρων δ' ἐξ ἐσσὶ τοκήων.
Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
Ἀλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον· 380
Ἠέ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
Ἄνδρας ἐς ἀλλοδαποὺς, ἵνα περ τάδε τοι σόα μίμνῃ;
Ἦ ἤδη πάντες καταλείπετε Ἴλιον ἱρὴν
Δειδιότες; τοῖος γὰρ ἀνὴρ ὤριστος ὄλωλε
Σὸς πάϊς· οὐ μὲν γάρ τι μάχης ἐπιδεύετ' Ἀχαιῶν. 385
Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
Τίς δὲ σὺ ἐσσὶ, φέριστε, τέων δ' ἐξ ἐσσὶ τοκήων,
Ὅς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἔνισπες;
Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
Πειρᾷ ἐμεῖο, γεραιὲ, καὶ εἴρεαι Ἕκτορα δῖον. 390
Τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἔνι κυδιανείρῃ
Ὀφθαλμοῖσιν ὄπωπα, καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσας
Ἀργείους κτείνεσκε, δαΐζων ὀξέϊ χαλκῷ.
Ἡμεῖς δ' ἑσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
Εἴα μάρνασθαι, κεχολωμένος Ἀτρείωνι. 395
Τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἤγαγε νηῦς εὐεργής·
Μυρμιδόνων δ' ἔξ εἰμι, πατὴρ δέ μοι ἐστὶ Πολύκτωρ·
Ἀφνειὸς μὲν ὅδ' ἐστὶ, γέρων δὲ δὴ, ὡς σύ περ ὧδε.
Ἓξ δέ οἱ υἷες ἔασιν, ἐγὼ δέ οἱ ἕβδομός εἰμι·
Τῶν μέτα παλλόμενος, κλήρῳ λάχον ἐνθάδ' ἕπεσθαι· 400
Νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἠῶθεν γὰρ
Θήσονται περὶ ἄστυ μάχην ἑλίκωπες Ἀχαιοί.
Ἀσχαλόωσι γὰρ οἵδε καθήμενοι, οὐδὲ δύνανται
Ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν.
Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής· 405
Εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλῆος

381. *ἠέ πη ἐκπέμπεις κ.τ.λ.* The Scholiast supposes an indirect allusion to the case of Polydorus. See on Il. Υ. 407.

388. *καλά.* For *καλῶς*, *honourably.*

390. *εἴρεαι Ἕ. δῖον.* That is, *περὶ Ἕκτορος*. Compare Od. Δ. 119. Ω. 237.

400. *τῶν μέτα παλλόμενος, κ. τ. λ.* From this passage, compared with Il. Ψ. 296, it should appear, that military service was compulsory, but that, at the same time, only one of a family was necessarily bound to serve: and this one was chosen by lot.

403. *ἀσχαλόωσι γὰρ οἵδε καθήμενοι.* *They are unwilling to remain here inactive.* Verbs denoting any emotion of the mind, such as desire, shame, indignation, &c., are usually followed by a participle, indicating the cause of such emotion, which in Latin is expressed by *quod*, or the accusative with the infinitive. Compare Il. B. 293. Od. Υ. 59. So Soph. Œd. T. 635. *οὐδ' ἐπαισχύνεσθε, γῆς Οὕτω νοσούσης, ἴδια κινοῦντες κακά;* Herod. IX. 39. *ἄδην εἶχον κτείνοντες.* Xen. Cyr. III. 335. *ὑμῖν παραινῶν αἰσχυνοίμην ἄν.* See Matt. Gr. Gr. § 555, where numerous examples are cited. Of another construction of these verbs, see on Il. Θ. 377.

Εἴς, ἄγε δή μοι πᾶσαν ἀληθείην κατάλεξον·
Ἦ ἔτι πὰρ νήεσσιν ἐμὸς πάϊς, ἤέ μιν ἤδη
Ἧισι κυσὶ μελεϊστὶ ταμὼν προὔθηκεν Ἀχιλλεύς;
Τὸν δ᾽ αὖτε προσέειπε διάκτορος ἀργειφόντης· 410
Ὦ γέρον, οὔπω τόνγε κύνες φάγον, οὐδ᾽ οἰωνοί·
Ἀλλ᾽ ἔτι κεῖνος κεῖται Ἀχιλλῆος παρὰ νηῒ
Αὔτως ἐν κλισίῃσι· δυωδεκάτη δέ οἱ ἠὼς
Κειμένῳ, οὐδέ τι οἱ χρὼς σήπεται, οὐδέ μιν εὐλαὶ
Ἔσθουσ᾽, αἵ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν. 415
Ἦ μέν μιν περὶ σῆμα ἑοῦ ἑτάροιο φίλοιο
Ἕλκει ἀκηδέστως, ἠὼς ὅτε δῖα φανήῃ·
Οὐ δέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθὼν,
Οἷον ἐερσήεις κεῖται, περὶ δ᾽ αἷμα νένιπται,
Οὐδέ ποθι μιαρός· σὺν δ᾽ ἕλκεα πάντα μέμυκεν, 420
Ὅσσ᾽ ἐτύπη· πολέες γὰρ ἐπ᾽ αὐτῷ χαλκὸν ἔλασσαν.
Ὥς τοι κήδονται μάκαρες θεοὶ υἷος ἑῆος,
Καὶ νέκυός περ ἐόντος· ἐπεί σφι φίλος πέρι κῆρι.
Ὣς φάτο· γήθησε δ᾽ ὁ γέρων, καὶ ἀμείβετο μύθῳ·
Ὦ τέκος, ἦ ῥ᾽ ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι 425
Ἀθανάτοις· ἐπεὶ οὔποτ᾽ ἐμὸς πάϊς, εἴποτ᾽ ἔην γε,
Λήθετ᾽ ἐνὶ μεγάροισι θεῶν, οἳ Ὄλυμπον ἔχουσι.
Τῶν οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιό περ αἴσῃ.

407. *πᾶσαν ἀληθείην κατάλεξον.* Compare Il. Ψ. 361. Od. Η. 297. Ρ. 122. Mark v. 33; and see Fischer ad Plat. Apol. c. 1.

409. *μελεϊστί. Limb from limb.* Schol. *κατὰ μέλος.* Compare Od. I. 291. Σ. 349.

418. *θηοῖο.* This is unquestionably the true reading, from *θηέομαι, Ionicè* for *θεάομαι, to observe attentively; to admire.* Some read *θειοῖο*, which, though it is probably an Ionic form, is directly at variance with the usage of Homer. Compare Il. Ο. 682. Χ. 370. Ψ. 728. Od. Β. 13. 75. 76. and elsewhere. While upon this word, it may be observed that the Latins use the verbs *suspicio* and *intueor* in precisely the same sense. Horat. Epist. I. 6. 17. *I nunc, argentum, et marmor vetus, æraque, et artes Suspice.* Compare Cic. de Orat. II. 21. Liv. XXXVII. 50.

419. *ἐερσήεις.* Properly, *wet with dew;* as in Il. Ξ. 348. Hence, *fresh.* Compare infra v. 757, where it is joined with the synonymous word *πρόσφατος.* In the same sense the Latins use *roscidus.*

421. *πολέες γὰρ κ. τ. λ.* See Il. Χ. 371.

422. *ὥς τοι κήδονται κ.τ.λ.* See Il. Ψ. 185. sqq.—*υἷος ἑῆος.* See on Il. Α. 393.

425. *διδοῦναι.* Clarke suggests that this may be for *δοῦναι*, as we have *διδώσειν* for *δώσειν*, Od. Ν. 353. Ω. 318. Ernesti, however, observes that *διδοῦναι* may be nothing more than the old Ionic form for *διδόναι*, as *μοῦνος* for *μόνος*, and the like.

426. *εἴποτ᾽ ἔην γε.* Schol. *ἕως περ ἦν.* See on Il. Γ. 180.

428. *τῶν οἱ ἀπεμνήσαντο κ.τ.λ.* Homer now begins, after a beautiful and long fable, to give the moral of it, and display his poetical justice in rewards and punishments. Thus Hector fought in a bad cause, and therefore suffers in the defence of it; but because he was a good man, and obedient to the gods in other respects, his remains became the care of Heaven. I think it necessary to take notice, that nothing is more admirable than the conduct of Homer, throughout the whole poem, in respect to morality. He justifies the character of Horace, Epist. I. 2. 3. *Quid sit pulchrum, quid turpe, quid utile, quid non, Plenius ac melius Chrysippo et Crantore dicit.* If the reader does not observe the morality of the Iliad, he loses half, and the nobler part, of its beauty: he reads it as a common romance, and mistakes the chief aim of it, which is *to instruct.* Pope. The vulgar reading is *τῷ οἱ ἀπεμνήσαντο.* The Scholiast records *τῶν* as a various reading, and there seems to be little doubt of its being correct. Heyne also with some MSS. reads *ἐπεμνήσαντο*, which is less probable, and disapproved by Eustathius. Hesiod. Theog.

Ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλεισον,
Αὐτόν τε ῥῦσαι· πέμψον δέ με, σύν γε θεοῖσιν, 430
Ὄφρα κεν ἐς κλισίην Πηληϊάδεω ἀφίκωμαι.
Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
Πειρᾷ ἐμεῖο, γεραιὲ, νεωτέρου, οὐ δέ με πείσεις,
Ὅς με κέλεαι σέο δῶρα παρὲξ Ἀχιλῆα δέχεσθαι.
Τὸν μὲν ἐγὼ δείδοικα, καὶ αἰδέομαι πέρι κῆρι 435
Συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.
Σοὶ δ' ἂν ἐγὼ πομπὸς καί κε κλυτὸν Ἄργος ἱκοίμην
Ἐνδυκέως, ἐν νηῒ θοῇ ἢ πεζὸς ὁμαρτέων·
Οὐκ ἄν τίς τοι, πομπὸν ὀνοσσάμενος, μαχέσαιτο.
Ἦ, καὶ ἀναΐξας Ἐριούνιος ἅρμα καὶ ἵππους, 440
Καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν·
Ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἠΰ.
Ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἵκοντο,
Οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο,
Τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος Ἀργειφόντης 445
Πᾶσιν· ἄφαρ δ' ᾤϊξε πύλας, καὶ ἀπῶσεν ὀχῆας,
Ἐς δ' ἄγαγε Πρίαμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
Ἀλλ' ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο
Ὑψηλὴν, τὴν Μυρμιδόνες ποίησαν ἄνακτι
Δοῦρ' ἐλάτης κέρσαντες·—ἀτὰρ καθύπερθεν ἔρεψαν 450
Λαχνήεντ' ὄροφον, λειμωνόθεν ἀμήσαντες·
Ἀμφὶ δέ οἱ μεγάλην αὐλὴν ποίησαν ἄνακτι
Σταυροῖσι πυκινοῖσι· θύρην δ' ἔχε μοῦνος ἐπιβλὴς
Εἰλάτινος, τὸν τρεῖς μὲν ἐπιῤῥήσσεσκον Ἀχαιοὶ,
Τρεῖς δ' ἀναοίγεσκον μεγάλην κληῗδα θυράων, 455
Τῶν ἄλλων, Ἀχιλεὺς δ' ἄρ' ἐπιῤῥήσσεσκε καὶ οἶος·—
Δή ῥα τόθ' Ἑρμείας ἐριούνιος ᾦξε γέροντι,
Ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλείωνι,
Ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθονὶ, φώνησέν τε·
Ὦ γέρον, ἤτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 460
Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὄπασσεν.

503. Οἵ οἱ ἀπεμνήσαντο χάριν εὐεργεσιάων. Joseph. Ant. XV. 2. 2. τῆς χάριτος ἀπομνησθήσεσθαι προσδοκῶν. Xenophon uses this verb in a bad sense, in Mem. I. 2. 31.

429. ἄλεισον. Schol. ποτήριον, κυρίως δὲ τὸ τετορνουμένον. See on Il. Λ. 773.

434. παρὲξ Ἀχιλῆα. *Apart from Achilles;* i. e. without his knowledge. In this sense παρὲκ is frequently found with an accusative, for παρά. Compare Il. K. 391. Od. O. 199. See also on Il. Ψ. 762.

450. δοῦρ' ἐλάτης. See on Il. B. 135.

451. ὄροφον. Properly, *a reed used for thatching,* as in this place; whence it came afterwards to signify *the roof of a building.* The epithet λαχνήεις describes the soft, *woolly,* nature of the reed. Hence *arundinum lanugo,* in Plin. N. H. XXIV. 11.

453. σταυροῖσι. *Stakes.* Schol. ὀξέσι ξύλοις, σκόλοψι.—ἐπιβλής. *A bolt,* or *bar.* Schol. ὁ τῇ θύρᾳ ἐπιβαλλόμενος μοχλός.

457. ᾦξε. Scil. τὴν θύραν. Supra vv. 446. 453.

Ἀλλ' ἤτοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλῆος
Ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη
Ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην·
Τύνη δ' εἰσελθὼν λάβε γούνατα Πηλείωνος, 465
Καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἠϋκόμοιο
Λίσσεο, καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνῃς.
Ὣς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὄλυμπον
Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἆλτο χαμᾶζε,
Ἰδαῖον δὲ κατ' αὖθι λίπεν· ὁ δὲ μίμνεν ἐρύκων 470
Ἵππους ἡμιόνους τε· γέρων δ' ἰθὺς κίεν οἴκου,
Τῇ ῥ' Ἀχιλεὺς ἵζεσκε, Διῒ φίλος· ἐν δέ μιν αὐτὸν
Εὗρ'· ἕταροι δ' ἀπάνευθε καθείατο· τὼ δὲ δύ' οἴω,
Ἥρως Αὐτομέδων τε, καὶ Ἄλκιμος, ὄζος Ἄρηος,
Ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς 475
Ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
Δεινὰς, ἀνδροφόνους, αἵ οἱ πολέας κτάνον υἷας.
Ὡς δ' ὅταν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ 480
Φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,
Ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
Ὣς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπε· 485
Μνῆσαι πατρὸς σεῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,

464. *βροτοὺς ἀγαπαζέμεν ἄντην.* *To show his regard for men in public.* It appears therefore to have been a prevailing opinion, that the gods manifested themselves to those only in whose cause they interested themselves.

476. *ἔτι καὶ παρέκειτο τράπεζα.* It seems to have been the custom, except, perhaps, in entertainments, to remove the tables immediately after the repast. Athenæus, in speaking of this custom (I. 10), cites this passage of Homer, as contradicting it; and proposes to point at *ἔτι*, instead of *πίνων*, in order that it may fall in with the general practice. But it is plain, that no such alteration is necessary; for the sentence, as it now stands, evidently implies that the meal had been so recently finished, as not to have allowed sufficient time for the removal of the tables.

478. *λάβε γούνατα, κ.τ.λ.* See on Il. A. 407.

482. *ἀνδρὸς ἐς ἀφνειοῦ.* Scil. *δῶμα.* It has been already remarked on Il. I. 628, that persons, who had committed an accidental homicide, were wont to take refuge in some foreign city, till the consequences of private revenge were averted by means of a fine paid to the relation of the deceased. The first step necessary upon the arrival of the fugitive, was to place himself under the protection of some wealthy citizen, whose patronage he solicited, who performed upon him the rites of purification, and received him under his roof. We have instances of this custom in the history of Neleus (Apollod. Bibl. II. 6. 2); and of Adrastus, as related in Herod. I. 35. Compare also Il. Ψ. 85. sqq. Od. O. 224. Apoll. Rhod. IV. 700. sqq. Pausan. II. 31.

486. *μνῆσαι πατρὸς σεῖο, κ.τ.λ.* This speech of Priam to Achilles has been admired in all ages for its affecting simplicity and pathos, and its natural representation of the sorrows of the afflicted father. Quinctilian. Instit. Orat. X. 1. *Epilogus quidem quis unquam poterit illis Priami rogantis Achillem precibus æquari?* See

Τηλίκου, ὥσπερ ἐγὼν, ὀλοῷ ἐπὶ γήραος οὐδῷ.
Καὶ μέν που κεῖνον περιναιέται ἀμφὶς ἐόντες
Τείρουσ', οὐδέ τίς ἐστιν ἀρὴν καὶ λοιγὸν ἀμῦναι.
Ἀλλ' ἤτοι κεῖνός γε, σέθεν ζώοντος ἀκούων, 490
Χαίρει τ' ἐν θυμῷ, ἐπί τ' ἔλπεται ἤματα πάντα
Ὄψεσθαι φίλον υἱὸν, ἀπὸ Τροίηθε μολόντα·
Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους
Τροίῃ ἐν εὐρείῃ, τῶνδ' οὔτινά φημι λελεῖφθαι.
Πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἷες Ἀχαιῶν· 495
Ἐννέα καὶ δέκα μέν μοι ἰῆς ἐκ νηδύος ἦσαν,
Τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
Ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτοὺς,
Τὸν σὺ πρώην κτεῖνας, ἀμυνόμενον περὶ πάτρης, 500
Ἕκτορα· τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,
Λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα.
Ἀλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,
Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
Ἔτλην δ', οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος, 505
Ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι.
Ὣς φάτο· τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο,
Ἁψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα·
Τὼ δὲ μνησαμένω, ὃ μὲν Ἕκτορος ἀνδροφόνοιο,
Κλαῖ' ἀδινὰ, προπάροιθε ποδῶν Ἀχιλῆος ἐλυσθείς· 510
Αὐτὰρ Ἀχιλλεὺς κλαῖεν ἑὸν πατέρ', ἄλλοτε δ' αὖτε
Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.

also Dionys. Halicarn. *de Arte*, § 9; and compare Virg. Æn. XII. 932. Be it observed also, that the primary argument of the poem is closely connected with this beautiful appeal. The rage of Achilles, which neither pride appeased, nor mental anguish, nor glutted vengeance, could hitherto assuage, yields at once to the remembrance of his aged parent; and nothing now remains but to ratify the will of Jupiter, by restoring the body of Hector to his suppliant sire for honourable interment. It is impossible to explain, and painful to contemplate, the theoretical delusion and learned trifling, which could denounce this noble conclusion of a poem, thus entirely developed and complete, as a cold and superfluous interpolation.

487. *ὀλοῷ ἐπὶ γήραος οὐδῷ.* See on Il. X. 60.

496. *ἐννέα καὶ δέκα.* Theocritus attributes twenty children to Priam by Hecuba, in Idyll. XV. 139. Οὐθ' Ἕκτωρ Ἑκάβας ὁ γεραίτατος εἴκατι παίδων. Cicero (Tusc. Quæst. I. 35.) records only *seventeen*; but Davies attributes the error to the copyists.

497. *γυναῖκες.* See on Il. A. 114.

503. *αἰδεῖο θεούς.* The person of a suppliant was looked upon as sacred, and under the protection of the gods.

506. *ἀνδρὸς παιδοφόνοιο κ.τ.λ.* Seneca (de Ira, II.):—*Funestam perfusamque cruore filii manum ad os suum retulit.* Compare supra v. 478. The position of the words is very disordered, since the construction is evidently this: ὀρέγεσθαι χεῖρα ἀνδρὸς παιδοφόνου πρὸς (ἑαυτοῦ) στόμα. The middle voice ὀρέγεσθαι also, which is for the active ὀρέγειν, is very irregular, and contrary to the general usage of Homer, with whom it elsewhere invariably signifies *extendere se.* See on Il. E. 335. Some copies read χεῖρας ὀρέξαι.

507. *ἵμερον γόοιο.* *Desiderium triste, movens tristitiam et lacrymas*: ἵμερον γοερόν. Ernesti. See on Il. Ψ. 10. With πατρὸς understand ἕνεκα.

Αὐτὰρ ἐπεί ῥα γόοιο τετάρπετο δῖος Ἀχιλλεὺς,
Καί οἱ ἀπὸ πραπίδων ἦλθ' ἵμερος, ἠδ' ἀπὸ γυίων,
Αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
Οἰκτείρων πολιόν τε κάρη πολιόν τε γένειον,
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Ἆ δεῖλ', ἦ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
Ἀνδρὸς ἐς ὀφθαλμοὺς, ὅς τοι πολέας τε καὶ ἐσθλοὺς 520
Υἱέας ἐξενάριξα; σιδήρειον νύ τοι ἦτορ.
Ἀλλ' ἄγε δὴ κατ' ἄρ' ἕζευ ἐπὶ θρόνου· ἄλγεα δ' ἔμπης
Ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ.
Οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
Ὣς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι, 525
Ζώειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσί.
Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει

514. *καί οἱ ἀπὸ πραπίδων κ. τ. λ.* *Postquam impetus flendi se remiserat.* The line was rejected by some of the earlier critics, since there is no very apparent connexion between ἵμερος and γυῖα. Heyne compares Od. Z. 140. *ἐκ δέος εἵλετο γούνων.* At the same time he justly remarks, that fear is commonly indicated by the trembling of the knees.

519. *πῶς ἔτλης κ. τ. λ.* This and the two following lines are repeated from v. 203. supra.

522. *ἄλγεα δ' ἔμπης κ. τ. λ.* Heyne joins *ἄλγεα ἐν θυμῷ*, i. e. *mentis dolores;* and understands *κατακεῖσθαι* to mean *quiescere.* Of the adverb *ἔμπης* see on Il. A. 562.

524. *οὐ γάρ τις κ. τ. λ.* See on v. 550.

525. *ὣς γὰρ ἐπεκλώσαντο κ. τ. λ.* Plutarch. de Aud. Poet. *οὐχ ἁπλῶς εἶπε καὶ πᾶσιν ἀνθρώποις ὑπὸ θεῶν ἐπικεκλῶσθαι λυπηρὸν βίον, ἀλλὰ τοῖς ἄφροσι καὶ ἀνοήτοις, οὓς δειλαίους καὶ οἰκτροὺς διὰ μοχθηρίαν ὄντας, εἴωθε δειλοὺς καὶ ὀϊζυροὺς προσαγορεύειν.* There is no doubt, however, that Plutarch is in error, and that Homer is here speaking of mankind in general. The verb *ἐπικλώθω* signifies properly *to spin a thread;* and it is applied metaphorically to the *Fates*, as spinning the thread of life. Hence the name, *Clotho*, of one of these divinities, who are called *κατακλῶθες* in Od. H. 197. Lucian. Jov. Confut. T. II. p. 124. ed. Græv. *ἡ εἱμαρμένη ἐπέκλωσεν.* It is here applied, as generally in Homer, to the gods, as fixing the destinies of men. Hesych. *ἐπεκλώσαντο· ἐκύρωσαν, ἐπεκλήρωσαν.* This verb is used nowhere else in the Iliad, but recurs continually in the Odyssee. Compare Od. A. 17. Γ. 208. Λ. 138. Π. 64. *et passim.* With the sentiment compare Il. P. 446.

526. *αὐτοὶ δέ τ' ἀκηδέες εἰσί.* So Hesiod. Op. D. 112. *Ὥστε θεοὶ δ' ἔζωον, ἀκηδέα θυμὸν ἔχοντες, Νόσφιν ἄτερ τε πόνων καὶ ὀϊζύος.* Lucret. V. 83. *Qui didicere Deos securum agere ævum.* VI. 57. *Omnis enim per se Divum natura necesse est Immortali ævo summa cum pace fruatur, Semota a nostris rebus, sejunctaque longe.* The doctrines of Homer, however, and Lucretius, are by no means similar; since the former does not deny the divine interference in the course of human affairs; but merely declares that the gods are free from human sorrows and infirmities. Compare Il. Z. 138. The adjective *ἀκηδής* is here used in an active sense, as also in Il. Φ. 123; though sometimes in a passive, as in v. 554. Od. Υ. 130. and elsewhere. The participle *ἀχνυμένοις* rather implies *subject* and *liable to sorrow;* but not *exposed to continual misery.*

527. *δοιοὶ γάρ τε πίθοι κ. τ. λ.* Plutarch (*de Consol. Apoll.*) compares these vessels of Homer with the box of Pandora, as described by Hesiod (Op. D. 94). The symbolical manner of expression employed is perfectly Oriental. The word *cup* is frequently used in Scripture to denote the *blessings* or *afflictions*, which are the portion of man in life. Compare Psalm xxviii. 5. cxvi. 13. Isaiah li. 17. Jerem. xxv. 15. 28. Lam. iv. 21. Ezek. xxiii. 31. Matt. xx. 22. xxvi. 39. 42. John xviii. 11. Rev. xvi. 19; and especially Psalm lxxiv. 8. LXX. *Ὅτι ποτήριον ἐν χειρὶ Κυρίου, οἴνου ἀκράτου πλῆρες κεράσματος· καὶ ἔκλινεν ἐκ τούτου εἰς τοῦτο· πλὴν ὁ τρυγίας αὐτοῦ οὐκ ἐξεκενώθη· πίονται πάντες οἱ ἁμαρτωλοὶ τῆς γῆς.* The term seems to have arisen from

Δώρων, οἷα δίδωσι, κακῶν, ἕτερος δέ τ' ἐάων·
Ὧι μέν κ' ἀμμίξας δοίη Ζεὺς τερπικέραυνος,
Ἄλλοτε μέν τε κακῷ ὅγε κύρεται, ἄλλοτε δ' ἐσθλῷ· 530
Ὧι δέ κε τῶν λυγρῶν δοίη, λωβητὸν ἔθηκε,
Καί ἑ κακὴ βούβρωστις ἐπὶ χθόνα δῖαν ἐλαύνει,
Φοιτᾷ δ' οὔτε θεοῖσι τετιμένος, οὔτε βροτοῖσιν.
Ὣς μὲν καὶ Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα
Ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535
Ὄλβῳ τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσι,
Καί οἱ θνητῷ ἐόντι θεὰν ποίησαν ἄκοιτιν·
Ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι
Παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων,
Ἀλλ' ἕνα παῖδα τέκε παναώριον· οὐ δέ νυ τόν γε 540
Γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
Ἧμαι ἐνὶ Τροίῃ, σέ τε κήδων, ἠδὲ σὰ τέκνα.
Καί σε, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
Ὅσσον Λέσβος ἄνω, Μάκαρος ἕδος, ἐντὸς ἐέργει,
Καὶ Φρυγίη καθύπερθε, καὶ Ἑλλήσποντος ἀπείρων, 545

the custom of the early ages, according to which the donor of the feast assigned a particular cup to each of his guests. The sentiment contained in this passage is somewhat differently expressed in Pind. Pyth. III. 145. Ἓν παρ' ἐσλὸν, πήματα σὺν Δύο δαίονται βροτοῖς Ἀθάνατοι. See Burton's Bampton Lectures, p. 276.

528. *κακῶν.* Supply *ἕτερος μέν.* Some supply *εἷς*, but *ἕτερος* is more proper. Od. E. 265. Ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο Τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν. This ellipsis is precisely similar to that noticed on Il. X. 157. With the feminine *ἐάων*, another substantive, as *δοσίων*, must be supplied instead of *δώρων*. See on Il. A. 393. The adjective *ἐὸς*, *good*, is not of very frequent occurrence: the more common forms being *ἐΰς*, or *ἠΰς*. Compare Il. B. 653. 819. It occurs, however, in Od. Θ. 325. 335. Hesiod. Theog. 46. 111. So Pind. Nem. VII. 36. *ἐὰν ἀλάθειαν.*

529. *ᾧ μέν κ' ἀμμίξας δοίη.* Scil. *τῶν ἐάων.*

530. *ἄλλοτε μέν τε κακῷ κ.τ.λ.* Apoll. Rhod. IV. 1165. Ἀλλὰ γὰρ οὔποτε φῦλα δυηπαθέων ἀνθρώπων Τερπωλῆς ἐπέβημεν ὅλῳ ποδί· σὺν δέ τις αἰεὶ Πικρὴ παρμέμβλωκεν ἐϋφροσύνῃσιν ἀνίη. Soph. Trach. 126. ἀνάλγητα γὰρ οὐδ' Ὁ πάντα κραίνων βασιλεὺς Ἐπέβαλε θνατοῖς Κρονίδας· Ἀλλ' ἐπὶ πῆμα καὶ χαρὰ Πᾶσι κυκλοῦσιν. Ovid. Met. VII. 453. *usque adeo nulla est sincera voluptas; Sollicitique aliquid lætis intervenit.* Horat. Od. II. 16. 27. *Nihil est ab omni Parte beatum.* Phæd. Fab. 73. *Totam vitam miscet dolor et gaudium.* We have an example of this sentiment, of which many more parallels might be cited, in the person of Demodocus, in Od. Θ. 63. Τὸν πέρι Μοῦσα φίλησε, δίδου δ' ἀγαθόν τε κακόν τε· Ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν ἀοιδήν.

531. *λωβητὸν ἔθηκε.* *He makes him an object of scorn.* Soph. Phil. 1102. Ὦ τλάμων τλάμων ἄρ' ἐγὼ Καὶ μόχθῳ λωβατός.

532. *βούβρωστις.* Properly, *excessive hunger, famine;* and hence, *consuming care.* Schol. κυρίως μὲν ὁ μέγας καὶ χαλεπὸς λιμός· νῦν δὲ ἀντὶ τῆς μεγάλης ἀνίας καὶ λύπης κεῖται ἡ λέξις. Callim. H. Cerer. 102. νῦν δὲ κακὰ βούβρωστις ἐν ὀφθαλμοῖσι κάθηται. Agath. Frag. ap. Brunck. Anal. III. 61. βούβρωστιν ἔχεις Ἐρυσίχθονος. See on Il. A. 551. With the sentiment, compare Eur. Phœn. 41. Hor. A. P. 96.

540. *παναώριον.* *Fated to a premature death.* Eustath. τὸν πάντῃ ἄωρον λέγει, παρὰ τὴν ὥραν, τὸν καιρόν.

544. *ὅσσον.* Scil. *ἀνδρῶν.* For *ὅσσους ἄνδρας.* See on Il. Υ. 178. The construction of the passage is this: φασί σε, γέρον, πλούτῳ τε καὶ υἱάσι κεκάσθαι τῶν ἀνδρῶν, ὅσους Λέσβος, ἕδος Μάκαρος, κ.τ.λ. The Scholia of Villoison inform us that *Macar*, the son of Ilus, having slain his brother, took refuge in this island, where he built a city, and called it, after the name of his wife, *Lesbos.*

Τῶν σε, γέρον, πλούτῳ τε καὶ υἱάσι φασὶ κεκάσθαι.
Αὐτὰρ ἐπεί τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
Αἰεί τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε.
Ἄνσχεο, μηδ' ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν.
Οὐ γάρ τι πρήξεις ἀκαχήμενος υἷος ἑῆος, 550
Οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθησθα.
Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
Μή μέ πω ἐς θρόνον ἵζε, Διοτρεφὲς, ὄφρα κεν Ἕκτωρ
Κεῖται ἐνὶ κλισίῃσιν ἀκηδὴς, ἀλλὰ τάχιστα
Λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα 555
Πολλὰ, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
Σὴν ἐς πατρίδα γαῖαν, ἐπεί με πρῶτον ἔασας
Αὐτόν τε ζώειν καὶ ὁρᾷν φάος ἠελίοιο.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560
Ἕκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθε
Μήτηρ, ἥ μ' ἔτεκε, θυγάτηρ ἁλίοιο γέροντος.
Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
Ὅττι θεῶν τις σ' ἦγε θοὰς ἐπὶ νῆας Ἀχαιῶν.

547. *αὐτὰρ ἐπεὶ κ.τ.λ.* With the sentiment contained in this and the two succeeding lines, the following are parallel. Hom. Hym. Cerer. 147. *θεῶν μὲν δῶρα, καὶ ἀχνύμενοί περ, ἀνάγκῃ Τετλάμεν.* Soph. Œd. C. 1694. *Τὸ φέρον ἐκ θεοῦ καλῶς φέρειν χρή.* Philoct. 1316. *ἀνθρώποισι τὰς μὲν ἐκ θεῶν Τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν.* Æsch. Pers. 298. *Ὅμως δ' ἀνάγκη πημονὰς βροτοὺς φέρειν, Θεῶν διδόντων.* Eurip. Herc. F. 1227. *ὅστις εὐγενὴς βροτῶν Φέρει τὰ θεῶν γε πτώματ', οὐδ' ἀναίνεται.* Id. Fragm. *ap. Stob.* p. 451. Grot. *τὰς δὲ δαιμόνων τύχας Ὅστις φέρει κάλλιστ' ἀνὴρ, οὗτος σοφός.* Fragm. Incert. *φέρειν ἀνάγκη τὰς θεηλάτους τύχας.*

550. *οὐ γάρ τι πρήξεις κ.τ.λ.* Soph. Elect. 137. *Ἀλλ' οὔτοι τόν γ' ἐξ Ἀΐδα Παγκοίνου λίμνας πατέρ' ἀν-Στάσεις, οὔτε γόοις, οὔτε λιταῖς.* Eurip. Alcest. 1007. *Τόλμα δ'· οὐ γὰρ ἀνάξεις ποτ' ἔνερθεν Κλαίων τοὺς φθιμένους ἄνω.* Æsch. Eumen. 651. *ἅπαξ θανόντος οὔτις ἔστ' ἀνάστασις.* Lucret. III. 942. *nec quisquam expergitus extat, Frigida quem semel est vitaï pausa secuta.* 2 Sam. xii. 23. LXX. *καὶ νῦν τέθνηκεν, ἱνατί τοῦτο ἐγὼ νηστεύω; μὴ δυνήσομαι ἐπιστρέψαι αὐτὸν ἔτι; ἐγὼ πορεύσομαι πρὸς αὐτὸν, καὶ αὐτὸς οὐκ ἀναστρέψει πρὸς μέ.* Sirac. xxxviii. 20. *μὴ δῷς εἰς λύπην τὴν καρδίαν σου· οὐ γάρ ἐστιν ἐπάνοδος, καὶ τοῦτον οὐκ ὠφελήσεις, καὶ σεαυτὸν κακώσεις.* The phrase *οὐδὲν πράττειν, to profit nothing*, is precisely similar to the Latin, *nihil agere*; which occurs repeatedly in Terence and Plautus.

558. *ὁρᾷν φάος ἠελίοιο.* See on Il. A. 88. It is probable that this line is an interpolation, since it is not found in some of the best MSS. Possibly it was added by some copyist, who did not remember that *ἐᾷν* is sometimes used absolutely, without an infinitive, as in Il. Δ. 226. E. 148. A. 148. Y. 456. See also vv. 569. 684. From a similar misunderstanding, others have proposed to read, either *ἑάσας* from *ἅδω*, or *πρῶτ' ἐλεήσας*. On the other hand, the Scholiast understands an ellipsis of the verb *ζῆν*, and Eustathius of *κτεῖναι*, in v. 569. which he supposes to be omitted *εὐφήμως*. If there is any ellipsis whatever, the Scholiast is clearly correct.

560. *νοέω. I purpose.* Compare Il. X. 235. Considerable surprise has been expressed by some of the commentators, at the sudden burst of irritability in Achilles upon this occasion. The most probable cause of his excitement seems to have been the impatience and importunity of Priam, who refuses his proffered hospitality, with an apparent distrust of his generous intention to give up the body. The passage is cited by Plutarch (*de Aud. Poet.* § 28), who admires the prudence of Achilles, in restraining his passion within proper bounds.

563. *καὶ δέ σε γιγνώσκω, κ.τ.λ.* For

Οὐ γάρ κε τλαίη βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν, 565
Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας
Ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.
Τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνῃς,
Μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω,
Καὶ ἱκέτην περ ἐόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς. 570
  Ὣς ἔφατ'· ἔδδεισε δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
Πηλείδης δ' οἴκοιο, λέων ὥς, ἆλτο θύραζε,
Οὐκ οἶος· ἅμα τῷ γε δύω θεράποντες ἕποντο,
Ἥρως Αὐτομέδων ἠδ' Ἄλκιμος, οὕς ῥα μάλιστα
Τῖ' Ἀχιλεὺς ἑτάρων, μετὰ Πάτροκλόν γε θανόντα. 575
Οἳ τόθ' ὑπὸ ζυγόφι λύον ἵππους ἡμιόνους τε,
Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
Κὰδδ' ἐπὶ δίφρου εἷσαν· ἐϋξέστου δ' ἀπ' ἀπήνης
Ἥιρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
Κὰδδ' ἔλιπον δύο φάρε', ἐΰννητόν τε χιτῶνα, 580
Ὄφρα νέκυν πυκάσας δώῃ οἶκόνδε φέρεσθαι.
Δμωὰς δ' ἐκκαλέσας λοῦσαι κέλετ', ἀμφί τ' ἀλεῖψαι,
Νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι υἱόν·
Μὴ ὃ μὲν ἀχνυμένῃ κραδίῃ χόλον οὐκ ἐρύσαιτο,
Παῖδα ἰδών, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ, 585
Καί ἑ κατακτείνειε, Διὸς δ' ἀλίτηται ἐφετμάς.
Τὸν δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
Ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
Αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
Σὺν δ' ἕταροι ἤειραν ἐϋξέστην ἐπ' ἀπήνην. 590
Ὤιμωξέ τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
  Μή μοι, Πάτροκλε, σκυδμαινέμεν, αἴκε πύθηαι,
Εἰν Ἄϊδός περ ἐών, ὅτι Ἕκτορα δῖον ἔλυσα

γιγνώσκω ὅτι θεῶν τίς σ' ἦγε. The construction is similar to that explained at Il. B. 409.

566. *φυλάκους.* This form occurs also in Herodotus. See also on Il. X. 254.

568. *ἐν ἄλγεσι.* Scil. *ὄντα.* In the next line the verb *ἐᾶν* is used absolutely. See on v. 558. It will here signify *to leave unmolested.*

570. *ἀλίτωμαι ἐφετμάς.* Subaud. *εἰς.* See on Il. T. 265.

577. *καλήτορα.* Schol. *ἀπὸ τοῦ βοᾶν καὶ συγκαλεῖν τὸν ὄχλον.* Eustathius compares the epithets *ἀστυβοώτης* in v. 701; and *ἠπύτης*, in Il. H. 384. The word is among the *ἅπαξ λεγόμενα* of Homer, and was afterwards written *κλήτωρ.*

578. *ἐπὶ δίφρου.* Simply, *on a seat.*

581. *πυκάσας.* *Having shrouded.* See on Il. Θ. 124.

582. *λοῦσαι, ἀμφί τ' ἀλεῖψαι.* See on Il. Σ. 350.

589. *λεχέων ἐπέθηκεν ἀείρας.* Heyne understands *ἀπὸ λεχέων*, supplying *ἀπήνῃ* after *ἐπέθηκεν*, i. e. *Lifting the corpse from the bier, he placed it on the waggon.* The harshness of such a construction, even if it were correct, must be at once apparent; but it is clearly set aside by v. 600. With the genitive, *ἐπὶ* properly signifies *upon;* and it seems difficult to misunderstand the passage. *Achilles, raising the body,* scil. from the ground, *placed it on the bier; and his companions assisted him to raise it on the waggon.* Herod. II. 35. *τὰ ἄχθεα ἐπὶ τῶν κεφαλέων φορέουσι.*

Πατρὶ φίλῳ, ἐπεὶ οὔ μοι ἀεικέα δῶκεν ἄποινα·
Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπέοικεν. 595
Ἦ ῥα, καὶ ἐς κλισίην πάλιν ᾔϊε δῖος Ἀχιλλεύς·
Ἕζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
Τοίχου τοῦ ἑτέρου, προτὶ δὲ Πρίαμον φάτο μῦθον·
Υἱὸς μὲν δή τοι λέλυται, γέρον, ὡς ἐκέλευες,
Κεῖται δ' ἐν λεχέεσσ', ἅμα δ' ἠοῖ φαινομένηφιν 600
Ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
Καὶ γάρ τ' ἠΰκομος Νιόβη ἐμνήσατο σίτου,
Τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
Ἓξ μὲν θυγατέρες, ἓξ δ' υἱέες ἡβώοντες.
Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο, 605
Χωόμενος Νιόβῃ, τὰς δ' Ἄρτεμις ἰοχέαιρα,
Οὕνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῄῳ·
Φῆ δοιὼ τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς.
Τὼ δ' ἄρα, καὶ δοιώ περ ἐόντ', ἀπὸ πάντας ὄλεσσαν.
Οἳ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦε 610
Κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων.
Τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ οὐρανίωνες.
Ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.
Νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,
Ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς 615

595. *τῶνδ' ἀποδάσσομαι.* The purport of these words is altogether obscure. Achilles had completed the funeral solemnities at the tomb of Patroclus; so that what share of the ransom was to be dedicated to his friend, and in what manner it was to be paid, does not appear. The Scholiast suggests that it was either to be devoted to a renewal of the games, or to the erection of a more costly tomb.

598. *τοίχου τοῦ ἑτέρου.* Subaud. *κατά.*

602. *καὶ γάρ τ' ἠΰκομος Νιόβη κ. τ. λ.* Achilles, to comfort Priam, tells him a known story, which was very proper to work this effect. Niobe had lost all her children; Priam had some remaining:—Niobe's had been nine days extended on the earth, drowned in their blood, in the sight of their people, without any one presenting himself to inter them; Hector has likewise been twelve days, but in the midst of his enemies:—therefore it is no wonder that no one has paid him the last duties. The gods at last interred Niobe's children; and the gods likewise are concerned to procure honourable funeral for Hector. Pope: from Eustathius. This is the earliest record of the fable of Niobe. In later writers it is much more enlarged and embellished. See Apoll. Bibl. III. 5. 6. Ovid. Met. VI. 146. sqq. Ælian. V. H. XII. 36. A. Gell. XX. 7. The passage is cited in Senec. Epist. 63.

603. *δώδεκα.* Euripides mentions *seven* only, as the number of Niobe's children, in Phœn. 161.

605. *ἀπ' ἀργυρέοιο βιοῖο.* *By means of his bow.* The preposition *ἀπὸ* properly denotes *removal from a place.* See on Il. E. 13. Hence it is sometimes placed before tools or instruments, whose effects may be considered as proceeding from them. Herod. IV. 36. *κυκλοτερὴς ὡς ἀπὸ τόρνου.* See Matt. Gr. Gr. § 573.

608. *φῆ δοιὼ τεκέειν.* The full construction would be *ἔφη αὐτὴν,* scil. *Latonam, δοιὼ τεκέειν.* The change in the syntax is similar to others which have been occasionally noticed.

611. *λίθους ποίησε.* Schol. *ἀντὶ τοῦ λιθίνους τὰς ψυχὰς καὶ ἀσυμπαθεῖς ἐποίησε, πρὸς τὸ μὴ θάψαι.*

615. *εὐνὰς Νυμφάων.* *The habitations of the Nymphs.* So Il. B. 783. *Τυφωέος εὐνάς.* *Sipylus* was a mountain situated in a volcanic district of Lydia. A town of the same name was destroyed by an earthquake. See Pausan. I. 21. Strab. I. p. 58. XII. p. 578.

Νυμφάων, αἵτ᾽ ἀμφ᾽ Ἀχελώϊον ἐῤῥώσαντο,
Ἔνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.
Ἀλλ᾽ ἄγε δὴ καὶ νῶϊ μεδώμεθα, δῖε γεραιὲ,
Σίτου· ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα,
Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται. 620
Ἦ, καὶ ἀναΐξας ὄϊν ἄργυφον ὠκὺς Ἀχιλλεὺς
Σφάξ᾽· ἕταροι δ᾽ ἔδερόν τε, καὶ ἄμφεπον εὖ κατὰ κόσμον,
Μίστυλλόν τ᾽ ἄρ᾽ ἐπισταμένως, πεῖράν τ᾽ ὀβελοῖσιν,
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτομέδων δ᾽ ἄρα σῖτον ἑλὼν ἐπένειμε τραπέζῃ 625
Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς·
Οἱ δ᾽ ἐπ᾽ ὀνείαθ᾽ ἑτοῖμα πρυκείμενα χεῖρας ἴαλλον.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Ἦτοι Δαρδανίδης Πρίαμος θαύμαζ᾽ Ἀχιλῆα,
Ὅσσος ἔην, οἷός τε· θεοῖσι γὰρ ἄντα ἐῴκει. 630
Αὐτὰρ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεὺς,
Εἰσορόων ὄψιν τ᾽ ἀγαθὴν, καὶ μῦθον ἀκούων.
Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁρόωντες,
Τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·
Λέξον νῦν με τάχιστα, Διοτρεφὲς, ὄφρα κεν ἤδη 635
Ὕπνῳ ὑπὸ γλυκερῷ ταρπώμεθα κοιμηθέντες·
Οὐ γάρ πω μύσαν ὄσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
Ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς πάϊς ὤλεσε θυμόν·
Ἀλλ᾽ αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
Αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
Νῦν δὴ καὶ σίτου πασάμην, καὶ αἴθοπα οἶνον
Λαυκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμην.
Ἦ ῥ᾽, Ἀχιλεὺς δ᾽ ἑτάροισιν ἰδὲ δμωῇσι κέλευσε
Δέμνι᾽ ὑπ᾽ αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
Πορφύρε᾽ ἐμβαλέειν, στορέσαι τ᾽ ἐφύπερθε τάπητας, 645
Χλαίνας τ᾽ ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.
Αἱ δ᾽ ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι·
Αἶψα δ᾽ ἄρα στόρεσαν δοιὼ λεχέ᾽ ἐγκονέουσαι.
Τὸν δ᾽ ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

616. *ἐῤῥώσαντο. Danced.* See on Il. Ψ. 367. So Hesiod. Theogon. 8. *ἐπεῤῥώσαντο δὲ ποσσί.*

617. *κήδεα πέσσει.* See on Il. A. 81. B. 235.

622. *ἕταροι δ᾽ ἔδερον κ. τ. λ.* This and the following lines have been frequently repeated.

635. *λέξον.* Schol. *νῦν κοίμισον.* See on Il. B. 515. Compare, however, v. 650. Of the dative with *ὑπὸ*, in the next line, see Matt. Gr. Gr. § 593.

640. *αὐλῆς ἐν χόρτοισι.* See on Il. Λ. 773.

644. *ῥήγεα καλά.* See on Il. I. 657. and Casaubon on Athen. II. 9. These domestic preparations are frequently described in the Odyssee. The verb *ἐγκονεῖν, to serve diligently,* occurs only in this place, and in the same line repeated in Od. H. 340. Ψ. 291.

649. *ἐπικερτομέων.* The sense of this verb differs in this place from that it usually bears. It does not imply *τραχύτητα*

'Εκτὸς μὲν δὴ λέξο, γέρον φίλε, μήτις 'Αχαιῶν 650
'Ενθάδ' ἐπέλθῃσι βουληφόρος, οἵ τέ μοι αἰεὶ
Βουλὰς βουλεύουσι παρήμενοι, ἣ θέμις ἐστί·
Τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
Αὐτίκ' ἂν ἐξείποι 'Αγαμέμνονι ποιμένι λαῶν,
Καί κεν ἀνάβλησις λύσιος νεκροῖο γένηται. 655
'Αλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον,
Ποσσῆμαρ μέμονας κτερεϊζέμεν Ἕκτορα δῖον,
Ὄφρα τέως αὐτός τε μένω, καὶ λαὸν ἐρύκω.
Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
Εἰ μὲν δή μ' ἐθέλεις τελέσαι τάφον Ἕκτορι δίῳ, 660
Ὧδέ κέ μοι ῥέζων, 'Αχιλεῦ, κεχαρισμένα θείης.
Οἶσθα γὰρ, ὡς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
'Αξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.
'Εννῆμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαινῦτό τε λαός· 665
'Ενδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν·
Τῇ δὲ δυωδεκάτῃ πολεμίξομεν, εἴπερ ἀνάγκη.
Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος 'Αχιλλεύς·
Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις.
Σχήσω γὰρ πόλεμον τόσσον χρόνον, ὅσσον ἄνωγας. 670
Ὣς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
Ἔλλαβε δεξιτερὴν, μήπως δείσει' ἐνὶ θυμῷ.
Οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες.
Αὐτὰρ 'Αχιλλεὺς εὗδε μυχῷ κλισίης ἐϋπήκτου· 675

ὑβριστικὴν, *any reproachful asperity of language;* but εἰσήγησιν ψευδοῦς φόβου, *the raising of a false fear* in the old man, that he might not be concerned at his being lodged in the outermost part of the tent: by which means Achilles gives Priam an opportunity of going away in the morning without observation. Pope: from Eustathius. It appears, however, to have been the ordinary custom to lodge guests in the πρόδομος. Compare Od. Δ. 296. Η. 336.

650. λέξο. For λέλεξο, imperat. 2 sing. as δέξο, for δέδεξο, Il. Τ. 10.

651. οἵ τέ μοι αἰεὶ κ.τ.λ. The poet here shows the importance of Achilles in the army. Though Agamemnon be the general, yet all the commanders apply to him for advice; and thus he promises Priam a cessation from arms for several days, purely by his own authority. The method that Achilles took to confirm the truth of the cessation, agrees with the custom which we use at this day: *he gave him his hand upon it,* χεῖρα γέροντος Ἔλλαβε δεξιτερὴν, v. 671. Pope: from Eustathius. Compare Od. Σ. 257.

655. ἀνάβλησις. *A delay* or *impediment.* Compare Il. Β. 380.

660. τελέσαι τάφον. So Soph. Œd. T. 1448. τάφον τελεῖς. This verb is properly applied to the performance of the last rites to the dead. Compare Soph. Œd. C. 1435.

662. τηλόθι δ' ὕλη 'Αξέμεν. *The wood is at a distance to fetch.* The verb depends upon the adverb τηλόθι, with ὥστε understood.

664. ἐννῆμαρ. See on Il. Τ. 229. It has been thought that, although the period of mourning was by no means uniform among the Greeks, the *novemdialia sacra* of the Latins were derived from Homer. See Servius on Virg. Æn. V. 64; and compare Hor. Epod. XVII. 48.

665. δαινῦτο. For δαινύοιτο. The imperfect δαίνυτο has the penultima short. Compare Il. Ο. 99. Χ. 498.

Τῷ δὲ Βρισηῒς παρελέξατο καλλιπάρῃος.
"Αλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
Εὗδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
Ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
Ὁρμαίνοντ' ἀνὰ θυμὸν, ὅπως Πρίαμον βασιλῆα 680
Νηῶν ἐκπέμψειε, λαθὼν ἱεροὺς πυλαωρούς.
Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·
Ὦ γέρον, οὔ νύ τι σοί γε μέλει κακὸν, οἷον ἔθ' εὕδεις
Ἀνδράσιν ἐν δηΐοισιν, ἐπεί σ' εἴασεν Ἀχιλλεύς.
Καὶ νῦν μὲν φίλον υἱὸν ἐλύσαο, πολλὰ δ' ἔδωκας· 685
Σεῖο δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα
Παῖδες τοὶ μετόπισθε λελειμμένοι, αἴκ' Ἀγαμέμνων
Γνώῃ σ' Ἀτρείδης, γνώωσι δὲ πάντες Ἀχαιοί.
Ὣς ἔφατ'· ἔδδεισε δ' ὁ γέρων, κήρυκα δ' ἀνίστη.
Τοῖσιν δ' Ἑρμείας ζεῦξ' ἵππους ἡμιόνους τε· 690
Ῥίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατὸν, οὐδέ τις ἔγνω.
Ἀλλ' ὅτε δὴ πόρον ἷξον ἐϋῤῥεῖος ποταμοῖο,
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὄλυμπον.
Ἠὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν. 695
Οἳ δ' εἰς ἄστυ ἔλων οἰμωγῇ τε στοναχῇ τε
Ἵππους, ἡμίονοι δὲ νέκυν φέρον· οὐδέ τις ἄλλος
Ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,
Ἀλλ' ἄρα Κασσάνδρη, ἰκέλη χρυσέῃ Ἀφροδίτῃ,
Πέργαμον εἰσαναβᾶσα, φίλον πατέρ' εἰσενόησεν 700
Ἑσταότ' ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην·
Τὸν δ' ἄρ' ἐφ' ἡμιόνων ἴδε κείμενον ἐν λεχέεσσι.
Κώκυσέ τ' ἄρ' ἔπειτα, γέγωνέ τε πᾶν κατὰ ἄστυ·
Ὄψεσθε, Τρῶες καὶ Τρωάδες, Ἕκτορ' ἰόντες,
Εἴποτε καὶ ζώοντι μάχης ἐκ νοστήσαντι 705
Χαίρετ'· ἐπεὶ μέγα χάρμα πόλει τ' ἦν, παντί τε δήμῳ.
Ὣς ἔφατ'· οὐδέ τις αὐτόθ' ἐνὶ πτόλεϊ λίπετ' ἀνὴρ,

677. *ἄλλοι μέν ῥα θεοὶ κ.τ.λ.* By some, who are not prepared to adopt the amputatory system of Heyne, the conclusion of the Iliad, from this line onwards, is nevertheless regarded as an interpolation. Briseis, the cause of the *μῆνις Ἀχιλῆος*, has indeed been restored to the arms of Achilles; but still the *Διὸς βουλὴ* is not yet accomplished. See on Il. A. 5.

681. *ἱερούς.* See on Il. K. 56.

682. *στῆ δ' ἄρ' ὑπὲρ κεφαλῆς.* Scil. *as a dream.* See on Il. B. 20.

683. *οἷον.* *Since.* Subaud. *κατά.*

684. *εἴασε.* See above on vv. 558. 568.

692. *ἀλλ' ὅτε δὴ κ.τ.λ.* Two verses are here repeated from Il. Ξ. 433. Φ. 1. The last is probably an interpolation, since it is wanting in some MSS.

695. *ἐκίδνατο.* See on Il. Ψ. 227.

699. *ἀλλ' ἄρα Κασσάνδρη, κ. τ. λ.* Cassandra is only mentioned twice in the Iliad, here and in Il. N. 366; and once in Od. Λ. 421. The reader will find her history at large in the poem of Lycophron, and in Apollod. Bibl. III. 12.

701. *ἀστυβοώτην.* Schol. *ἀπὸ τοῦ ἐν τῷ ἄστει βοᾶν.* See above, on v. 577.

704. *ὄψεσθε ἰόντες.* *Go and see.* The future for the imperative. See on Il. Γ. 103.

Οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἵκετο πένθος.
Ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
Πρῶται τόν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ 710
Τιλλέσθην, ἐπ' ἄμαξαν ἐΰτροχον ἀΐξασαι,
Ἁπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὅμιλος.
Καί νύ κε δὴ πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
Ἕκτορα δακρυχέοντες ὀδύροντο πρὸ πυλάων,
Εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα· 715
Εἴξατέ μοι, οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
Ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.
Ὣς ἔφαθ'· οἳ δὲ διέστησαν, καὶ εἶξαν ἀπήνῃ.
Οἳ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
Τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἷσαν ἀοιδοὺς, 720
Θρήνων ἐξάρχους, οἵτε στονόεσσαν ἀοιδὴν
Οἳ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
Τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
Ἕκτορος ἀνδροφόνοιο κάρη μετὰ χερσὶν ἔχουσα·
Ἆνερ, ἀπ' αἰῶνος νέος ὤλεο, καδδέ με χήρην 725
Λείπεις ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὔτως,
Ὃν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι, οὐδέ μιν οἴω
Ἥβην ἵξεσθαι· πρὶν γὰρ πόλις ἥδε κατ' ἄκρης
Πέρσεται· ἦ γὰρ ὄλωλας ἐπίσκοπος, ὅστε μιν αὐτὴν
Ῥύσκευ, ἔχες δ' ἀλόχους κεδνὰς, καὶ νήπια τέκνα· 730
Αἳ δή τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσι,
Καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἢ ἐμοὶ αὐτῇ
Ἕψεαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,
Ἀθλεύων πρὸ ἄνακτος ἀμειλίχου· ἤ τις Ἀχαιῶν
Ῥίψει, χειρὸς ἑλὼν, ἀπὸ πύργου, λυγρὸν ὄλεθρον, 735
Χωόμενος, ᾧ δήπου ἀδελφεὸν ἔκτανεν Ἕκτωρ,

710. *τόν.* Supply *ὑπὲρ* or *διά.* So Tibull. I. 7. 28. *plangere bovem*; for *propter bovem.* See also on Il. Θ. 377.

711. *τιλλέσθην.* Scil. *τρίχας.* Compare Il. Χ. 78. 406. Eustath. *δηλοῖ δὲ ἐλλειπτικῶς τριχῶν πένθιμον ἔκσπασιν.* See on Il. Σ. 27.

720. *τρητοῖς ἐν λεχέεσσι.* See on Il. Γ. 448. and occasionally in the Odyssee. Of the *ἀοιδοὶ*, or musicians, who were employed at funerals, see on Il. Σ. 339. They were more generally *women.* Of the construction in the following line, see Matt. Gr. Gr. § 288. Obs. 5.

725. *ἀπ' αἰῶνος.* Heyne understands this for *αἰῶνι*, or *κατ' αἰῶνα*, in reference to *νέος*, i. e. *young in life;* but the words rather depend perhaps upon the verb *ὤλεο.* The sense is, *e vita periisti*; i. e. simply *periisti.*

730. *ἔχες.* *You defended.* See on Il. Ε. 473. Of the adjective *κεδνὸς*, see Monk on Eurip. Alcest. 621.

733. *ἔργα ἐργάζοιο.* The same form occurs in Od. Υ. 72. Χ. 422. and elsewhere. So Herod. IV. 114. IX. 49. 78. Arist. Plut. 445. Av. 1175.

735. *λυγρὸν ὄλεθρον.* That is, *ὅς ἐστι λυγρὸς ὄλεθρος.* See on Il. Γ. 51. These melancholy forebodings of Andromache respecting Astyanax were eventually realized, according to the tradition of subsequent poets. It is probable, indeed, that Homer put the words into the mouth of the wretched mother, as they were suggested by his own acquaintance with the events themselves. Compare Eurip. Androm. 10. Troad. 725. Ovid. Met. XIII. 415. Lesches *ap. Pausan.* p. 861.

Ἦ πατέρ', ἠὲ καὶ υἱόν· ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
Ἕκτορος ἐν παλάμῃσιν ὀδὰξ ἕλον ἄσπετον οὖδας.
Οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δαῒ λυγρῇ·
Τῷ καί μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ. 740
Ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
Ἕκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά.
Οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
Οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὗτέ κεν αἰεὶ
Μεμνήμην νύκτας τε καὶ ἤματα δακρυχέουσα. 745
Ὣς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.
Τῇσιν δ' αὖθ' Ἑκάβη ἀδινοῦ ἐξῆρχε γόοιο·
Ἕκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,
Ἦ μέν μοι ζωός περ ἐὼν φίλος ἦσθα θεοῖσιν·
Οἳ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιό περ αἴσῃ. 750
Ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὠκὺς Ἀχιλλεὺς
Πέρνασχ', ὅντιν' ἕλεσκε, πέρην ἁλὸς ἀτρυγέτοιο,
Ἐς Σάμον, ἔς τ' Ἴμβρον, καὶ Λῆμνον ἀμιχθαλόεσσαν·
Σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναηκέϊ χαλκῷ,
Πολλὰ ῥυστάζεσκεν ἑοῦ περὶ σῆμ' ἑτάροιο, 755
Πατρόκλου, τὸν ἔπεφνες· ἀνέστησε δέ μιν οὐδ' ὥς.
Νῦν δέ μοι ἑρσήεις καὶ πρόσφατος ἐν μεγάροισι
Κεῖσαι, τῷ ἴκελος, ὅντ' ἀργυρότοξος Ἀπόλλων
Οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν.
Ὣς ἔφατο κλαίουσα, γόον δ' ἀλίαστον ὄρινε. 760
Τῇσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·
Ἕκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,
Ἦ μέν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
Ὅς μ' ἄγαγε Τροίηνδ'· ὡς πρὶν ὤφελλον ὀλέσθαι.
Ἤδη γὰρ νῦν μοι τόδ' ἐεικοστὸν ἔτος ἐστὶν, 765

741. *ἀρητὸν πένθος.* See on Il. P. 37.

743. *οὐ γάρ μοι θνήσκων κ.τ.λ.* Tibull. Eleg. I. 1. 59. *Te spectem, suprema mihi cum venerit hora: Te teneam moriens deficiente manu.*

752. *πέρνασκ' ἐς Σάμον.* See on Il. Π. 574.

753. *ἀμιχθαλόεσσαν. Inaccessible.* The commentators have affixed various significations to this word, according as they have derived it from *μίσγω*, and *ἅλς*, or otherwise. Nor can either its meaning or derivation be accurately determined.

755. *ῥυστάζεσκεν.* See on Il. Λ. 673; and compare Od. Π. 109. Σ. 223. Υ. 319.

756. *ἀνέστησε δέ μιν οὐδ' ὥς.* Compare v. 550. and the parallels there cited.

757. *ἑρσήεις.* See above on v. 419. The grammarians derive *πρόσφατος* from *φάω*, *to kill*; but, even if the etymology be just, it will not bear the sense of *recently slain*, in this passage. Blomfield, on Æsch. Choeph. 791, derives it from *φάω*, *appareo*, and renders it *fresh*; so as to be nearly synonymous with *ἑρσήεις*. Hesych. *πρόσφατον· τὸ ἀρτίως γενόμενον, νέον, νεαρόν.* Its ordinary meaning is *new, lately made;* and so it occurs Numb. vi. 3. Deut. xxxii. 17. Ezek. xi. 3. LXX. Acts xviii. 2. Heb. x. 20.

758. *ὅντ' ἀργυρότοξος Ἀπόλλων κ.τ.λ.* In allusion to *sudden* death, by which the features are not so likely to be distorted. See on Il. Z. 428.

765. *ἐεικοστὸν ἔτος.* The Scholiast informs us, that one half of this time was consumed in making preparations for the war, and the other in its progress. An

Ἐξ οὗ κεῖθεν ἔβην, καὶ ἐμῆς ἀπελήλυθα πάτρης,
Ἀλλ' οὔπω σεῦ ἄκουσα κακὸν ἔπος, οὐδ' ἀσύφηλον·
Ἀλλ' εἴτις με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
Δαέρων, ἢ γαλόων, ἢ εἰνατέρων ἐϋπέπλων,
Ἢ ἑκυρὴ,—ἑκυρὸς δὲ, πατὴρ ὣς, ἤπιος αἰεὶ,— 770
Ἀλλὰ σὺ τόνγ', ἐπέεσσι παραιφάμενος, κατέρυκες
Σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσι.
Τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον, ἀχνυμένη κῆρ·
Οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
Ἤπιος, οὐδὲ φίλος· πάντες δέ με πεφρίκασιν. 775
Ὣς ἔφατο κλαίουσ'· ἐπὶ δ' ἔστενε δῆμος ἀπείρων.
Λαοῖσι δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
Ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
Δείσητ' Ἀργείων πυκινὸν λόχον· ἦ γὰρ Ἀχιλλεὺς
Πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν, 780
Μὴ πρὶν πημανέειν, πρὶν δωδεκάτη μόλῃ ἠώς.
Ὣς ἔφαθ'· οἱ δ' ὑπ' ἁμάξῃσι βόας ἡμιόνους τε
Ζεύγνυσαν· αἶψα δ' ἔπειτα πρὸ ἄστεος ἠγερέθοντο.
Ἐννῆμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·
Ἀλλ' ὅτε δὴ δεκάτη ἐφάνη φαεσίμβροτος ἠὼς, 785
Καὶ τότ' ἄρ' ἐξέφερον θρασὺν Ἕκτορα δακρυχέοντες,
Ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς,
Τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἕκτορος ἔγρετο λαός.
Αὐτὰρ ἐπεί ῥ' ἤγερθεν, ὁμηγερέες τ' ἐγένοντο, 790
Πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ
Πᾶσαν, ὁπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα

opinion, however, has been frequently hazarded, of which the warmest advocate is the celebrated Mr. Bryant, that Helen was never carried from Sparta to Troy, and that the actions and events recorded in the Iliad are one continued series of fable. See Prelim. Obss. sect. I. The arguments upon which this theory is founded, are far more ingenious than solid, and calculated rather to afford amusement than to convey instruction. There is little doubt that a considerable portion of real history is mixed up with the poetical embellishments and mythological fictions of Homer; and the degree of authority to be attached to his relations is fairly stated in Mitford's *Hist. of Greece*, ch. I. § 4. To return to the twenty years here mentioned, the Cyclic poets recognize two expeditions of the Greeks against Troy, of which the first was destroyed by a tempest; so that ten years may have elapsed in the interval between this disaster and the departure of the second armament from Aulis. See also on Il. I. **145**.

767. *ἀσύφηλον*. See on Il. I. 643.

770. *ἑκυρὸς δὲ, κ.τ.λ.* For an example of Priam's gentleness and kindness to Helen, see Il. Γ. 161. sqq.

785. *φαεσίμβροτος*. Schol. *ἡ φαίνουσα καὶ παρέχουσα τὸ φῶς τοῖς ἀνθρώποις.*

790. *αὐτὰρ ἐπεὶ κ.τ.λ.* This line is wanting in the Venetian and other MSS. and in the earlier editions, nor is it recognized by Eustathius; so that in all probability it is spurious.

791. *πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ.* See on Il. Ψ. 250. The several rites here described relative to the funeral of Hector, have been already noticed in the notes to the last book, in reference to that of Patroclus. Eustathius remarks that the poet compressed his description in this place, as he had so recently given a detailed account of the ordinary proceedings on such occasions. Had the particulars been here

'Οστέα λευκὰ λέγοντο κασίγνητοί θ' ἕταροί τε
Μυρόμενοι, θαλερὸν δὲ κατείβετο δάκρυ παρειῶν.
Καὶ τά γε χρυσείην ἐς λάρνακα θῆκαν ἑλόντες, 795
Πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν.
Αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν· αὐτὰρ ὕπερθε
Πυκνοῖσι λάεσσι κατεστόρεσαν μεγάλοισι·
'Ρίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ εἵατο πάντη,
Μὴ πρὶν ἐφορμηθεῖεν ἐϋκνήμιδες 'Αχαιοί. 800
Χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα
Εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα,
Δώμασιν ἐν Πριάμοιο Διοτρεφέος βασιλῆος.
῝Ως οἵγ' ἀμφίεπον τάφον ῞Εκτορος ἱπποδάμοιο.

repeated, there might possibly have been some ground for the *Obelizers* to rest upon.

795. λάρνακα. An *ark* or *chest;* i. e. a *sarcophagus:* not, as in the case of Patroclus, an *urn* or *vase* (φιάλη).

798. κατεστόρεσαν. Scil. τὸν κάπετον. See on Il. Π. 457.

804. ὡς οἵγ' ἀμφίεπον κ.τ.λ. Thus the Διὸς βουλὴ prevailed over the will of Achilles, and the poem concludes. Hor. Epod. XVII. 11. *Unxere matres Iliæ addictum feris Alitibus atque canibus homicidam Hectora.* See on Il. A. 5.—"I cannot take my leave of this noble poem," says Cowper, "without expressing how much I am struck with this plain conclusion of it. It is like the exit of a great man out of company, whom he has entertained magnificently: neither pompous nor familiar; not contemptuous, yet without much ceremony. I recollect nothing among the works of mere man, that exemplifies so strongly the true style of great antiquity." Perhaps the close of the Paradise Lost will be thought to contest the palm of elegant simplicity with its more primitive rival:

"Some natural tears they dropp'd, but wiped them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide:
They hand in hand, with wand'ring steps and slow,
Through Eden took their solitary way."

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Greek Proverbs.

(1) Ἐξ ἀξίου ξύλου.

(2) εἰς ὄνου πόκας — = to no place.
πόκος (πέκω pecto to shear). hence = to an ~~ass~~ ass's shearing = to no place.

Ἐρήμας τρυγήσειν ἀμπέλους.
to strip unwatched grapes. qu. then.
Means — to do anything boldly when there is nothing to fear.

Ἐλαίου ὄζειν proverb of those who frequented the palaestra.

Ἔξω τῶν ἐλαιῶν φέρεσθαι
= to go too far.